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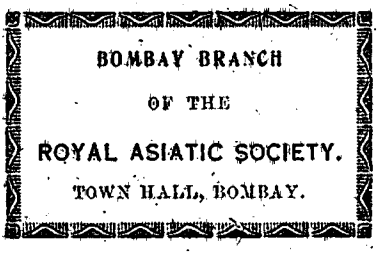

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CONTENTS.

	Pages.
Budaun District	1 to 236
Bijnor District	237 to 498
Bareilly District	499 to 847

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PREFACE.

THE system of transliteration followed is that laid down in the *North-Western Provinces Gazette* for October 3, 1874 (pp. 1732-33), which for convenience of reference is produced here :—

RULES FOR TRANSLITERATION.

Every letter in the vernacular must be uniformly represented by a certain letter in the Roman character as follows :—

Vowels.

PERSIAN.		DEVANAGARI.		ROMAN.	PRONUNCIATION.
Initial.	Non-initial.	Initial.	Non-initial.		
ا	◌َ (zabar)	अ	not expressed.	a	As in woman.
آ	ا	आ	ा	á	,, father.
اِ	◌ِ (zer)	इ	ि	i	,, bit.
اِے	◌ے or ◌ِی	ई	ी	í	,, machine.
اُ	◌ُ (pesh)	उ	ु	u	,, pull.
اُو	◌ُو	ऊ	ू	ú	,, rude.
اے	◌ے or ◌ِی	ए	े	e	,, grey.
اَے	◌َے or ◌َی	ऐ	ै	ai	,, aisle.
او	◌و	ओ	ो	o	,, hole.
اَو	◌َو	औ	ौ	au	As *ou* in house (nearly, being a combination of the a and u above.)

Consonants.

PERSIAN.	DEVANAGARI.	ROMAN.
ب	ब	b
بھ	भ	bh
چ	च	ch
چھ	छ	cbh
د or ڈ	द or ड	d
دھ or ڈھ	ध or ढ	dh
ک	wanting	f
گ	ग	g
گھ or غ	घ	gh
ج	ज	j
جھ	झ	jh
ک or ق	क	k
کھ or خ	ख	kh
———	क्ष	ksh
ل	ल	l
م	म	m
ن	न, ङ, ञ, ण or anuswara	n
پ	प	p
پھ	फ	ph
ر or ڑ	र or ड़	r
ڑھ	ढ़	rh
ص or س , ث	स	s
ش	श or ष	sh
ط or ٹ , ت	त or ट	t
تھ or ٹھ	थ or ठ	th
و	व	w or v
ي	य	y
ظ , ض , ز , ذ	wanting	z
ژ	ditto	zh
ع	ditto	Omitted, the accompanying vowel only being expressed.
———	ज्ञ	gy

The present volume, with the exception of the greater portions of Part I. of the Budaun and Bareilly districts, has been compiled by Mr. H. C. Conybeare, C.S. He has had for this purpose the matter collected and arranged by me preparatory to actually writing the notice of each district. Portions of these materials were more or less complete for printing, but what remained to be done required some experience and much industry and appreciation of the character of the work. The following pages will show how well and thoroughly Mr. Conybeare has entered into the spirit of the task assigned to him. Since Mr. Conybeare has taken over charge I have confined myself principally to editing the work. The arrangement of the matter is the same that has been followed in the notices of the fourteen districts already published (1876), and will much facilitate reference from the account of one district to that of another on any particular subject. This arrangement has been based on Jackson's work issued under the auspices of the Royal Geographical Society, and its main feature is to arrange all the information gathered concerning a district under three heads: the district itself or its physical geography, Part I; the products of the district, or its zoology, botany, and geology, Part II.; and the people of the district, their number, castes, customs, food, institutions, religion, language, education, police, jails, the fiscal history, followed by an account of the leading families and the influence of our fiscal system on them, tenures, proprietors, tenants, alienations, rents, size of holdings, condition of cultivators, wages, prices, weights and measures, trade, manufactures, fairs, land-revenue, excise, stamps, medical history, general history, forming in natural sequence Part III. To these three parts have been added local descriptions of all places of note in the form of a District Gazetteer.

For the Budaun notice, the acknowledgment of both compiler and editor is due to the Memoir of Budaun by Mr. M. H. Court, C.S., 1852; the Records of the Board of Revenue; the verna-

cular history of Budaun by Maulavi Muhammad Karim, late Settlement Deputy Collector of Budaun; the settlement report of Mr. C. P. Carmichael, C.S., 1873; and the copious notes of Mr. C. W. Whish, C.S.

For the Bijnor notice, the principal authority is the settlement report of Mr. A. M. Markham, C.S., and brief notes by Messrs. F. L. Petre and H. B. Punnett.

For the Bareilly notice, the chief authority has been the settlement reports of Mr. S. M. Moens, C.S., and Mr. E. Colvin, C. S.; but much aid was also derived for the geographical section from the engineering staff of the Oudh and Rohilkhand Railway; also from the notes and replies of the Magistrate, Mr. J. R. Reid, and his Assistants, Messrs. E. Stack and F. Petre. The proofs have in every case been submitted for any alterations or additions that might seem necessary to the Magistrate-Collector of the district. The responsibility thereby cast on district officers by the orders of Government was, perhaps, most fully recognised in Bijnor, where Mr. Auckland Colvin himself carefully revised the proofs and suggested several valuable amendments. Much unavoidable delay has occurred in the issue of this volume, but it is hoped that the remaining volumes completing the whole work will be published in a comparatively shorter time.

NAINI TAL:
The 6th September, 1879.

E. T. ATKINSON.

CORRIGENDA.[1]

PREFACE.

Page.	Line.	For	Read
ii.	4th of column 3.	cbh.	chh.

BUDAUN DISTRICT.

11	28	Khánsámáh	Khánsámán.
20	2 of note[1]	IX	IV.
29	16	original	ancient.
34	12	1860-61	1860.
44	6	chiefs	Tomars.
46	27	But	"But
ibid.	30	population	population."
53	15	Karín	Karím.
ibid.	27	of which are	is in
ibid.	1 line from bottom	latter the	latter in the
57	3	shows number	shows the number
60	fourth from bottom	4·31	·0043.
63	21	Sharah-i	Shara-i.
66	30	correction	collection.
82	4	village	tillage.
84	2	*shukr*	*Shakar.*
ibid.	7	Atápur	Alápur.
ibid.	8	Kochhla	Kachhla.
ibid.	14	Suphela	Sukhela.
92	11	Budaun, & there	Budaun. There.
100	15	junction	juncture.
107	3 of note[1]	Khim	Káim.
ibid.	1 of note[2]	Bangash	Bangarh.
111	9	possession	possessions.
114	note[3]	in the impeachment	of Burke's philippic.
115	9	better, and the	better. The
ibid.	last but one	1794	1797.
119	Ditto	they survived	they none, save Mr. Edwards, survived.
128	10	Dragoons	Dragoon Guards.
134	last but two	tropical	topical.
142	11	Málá	Máli.
143	15	BABBÁLA	BABRÁLA.
144	last but three	type a	type. A
145	8th from bottom	nothing else is known, and who is possibly a mythical personage.	some account will be given in the history of Bijnor.
ibid.	last but one	Bisauli	Basauri.
151	11th and 12th lines from bottom.	and mentions	mentioning.
158	8	probably	possibly.
170	17	Sakhaswár	Sakarwár.
174	10	Dulahpura	Julahpura.
176	7	town Haibat	town of Haibat.

[1] From this list the more obvious and less important errors of spelling and punctuation have been omitted. It has been deemed unnecessary, for instance, to correct "peried" to "period," or "Akbár" to "Akbar;" to alter the initial of a proper name from ordinary to capital type, or to remove a semicolon where a full stop would be more appropriate. Such emendations would have swollen the list to a portentous and needless length.

BUDAUN DISTRICT.—(*concluded*).

Page.	Line.	For	Read.
177	22	sions while	sions. While
ibid.	*ibid*	tract. The	tract, the
193	9 lines from bottom	rains	rail.
197	27	Malla	Malláh.
201	5	Sangassa	Sankisa.
216	6	the rains	one rainy season.
219	26	"Glossary" that the	Glossary the

BIJNOR DISTRICT.

239	table	Kaursia	Kauria.
...	...	Sahanspur	Sahaspur.
243	1	inaccessibly	inaccessibility.
254	13	Pila	Peli.
263	1	four-hroned	four-horned.
265	20th of 1st column, list.	Kingan	Jingan.
282	7	99,275, or 625	99,175, or 15·9.
285	6	83	64.
ibid.	last but three	380,805	381,005.
287	25	Hewn	Henry.
290	last but two	Taga	Jága.
292	7	Himmat	Umráo.
294	19	Tags	Tagas.
296	last and last but one	*Dele* bankers (559)	...
297	2	33,256	47,393.
ibid.	8	47,313	52,817.
ibid.	10	686	5,549.
ibid.	17	Júlu	Jhálu.
301	last but seven.	epitomied	epitomized.
302	8	*thallus*	*phallus.*
ibid.	2nd line of note[1]	souls: of	souls. Of
306	1st after 1st table	at at	at
309	4th after table	2 49	·0002
311	8	recovering	revising.
ibid.	10, 11	to base it	based.
312	6	districts	district.
320	11	collection	collections.
321	15	times	time.
ibid.	1st after table	79·3 are	79·3 per cent. are
323	6	Rájput, Chand	Rájput, Sumer Chand.
324	2nd marginal heading	*Dele* Barhápura	
328	11	former	farmer.
330	2nd line of col. 6, table	95	15.
333	22	Kawria	Kauria.
334	3rd after table	important	imported.
ibid.	7th " "	seem	seems.
340	table, line for 1876, 6th col.	9,932	3,226.
342	1	Kabur	Kábar.
343	last but three	Zalálabad, Zalál-ud-din	Jalálabad, Jalál-ud-dín
345	2	Hardwári-Chándi	Hardwár-Chandi.
346	5	Kutilla	Kutila.
347	14	Sultán Sháh	Sultán, Sháh.
348	12	Núr	Mír.
349	marginal heading	Janj	Jang.
352	16	(1760)	(1770).

Bijnor District—(*concluded*).

Page.	Line.	For	Read
355	note 1	Kalipur	Rafipur.
363	last but nine	to	too.
367	1st marginal heading	1876	1857.
368	last but two	bank	bank of
369	last but five	the district	that district,
375	last but ten	crease in	crease of
386	note	*supra*,	*supra*, pp. 343-44.
391	13	Banjaára	Banjára.
402	15	parganah and Mandáwar	Parganah Mandáwar.
413	4	Ramaiya	Ramaiya.
ibid.	last but five	Búrhpur	Burhpur.
422	7	Ganj, Erskine	Ganj, Erskineganj.
427	5	500 ; had	500 ; 8 had
ibid.	18	belongs	belong.
421	12	occasions	occasion.
ibid.	table	1867-77	1876-77.
436	6	sub-division	sub-divisions.
445	30	(1,595)	(1596).
452	note	of	as
455	last but two	outer rampart	covered way.
459	note 1	bevel	bezel.
485	10	17,584 t females	17,584 females.

Bareilly District.

502	note	Afzalgarh	Afzalgarh.
507	11	Saneha	Aonla.
514	8	most	more.
538	5	*Labeos*	*Labeo.*
541	last of col. 1, table	*Chana*	*China.*
544	23	*gandasa*	*gandása.*
551	3	reasonings	reckonings.
552	last but eight	stacks	sticks (*or* stalks).
553	note 4	synosuroides	cynosuroides.
561	10	they carpets, God of Gaya, Gajádhar !	thy carpets, mace-bearing God of Gaya !
568	second marginal heading	1837-28	1837-38.
576	6	Sárasvat	Sárasvats.
579	last but four	richset	richest.
580	last but three	needs	meets.
581	4	Dirbammáz.	Dirhummar.
ibid.	last but one of 8t col. in list	(carrier)	(currier).
582	last but seven	reports	report.
594	4th of 2nd paragraph	Mavi	Mawai.
599	last but nine	stables, at	stables, are at
603	2	cataclyom	cataclysm.
611	table, col. 3, line for Pilibhít	12,00	12,009.
618	22	Madu	Mádhu.
623	21	*pachdu* ; 16	*pachdu*, 16 ;
628	note 3	manufacturers	manufactures.
630	3	nearly	neatly.
632	2nd after table	*jagris*	*jagri.*
639	6	(625)	(·625)
646	13	Garh-khera	Garha-khera,
647	2	Pánharst	Párasnáth.
ibid.	note 4	p. 90,105	pp. 577-78.

BAREILLY DISTRICT—(*concluded.*)

Page.	Line.	For	Read
648	15	Khanau	Khanaut.
ibid.	31	Ahicchhatra	Ahichhatra.
ibid.	34	Bijnors	Bijnor.
657	note 1	Hiunass	Husain.
659	18	Páinad	Páinda.
661	last but six	Khairágarh	Khairígarh.
671	note 3	Karbala Irak	Karbala in Irák.
681	last	hill	hills.
683	note 3	raised	razed
691	note 2	Sháhjahanpur, Commander-in-Chief.	Sháhjahánpur. The Commander-in-Chief
693	23	Place the words "and Pilibhít" in a marginal heading.	
698	25	*Emblica nugrobalans*	emblic myrobalans.
703	27 and note	The note should have been placed in the text, immediately after the annotated word.	
705	10	upland	uplands.
706	1st table	The second word "total" should be placed within the bracket just before the word "assessable."	
717	last but three	soubriquet	sobriquet.
719	23	Janamashtumi	Janamashtami.
729	last but three of 2nd col. in list.	Rosewaters	Rosewater.
724	23	India	India."
727	9	1854	1754.
736	note 3	14½	14½ tons.
739	24	Dirhammáz	Dirhummar.
741	note 2	p·50c	p. 508.
753	last but seven	of	and
ibid	last	form	from
769	27	Jamanián, village	Jamanián, a village
785	8	river	rivers.
792	13	268	2·68.
795	13	Dirhammáz	Dirhummar.
797	6	Kichha	Richha.
ibid.	note 2	thallus	phallus
808	note	Sarkár, Kamáyún, is	Sarkár Kamáyún is
816	31	*Dele* or Sarbna	
818	12, 17	thallus	phallus.
821	19	ditto	ditto.
831	5	harvests	harvest.
ibid.	3rd col. of 1st table, heading	By measurement	By present measurements.

ADDENDA.

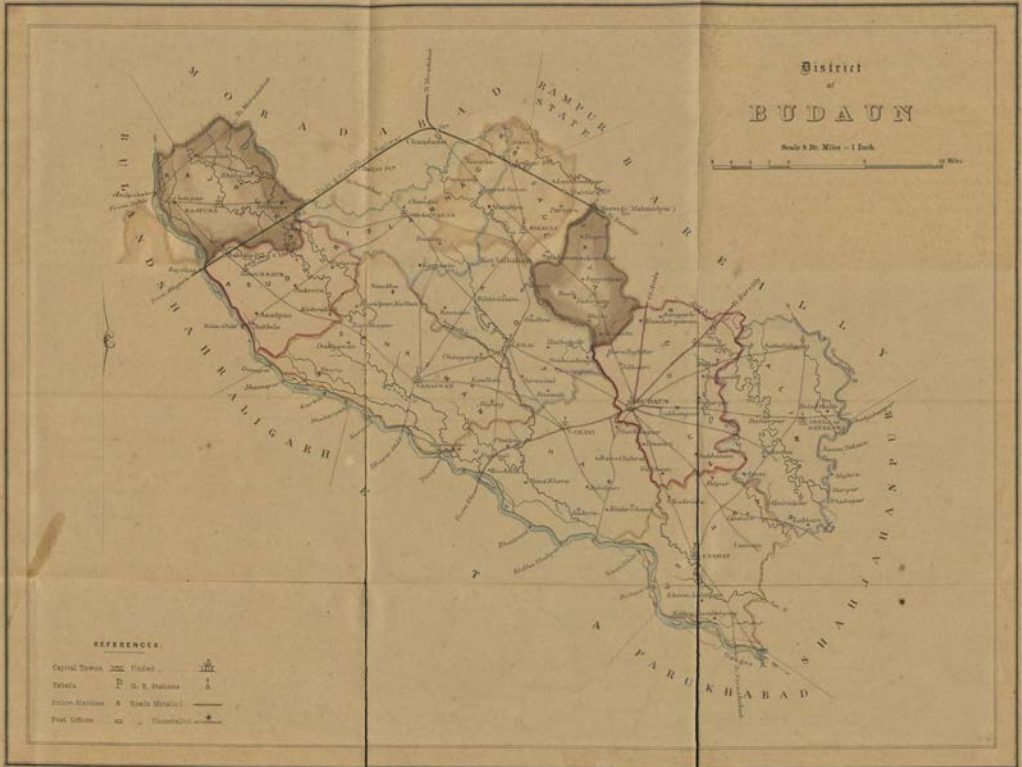
Page 13, *last line.*—After "irrigation" add "But some account of canal projects affecting Budaun, in common with other parts of Rohilkhand, will be found in the Bijnor notice."

Page 185, *four lines from bottom.*—After "period" add "and the *Ain-i-Akbari* mentions a fort as existing at Kot towards the close of the sixteenth century."

Page 221, *fifth line from bottom.*—After "devotee" add "A similarly named structure exists at Ransi *in the Panjáb, and is supposed by* General Cunningham *(II., 203)* to be the remains of a recumbent statue of Buddha. 'Similar gigantic statues of bricks and mud are still made in Barhma, which when in ruins present exactly the same appearance as these *naugaza* tombs.'"

Page 343, *last paragraph.*—The first event of importance was not the foundation of Jalálabad, but the foray of Násir-ud-dín Mahmúd in 1254. Crossing the Ganges at Mayápur in Saháranpur, he passed through this district, along the foot of the hills, to the Ráhab or Rámganga. In the course of the expedition one of his favourite officers, Izz-ud-dín Daramshi, was slain at a place called Tankala Bali or Takiya Máni. In revenge, the monarch sent a force across the Rámganga to ravage Katehr, and himself marched on to Budaun (*Tabakát-i-Nasiri*, Elliot II., 353).

Page 645, *note* 2.—After "so called" add "But the Pramárs were for many centuries kings of Ujjain in Málwa."



LITHOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA FEBRUARY 1870.
From an original supplied by E.T. Atkinson Esqr. in charge of the N.W.P. Gazetteer.

STATISTICAL AND DESCRIPTIVE ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

BUDAUN (BADÁYÚN) DISTRICT.

CONTENTS.

	Page.
PART I.	
Boundaries and area	2
Administrative subdivisions ...	*ib.*
Changes in area and subdivisions ...	4
Physical features	6
Waste land and forests	7
Soils	*ib.*
Rivers and navigation	10
Lakes and swamps	13
Railway and roads	14
Table of distances	16
Bridges and ferries	*ib.*
Climate, rainfall, and temperature ...	18
PART II.	
Fauna	20
Flora	22
Cultivation	25
Harvests	26
Agricultural implements	27
Manner of raising the principal crops ...	*ib.*
Threshing and winnowing	29
Irrigation	*ib.*
Reh	32
Famines	*ib.*
Building materials	36
Lime and kunkur	37
PART III.	
Population	37
Castes and tribes	42
Occupations	49
Customs and habits	50
Dwellings	51
Furniture, dress, and food	52
Religion	53
Language and literature	*ib.*
Education	55
Post-office	57
Police	58
Infanticide	59
Jail	60
Absence of historical families ...	61
Fiscal history	62
Revenue demand	*ib.*
Tenures	73
Castes and tribes of landholders ...	*ib.*
Alienations	74
Tenants	75
Rents	76
Enhancements	79
Condition of cultivators	80
Trade and manufactures	*ib.*
Markets and fairs	84
Wages and prices	*ib.*
Money-lending and interest ...	86
Weights and measures	*ib.*
District receipts and expenditure ...	87
Stamps and registration	88
History	89
Medical statistics	132

BUDAUN or Badáyún,[1] a district in the Rohilkhand division of the North-West Provinces, is bounded on the north by the Saneha, Aonlá, Baliya, and Saraulí parganahs of the Bareilly (Barelí) district, the native state of Rámpur, and the Bilárí, Sambhal, and Hasanpur parganahs of the Moradabad (Murádábád) district; on the west and south by the river Ganges; and on the east by the Mihrábád and Khera Bajhera parganahs of the Sháhjahánpur district, the river Rámganga, and the Faridpur parganah of the Bareilly district. Budaun lies between north latitude 27° 39′ 45″ and 28° 27′, and east longitude 78° 19′ 30″ and 79° 24′, with an area of 1,280,961 acres, or 2,001·50 square miles. The population in 1865 was 889,810, or 451 to the square mile, and in 1872 was 934,348, or 466 to the square mile.[2] The whole length of the district boundary line is about 263 miles; the length from the village of Sirhu in the east to Cháopur in the west 84½ miles; and the breadth from Síkri in the north to Baliya in the south is 42 miles. The medium breadth is 29 miles, and the least breadth is 11 miles.

Boundaries and area.

The district is divided into five tahsíls or administrative subdivisions, which are again subdivided into eleven parganahs:—

Administrative subdivisions.

(1) The Gunnaur tahsíl, comprising the parganahs of Rajpura and Asadpur, and an area of over 310 square miles, occupies the western extremity of the district. (2) The Sahaswán tahsíl, containing the parganahs of Sahaswán and Kot, and an area of over 471 square miles, lies to the south-east of Gunnaur, and south of (3) the Bisauli tahsíl, which includes the parganahs of Bisauli, Satási, and Islámnagar, with an area of over 342 square miles, and occupies the north centre of the district. To the west of Sahaswan and Bisauli (4) the Budaun tahsíl occupies the whole breadth of the district from north to south, comprising the parganahs of Ujháni and Budaun, with an area of over 439 square miles. And the remainder of the district west of Budaun is occupied by (5) the Dátáganj or Salímpur tahsíl,

[1] Budaun is the official form of spelling, Badáyún the correct Jonesian transliteration. The principal authorities for this notice are the Budaun statistics of Mr. M. H. Court, C.S., 1852; the settlement report by Mr. C. P. Carmichael, C.S., 1873; a memoir of Budaun in Urdú by Maulavi Muhammad Karím, Deputy Collector; notes by Messrs. C. W. Whish, C.S., and D. T. Roberts, C.S.; and the records of the Board of Revenue, North-West Provinces.

[2] The census report strikes this average on an area computed at 1,283,096 acres, or about 2004·80 square miles. But there is considerable difference between the measurements of the district as given by various authorities. Thus the area is shown by the settlement report at page 1 as 2004·84 square miles; at page 19 as 1,281,639 acres, or 2002·56 square miles; and at page 20 as 1,280,961 acres, or 2001·50 square miles only. The last measurement is adopted in the Government review of the settlement, and also in the parganah settlements statistics, which will be followed throughout this notice. But the local officers give the area as 1,283,685 acres. It may be noted that the most serious discrepancies between the census and settlement statistics are those which appear in the areas of parganahs Sahaswán and Bisauli.

including the parganahs of Salímpur and Usahat, and an area of over 437 square miles. The following table shows the revenue, area, and population of each parganah :—

Present tahsíl.	Includes						In the police jurisdiction of station
	Parganah.	Entered in the Aín-i-Akbarí in	Number of villages.	Land revenue in 1872.	Area in acres in 1872.	Population in 1872.	
I.—Gunnaur ...	1. Rajpura ...	Majhaula and Gunnaur.	148	88,836	58,682	62,883	Rajpura Ganwán.
	2. Asadpur ...	Gunnaur and Tadwár.	191	92,319	60,962	65,905	Gunnaur, Asadpur.
II.—Sahaswán,	3. Sahaswán ...	Sahaswán ...	351	1,12,859	185,704	103,179	Sahaswán Zarífnagar, Sálárpur, Kolhái, Nadah.
	4. Kot Sálbáhan,	Kot Sálbáhan,	152	1,21,360	115,789	100,027	Bilsi.
III.—Budaun,	5. Ujháni ...	Haveli Budaun.	161	1,15,720	145,998	89,879	Phúlpur, Kádir Chauk.
	6. Budaun ...	Ditto ...	167	1,15,434	135,431	133,073	Jaraulyan Kahlá, Budaun, Kamrgaon, Malgaon.
IV.—Dátáganj,	7. Usahat ...	Ditto ...	204	99,266	...	80,172	Aril bridge, Binawar, Gobuhái.
	8. Salímpur ...	Saneha ...	311	1,51,912	...	113,858	Usahat Kakrála, Alápur, Katra, Saádatganj.
V.—Bisauli ...	9 Satási ...	Manduka Satási.	83	55,445	56,125	48,605	Dátáganj, Hazratpur Sádullah-ganj, Agesi.
	10. Bisauli ...	Ditto ...	109	69,025	62,996	570,054	Vazírganj, Bisauli.
	11. Islámnagar ...	Neodhana and Jadwár.	175	1,10,306	100,962	79,713	Islámnagar, Mirzápur, Bahta.

In the time of Akbar (1556-1605) Budaun was formed into a Sarkár of Súba Dehli and was subdivided into thirteen mahals, *viz.*, Ujáon, Aonla, Haveli Budáyún, Barelí, Barsar, Sahaswán, Mandiha or Mundíya Satási, Saneha, Kánt, Kot Sálbáhan, Púnár, Balái or Baláhi, and Kolah or Golah. Mahals Ujáon, Aonla, Barelí, Barsar, and Saneha now belong to the Bareilly (Barelí) district, and Kánt, Púnár, Kolah, and Balái to Sháhjahánpur. Some

mahâls of the neighbouring Sarkár Sambhal are also to be found in the modern district of Budaun, *viz.*, Neodhana (now Islámnagar), Rajpur (now Rajpura), and Gunnaur (now Asadpur). The following statement shows the statistics of these parganahs at the time the Aín-i-Akbari was written :—

Pargana statement in the time of Akbar.

Name of mahâl.	Area in bíghas.[1]	Land revenue in dáms.[2]	Land revenue of service grants in dáms.	Caste of proprietors.	Number of horsemen.	Number of infantry.
Haveli Budáyún ...	650,300·25	73,58,571	2,87,936	Shaikhs ...	500	5,000
Sahaswán ...	250,122	24,93,898	15,444	Kunwars ...	100	2,000
Mandiha Satási ...	29,753	13,15,720	...	Tagas and Bráhmans.	50	500
Kot Sálbáhan ...	56,584	12,90,165	...	Thákur, Tomar...	50	500
Rajpur ...	189,300	7,00,000	...	Rajpút ...	50	400
Gunnaur ...	51,035·05	2,67,919	8,319	Musalmán ...	10	300
Neodhana ...	209,308·5	9,04,075	9,04,003	Gaur ...	100	500
District total ...	1,436,402·80	1,43,30,348	12,15,752	...	860	9,200

Sir H. Elliot prefers the nomenclature of Satási Mundíya to that of Mandiha Satási. Out of this mahâl was formed during the government of the Patháns (1748-1774) parganah Bisauli, and its remaining portions are represented by the modern Satási and tappa Rotah of Budaun :[3] at the same epoch tappa Jaláipur was separated from Haveli Budaun, becoming the nucleus of parganah Ujháni, and Salímpur was created out of parganah Saneha. Usahat consists of villages from tappa Mahánagar of Budaun. Faizpur Badariya and Aulái, once parganahs of this, but now of the Eta district, were constituted, the former out of the Sahaswán, and the latter out of the Budaun mahâls.

At the commencement of the British rule in 1801 the parganahs now included in Budaun formed a portion of the Morádabad district. In 1805 A.D. Ujháni, Usahat, Budaun, and Kot Sálbáhan were transferred to Bareilly, while the remainder continued in Morádabad. In October, 1823, the district of Sahaswán was formed from portions of Morádabad, Bareilly, and Aligarh, and comprised the parganahs of Rajpura, Asadpur, Islámnagar, Bisauli, and Satási from Morádabad; Kot Sálbáhan, Sahaswán, Budaun, Usahat, Ujháni, and

[1] There are about ·625 or five-eighths of an acre in the Budaun *bígha*, which has in all probability altered little since the time of Akbar.

[2] The dám of Akbar's revenue system was one-fortieth of a rupee: see Elphinstone (Hist., Bk. IX., Chap. 3) and Thomas's *Pathan Kings*, 431.

[3] See Elliot's note, II., 142.

Salímpur from Bareilly; and Bilrám, Faizpur-Badariya, Soron, and Márahra from Aligarh. The formation of the new district was completed in 1824 and Mr. H. Swetenham placed in charge. The Aligarh parganahs, situated on the right bank of the Ganges, were shortly afterwards separated from the district, but were again annexed in 1837. In 1838 the sadr station was removed from Sahaswán to Budaun, and the Aligarh parganahs were transferred to the Pattiáli (now Eta) district on its formation in 1845. In 1801 there were six tahsíls—Islámnagar, Sahaswán, Ujháni, Salimpur, Budaun, and Bisauli. In 1808 Islámnagar was incorporated in Sahaswán: in 1821 the tahsíls of Usahat, Rajpura, and Asadpur were created: and in 1841 the two latter were combined and the tahsíli was placed at Gunnaur. In 1842 the tahsíl of Salímpur was removed to Dátáganj. In 1844 the tahsíls of Ujháni and Usahat were abolished, and parganahs Ujháni and Usahat were incorporated in Budaun, while Kot Sálbáhan, which had belonged to Ujháni, was annexed to Sahaswán. The parganah of Islámnagar, which had formed part of Sahaswán, was at the same time added to Bisauli. In 1845 Usahat was transferred from the tahsíl of Budaun to that of Dátáganj, and since that date no changes in the ditsribution of the parganahs have taken place.

From 1801 to 1805 the entire district was under the civil judge of Morádabad, but on the transfer of the six parganahs abovementioned to Bareilly in 1805 the civil jurisdiction over them became vested in the civil judge of the latter district. In 1837 the whole of Budaun was placed under the judge of Bareilly, and in 1858 another change took place, the jurisdiction over parganahs Ujháni, Usahat, Salímpur, and Budaun being vested in the judge of Sháhjahánpur. The remaining parganahs are still under the judge of Bareilly. The office of register, created in 1803, was abolished in 1821; that of Hindu and Muhammadan law officer, created in the same year, was abolished in 1863; and the title of sadr amín and principal sadr amín, established in 1831, was changed to that of subordinate judge in 1869. The subordinate judges of Bareilly and Sháhjahánpur have in Budaun a jurisdiction conterminous with that of their respective judges. Native commissioner's or Munsif's courts were first established in Ujháni, Sahaswán, and Budaun. The court at Ujháni was abolished in 1814, and its work made over to the Budaun munsif; but it was soon found necessary to appoint two additional munsifs for the disposal of the arrears that accrued. In 1840 the first, and in 1844 the second, of these additional munsifís was abolished, but in their stead munsif's courts were opened at Bilsi and Islámnagar. The Bilsi munsifi was soon after removed to Ujháni, and thence

to Budaun, where the two munsifís now became known as those of east and west Budaun. In 1846 a new munsifí was established at Dátáganj, and in 1853 the Islámnagar munsifí was removed to Bisauli. At present there are four munsifís. The munsif of Budaun has jurisdiction over parganahs Budaun and Ujháni; the munsif of Dátáganj over Usahat and Salímpur. Both of these officers are subordinate to the judge of Sháhjahánpur. The munsif of Sahaswán has original jurisdiction over Sahaswán and Kot Sálbáhan, and the munsif of Bisauli over the remainder of the district; both these judges are subordinate to the civil judge of Bareilly. Criminal appellate jurisdiction is exercised by each of the judges over the portions of the district in which he has civil jurisdiction. The same judges come every second month alternately to Budaun to hold jail deliveries. There are three honorary magistrates in the district.

General appearance.

In appearance the district is a level plain, little varied by the depressions caused by its drainage channels. The general slope is to the south-east, with a greater inclination to the south as Oudh is approached, and this direction governs the course of the streams within the district. The highest ground is found in a line running parallel to the Ganges and forming the watershed between the Maháwa and the Sot rivers. To the north-east of this line of greatest elevation the country, comprising the entire area of parganahs Bisauli, Satási, and Budaun, with the greater portions of parganahs Islámnagar, Kot, and Ujháni, consists of a level, fertile plain of mixed clay and sand *(dúmat)*, highly cultivated and interspersed with patches of jungle. Immediately west of this comes a broad band of *bhúr* or sand, which commences in Islámnagar and runs parallel to the *dúmat* tract right through this district into that of Sháhjahánpur. Between the *bhúr* ridge and the Ganges is a long broad belt of alluvial soil through which runs the Maháwa. The only portion of the district not included in this description is parganah Salímpur in the south-eastern corner, which belongs to the alluvial system of the Rámganga. Omitting this tract of the Rámganga, the entire district lying north-east of a line drawn from the Aswár nála in parganah Islámnagar through Ujháni and Alápur to Usáwán forms the *dúmat* tract; the portion lying between this line and a line drawn from Dhanári in parganah Rajpura through Rasúlpur, Sahaswán, and Kádir Chauk to Usahat forms the *bhúr* tract; and the remainder between the *bhúr* tract and the river Ganges forms the alluvial tract of the Ganges. As one approaches the course of the Sót in the *dúmat* tract the land is much broken up by ravines, which form escape channels for the superfluous rainfall, and a slight dip in the eneral level is apparent; but on the whole this is the best cultivated and most

fertile portion of the district. The *bhúr* tract contains few villages and little cultivation, and is chiefly inhabited by Ahars, whose occupation is tending cattle, as the land is for the most part unfit for growing crops. As the *bhúr* ridge approaches the alluvial tract along the Ganges the dip is more defined. The sand in some places terminates quite abruptly, and is succeeded at its base by the low *khádir* lands which at one time formed the old bed of the Ganges. Beyond these again flows the Maháwa, and between it and the Ganges cultivation gradually decreases, owing to the frequency of floods. The surface is here covered with coarse grass and a tall strong reed known as *tátar*, while an occasional bush of *jhao* or tamarisk meets the eye.

Waste land and forests.

The grass lands just mentioned are not the only waste plots in the country bordering on the Ganges. That river when in flood impregnates portions of the neighbouring soil with the alkaline deposit known as *reh*: and this afterwards appears on the surface in whitish grey blotches, rendering cultivation useless. Turning from unwooded to wooded waste, we find that some remains of the celebrated jungles of Aonla, so often mentiontioned by the Musalmán historians still exist in Budaun. Beginning near Púthi, where the Aril enters the district, they follow the course of that river through the Budaun and Salimpur parganas, extending parts its junction with the Rámganga near Hazratpur, and stretching into parganah Mihrábád of the Sháhjahánpur district. The estates situated within the heart of this tract are known as the *bankati* villages. A similar jungle is found around Kakora in parganah Ujháni, and though not so extensive is fully as dense. A *dhák* jungle occurs near Bhirauti in parganah Rajpura, and is known as the *'Kála dháka,'* or black forest. The general impression left by the district is that it is well wooded; mango groves abound, and there are few villages without a plantation of some sort. The jungle proper is rapidly decreasing in area, owing to the demand for firewood created by the Oudh and Rohilkhand Railway and the canal works at Narora.

Soils.

The soils of the district as distinguished at the recent settlement may be divided into four classes: *dúmat mattiyár*, *bhúr*, and *khádir*. The *dumat* or loam is a light permeable soil containing some quantity of sand, and therefore more friable than the *mattiyár*. The less sand the better *dúmat*. The Katehir tracts, for instance, in parganas Islámnagar and Bisauli, and the Katíl tracts in parganah Usahat are of the very best *dúmat*, allowing of the construction

[1]This jungle runs for about thirty-six miles through the two parganahs with an average breadth of three miles, a maximum breadth of five miles, and a minimum breadth of half a mile; but the clearings are yearly reducing its area considerably.

of large earthen wells, and adapted to the cultivation of any crop. Elsewhere the soil varies in quality as it approaches or recedes from the great *bhúr* ridge. The *mattiyár* or clay is a rich argillaceous soil, known for its capacity of absorbing a great quantity of water, and retaining it when exposed to the sun more tenaciously than any other land. Owing to its strong marly texture, the process of filtration after rain goes on but slowly, and even when indurated by heat and drought, it will continue to bear vigorous crops for some time after those on lighter and more porous soils in the neighbourhood have withered and died. Hence its great value where the means of irrigation cannot be obtained. The *bhúr* is an essentially sandy soil, and is known under two qualities in this district: the *thandi* or cold *bhúr*, which is merely an inferior *dúmat* or high light soil; and the *bhúr* proper, which is a poor, sterile soil yielding at best but one good crop every third year. There is also what is called the *uráni* or 'flying' *bhúr*, which is simply useless. The *khádir* lands have been formed by the deposit of alluvial matter by the rivers, the degree of fertility being in proportion to the depth and due disposition of the earthy materials which have been from time to time brought down and deposited by the waters. Mr. Clarke calls it a purely derivative soil, "owing its origin to the disintegration of various other soils on either side of the channel, which being now intimately blended together, form a tract of land capable of yielding almost every kind of agricultural product; and wherever cultivation is not extended, affording nutritious esculents for the cattle of the surrounding country, and excellent grass for thatching. The upper stratum is a more porous clay than the *mattiyár*, but it possesses abundant supplies of water within a few feet of the surface, while the energy and productiveness of some isolated patches admit of two harvests of rice and peas in the year, and a constant rotation of crops; but there is little or no kharíf, and if the rains are very plentiful, the water acts too much on so damp a soil, so that the *rabi* is in some seasons either very scanty, or almost totally destroyed in some villages from excessive wet and moisture. Rice is grown in great abundance, and is of a good quality; but the wheat and barley is less vigorous and strong than on the *mattiyár* land." Mr. Carmichael objects to the synonymous use of the terms *khádir* and *tarái* as applied to these lands. He thinks that the former title should be restricted to the long strips of porous soil which are found on the south side of the outer ridge, in what was possibly a former bed of the Ganges. These lands, which possess an abundant supply of water, and are capable of yielding a constant rotation of crops, he has included amongst the *mattiyár* soils. By the term *tarái* he

understands the alluvial tract of the Rámganga, and in a less degree that of the Ganges, his test being the presence of water close to the surface. In such *tarái* lands small earthen wells can easily be made, while in real *khádir* land their construction is neither possible nor necessary. To the three principal soils already mentioned (*dúmat*, *mattiyár*, and *bhúr*) natives add a fourth, the *gauháni dharti* or village mould—a term applied to any land surrounding the village site, no matter what its natural class may be. This land is usually let-out to Muráos (market gardeners) or other tenants, who, cultivating and manuring highly, pay also a higher rent. On the banks of the Ganges there is another, though a small class of land, known as *bela*, which is thus described by Mr. Clarke:—"The *bela* has at present the appearance of a large savannah, and affords abundance of pasture. There are only four villages in the class, and they are almost completely covered with jungle. The soil is known among the cultivators by the name of '*kamp*,' and the process by which it is formed is obvious. A fresh crust of débris is at first deposited, and spread over a bed of sand by the river, on its subsiding after the rains, from three or four inches to three or four feet in depth; its fertility being in proportion to its cubic thickness, and the proper admixture of its constituent parts. For the first year it is generally unfit for any vegetation, but in the second year, after it has settled, it acquires sufficient strength to produce grass and *jháo* jungle, which, during the periodical overflowing of the river in the rainy season, intercept the earthy material with which the water is then laden, and an artificial soil is thus mechanically formed by the ingredients sinking down and reposing into beds of mud."

The following table, taken from the settlement report of 1873, distributes the cultivated area of the district amongst the four great classes of *gauháni*, *dúmat*, *mattiyár*, and *bhúr* soils :—

Name of parganah.	*Cultivated area in acres.*				
	Gauháni or village soils.	Dúmat or loamy soils.	Mattiyár or clayey soils.	Bhúr or sandy soils.	Total.
1 Asadpur ...	4,924	39,728	3,017	6,240	53,909
2 Rajpura ...	5,812	36,553	4,743	5,184	52,292
3 Bisauli ...	5,425	34,989	2,920	9,188	52,522
4 Satási ...	5,862	30,266	3,540	5,888	45,556
5 Islámnagar ...	10,147	46,279	4,816	19,379	80,621
6 Sahaswán ...	8,029	51,645	7,480	37,094	104,248
7 Kot ...	6,645	77,593	4,285	8,608	97,131
8 Budaun ...	7,714	65,595	7,078	5,135	85,522
9 Ujháni ...	6,748	51,615	4,691	21,760	84,814
10 Salímpur ...	10,289	69,136	15,721	186	95,312
11 Usahat ...	7,029	53,139	6,106	12,968	79,242
Total ...	78,624	556,538	64,397	131,630	831,189

Rivers.

The principal rivers of the district are the Ganges, Rámganga, Sot, Mahâwa, and Aril or Ari, and besides these there are the nálas or rain-torrents known as the Bardmár, Bhainsaur, Chúya, Nakta, Narha, Bajha or Andheriya, and Kadwára.

Ganges.

The Ganges forms the south-western boundary for 93 miles and separates Budaun from the Dúáb districts of Bulandshahr, Aligarh, Eta (Ita), and Farukhábád. It is crossed by bridges of boats between Ganwán on the Moradabad road in parganah Rajpura, and Anúpshahr on the Dehli road in the Bulandshahr district; on the road between Asadpur in the parganah of the same name and Rámghát in the Bulandshahr district; at Kachhla on the road between Budaun and Háthras; at Kádir Chauk opposite the Eta district, and at Súrajpur on the road to Farukhabad. In addition to these bridges, which last from October to June, there are numerous private and public ferries along the whole course of the river. At this stage of its course the Ganges is navigable throughout the year by vessels of considerable burthen; but the trading marts are chiefly on the right bank of the river, and very little merchandise is embarked from this district. From December to April navigation receives considerable interruption from shallows and banks, obstructions which have increased since the formation of the head-works of the Lower Ganges Canal at Narora. Bambús, grain, cotton, and leather are exported from Kachhla, Nána Kherá, and Khaira Jalálpur to Farukhábád and Cawnpore (Kánhpur). There are a few islands covered with tamarisk *(jháo)*, several of which are capable of cultivation. Disputes between riparian proprietors are usually settled on the principle that the owner of adjacent lands takes the profit and loss of alluvion and diluvion, subject to a re-adjustment by Government in every fifth year. Inundations which subside quickly, leaving deposits of fertile mud, cause little damage, and indeed some advantage, but when sand is deposited the effect is often disastrous.

Rámganga.

The Rámganga forms the eastern boundary of the district for a distance of about thirty-six miles, and during this part of its course is joined by a considerable affluent, the Aril. It is navigable in the rains by boats of one hundred maunds[1] burthen, and is crossed at Bela Dándi, on the road between Budaun and Sháhjahánpur, by a bridge of boats. Besides this there are five ferries: and in the rainy season, when no fords exist, these are the only means of crossing the river. From December to April the shallows and banks prevent any but the smallest

[1] Between three and four tons.

class of boats from ascending the stream. Indeed little traffic ever goes up-stream, although bambús, and sometimes grain, pass across the stream into the Sháhjahánpur district. Bambús and timber come down-stream from the Garhwál forests. The water is occasionally used for irrigation. There are no important villages along the banks in this district, and the few islands that are formed soon become fit for cultivation, being in this respect more valuable than the majority of those formed by the Ganges. The banks, like those of the Ganges, are alternately shelving and abrupt; that is to say, that a slope on one side is usually faced by a cliff on the other.

Sot.

The Sot rises in the Píla Kund in parganah Amroha of the Moradabad district. It enters this district near Khera Dás, to the west of the Chandausi road in pargana Islámnagar, and flowing in a south-easterly course forms the boundary between the parganahs of Bisauli, Satási, and Budaun on the east, and those of Kot and Ujháni on the west. The river then enters parganah Usahat near Kakrála, and passing through the former into parganah Mihrábád of the Sháhjahánpur district, eventually joins the Ganges at Dháighát. This river is also known as the Yár-i-Wafádár, or "the faithful friend," and Mr. Beames, quoting[1] from the *Tárikh-i-Muhammad Sháhi* of Khushál Chand, gives the origin of this name as follows:—"On their way from Sambhal to Budaun, his majesty and the royal army suffered much from heat and thirst, till they came to the little river Sot, which kept winding in and out by the side of the road, and supplied them with water at each stage. In gratitude for this service his majesty honoured it with the name of 'Yár-i-Wafádár,' or the faithful friend." There are four bridges of boats where the principal roads cross. Mr. Carmichael notes the existence of two fine masonry bridges of pre-British construction across this river; one under Budaun, built by Fateh Khán, Khánsámáh, and a second near Nijra, built by another Rohilla chief, Dúnde Khan.[2] Both of these bridges were carried away by floods, the waterway being insufficient. Mr. Carmichael replaced the one at Budaun by a bow and chord bridge on piers after the American system, and the one at Nijra by a strong masonry erection with ample waterway.

The embankments and works connected with the Oudh and Rohilkhand Railway caused considerable disturbance in the natural drainage system of the district. Fearing the destruction of their embankments by the immense amount of water which had collected behind them, the engineers cut the earthworks in several places, "when the water rushed into the Sot, its natural drainage,

[1] Beames' Elliot, II., 144. [2] Settlt. Rep., 3.

and that stream rising rapidly with this immense volume of water came down in one wave like a wall, the noise of which was heard two miles off, and swept away every vestige of the bridge at Nijra, doing also much damage to the lands on both sides of the stream." The Sot is fordable everywhere except during heavy rain, though occasionally deep enough to bear vessels of from forty to fifty maunds (*i. e.*, from one to two tons) burthen. Much irrigation takes place from this stream, a process for which the banks are in many places peculiarly favourable. The more important towns on its banks are Mundíya, Bisauli, Shaikhúpur, Budaun, and Usahat. The Sot seldom inundates its banks; and if the flood-water passes quickly away, but little harm is thereby caused even to crops sown on the lowest lying land.

Other streams.

The Maháwa rises in parganah Hasanpur in the Morádabad district, and flowing parallel to the course of the Ganges for a distance of sixty-five miles joins the latter near the village of Husainpur in parganah Ujháni. This river is fordable all the year round, except after very heavy rains, when it sometimes overflows its banks and does considerable damage to the low-lying lands in its vicinity. The Maháwa is supposed by many to mark the old course of the Ganges. Owing to the high and precipitous nature of its banks, its waters are but little used for irrigation in the upper portion of its course, and the only village of any importance on its banks is Rasúlpur Kalán. In time of flood rafts are used for conveying carts and cattle across this river. Its affluents, of which none are perennial, are the Chúya or Chohiya, the Bardmár, and the Nakta. The Aril or Ari rises out of a swamp in parganah Sambhal of the Morádabad district. Entering this district near the village of Ajítpur in the west of Islámnagar, it flows in a south-easterly but tortuous course through that parganah and Bisauli, reaching its confluence with the Gángan on the eastern frontier, and thenceforward forming the boundary between the Budaun district on its right and the Rámpur state and Bareilly district on its left bank. It quits this district near the village of Bharatpur in Bisauli, but after flowing through parganah Aonla of Bareilly, re-enters Budaun near the village of Takípur in parganah Budaun, and passing onwards through parganah Salímpur joins the Rámganga near Hazratpur in the latter. It has a course of about thirteen miles in the northern, and of about twenty miles in the south-eastern portion of the district. Except after heavy rain, it is at most times and many points fordable; but permanent bridges cross it near Takípur on the Budaun and Bareilly, and near Pápar Hamzapur on the Budaun and Sháhjahánpur road. Elsewhere it is crossed during the rains by boats. Its stream is a source of extensive irrigation.

The remaining drainage channels are mere escapes for the surplus water in the rainy season; they are almost dry in the winter, and entirely so during the hot months. The Bardmár, after draining the country around Babrála, joins the Maháwa on its right bank near the boundary of parganahs Rajpura and Asadpur. The Bhainsaur nála drains the country between the Sot and the Maháwa, and receives the Aswár nála near Bilsi. Rising, or rather coming, into prominence as a line of drainage within parganah Islámnagar, it flows through Kot, and forming the boundary between that pargana and Sahaswán eventually joins the Ganges near Nána Khera. The Bajha or Andherí is a portion of the old bed of the Aril in parganah Salímpur, and the Kadwára is an insignificant series of brook-linked ponds which joins the Bhainsaur near Kachhla. Any further details regarding these watercourses will, where necessary, be supplied by the parganah articles in the Gazetteer portion of this notice.

Jhíls.

There are throughout the district many of the lakes or swamps known as jhíls. The principal are those at Usáwán, Sathila, and Dalílganj in parganah Usahat, Núrpur in parganah Ujháni, Dhand in parganah Sahaswán, Sangtara in parganah Satási, Bhiráon in parganah Rajpura, and Charsora in parganah Islámnagar. The Usáwán jhíl on the Sháhjahánpur border is a long narrow piece of water connected with the Sot river, and stretches over a distance of about five miles, with an average depth of three feet, and a depth of about fifteen feet in its deepest part. The other meres vary in length from three miles to a quarter of a mile, and in depth from three to ten feet. The Dhand jhíl is of a semi-circular shape, about three miles long and about two hundred yards broad, and is connected with the Maháwa river. A long low line of swampy land runs from this jhíl parallel to the course of the Ganges, apparently marking the position of one of its old beds. The Núrpur jhíl is nearly circular in shape, and joins a series of swamps, which in the rains are connected with the Ganges. Its waters are clear and are much utilized for irrigation: no bad effects are, moreover, known to ensue from their use in washing and drinking. The waters of the Dhand, though employed for irrigation purposes, are said to be undrinkable, and if used for bathing induce a painful itching of the skin. These lakes are all too small to require, and too shallow to admit of, navigation in the usual sense of that word. But the reeds and grasses which grow on their surface are cut by the villagers for thatching or cattle-fodder, and are carried to land by means of reed and bambu rafts.

Canals.

There are as yet no canals in the district either for navigation or irrigation.

Railway.

Two branches of the Oudh and Rohilkhand Railway, radiating from Chandausi junction in Morádabad, traverse this district. The first, or Chandausi and Bareilly line, enters parganah Islámnagar on the north-west, and passing in an east-south-easterly direction through the northern portions of that and the adjacent parganahs of Bisauli and Satási, issues from the latter into parganah Aonla of Bareilly. The length of this branch within the district is about sixteen miles, and in that short distance there are three stations, *viz.*, at Asafpur and Dabtura in Bisauli, and Karangi in Satási. The last mentioned station is generally called Mahmúdpur, after an adjoining and more important village in the Bareilly district. The second, or Chandausi and Aligarh line, enters this district at the junction of parganahs Rajpura and Islámnagar, and passing in a south-westerly direction through the former and parganah Asadpur, is carried over into the Bulandshahr district by the Rájghát bridge across the Ganges. The length of this branch within the district is about thirteen miles, and the stations are two, *viz.*, at Dhanári in Rajpura, and Babrála in Asadpur. Chandausi is distant 27 miles from Morádabad and 44 miles from Bareilly; Asafpur is distant 9 miles, Dabtura 16 miles, and Mahmúdpur 19 miles from Chandausi. Dhanári is 46 miles, and Babrála 54 miles from Morádabad, and they are respectively 41 and 33 miles from Aligarh.

Metal'ed roads.

The imperial metalled road from Bareilly to Háthras is, after the rail, the most important highway of the district. On quitting the Bareilly district it enters the north-eastern corner of parganah Budaun, and crosses the river Aril shortly afterwards on a masonry and wooden bridge. Passing onward in a south-westerly direction it traverses the towns of Bináwar and Budaun, and crosses into parganah Ujháni by a wooden bridge over the river Sot. Continuing its course in the same direction, it passes through Ujháni, and at Kachhla meets the Ganges, which is the southern boundary of the district. A bridge of boats conveys it across that river during the greater part of the year; but this means of transit is of course removed during the rainy months. The road is of military as well as commercial importance, and has encamping grounds for troops at intervals along its course. The metalled road from Budaun to the nearest railway station, Aonla in the Bareilly district, has a length within this district of nine miles. No road besides those already mentioned is metalled over its entire course through the district, but some of the lines which pass through Budaun and Bilsi are metalled for short distances outside those towns.

Unmetalled roads.

The principal earthen or unmetalled roads are (1) that from Budaun to Vazírganj and Bisauli, which at the latter place separates into two branches, acting as feeders to the railway stations at Chandausi (in the Morádabad district) and Asafpur respectively; (2) that which branching from the Bareilly and Háthras road at Ujháni passes through Sahaswán and Gunnaur, and acts as a feeder to the railway station at Babrála; (3) the road from Budaun to Bilsi and Islámnagar; (4) that which after passing through Dátáganj leaves the district for Sháhjahánpur; and (5) the road which traverses Kakrála and Usahat *en route* for Farukhabad. The following statement distributes the roads into first class, or raised, bridged, and metalled; second class, or raised and bridged but not metalled; and third class, or common cross-country cart-tracks, repaired every year, but bridged in few places :—

	Length within district	
	Miles.	Feet.
First-class roads.		
Bareilly and Háthras	32	3,180
Budaun and Chandánagar	2	2,440
Do. and Farukhabad	3	1,160
Do. and Morádabad	4	1,880
Do. and Sháhjahánpur	1	3,720
Do. and Naushera	1	1,720
Cutcherry road, Budaun	1	720
Cross-road through Itáhi Nanda	0	4,300
Budaun city to Kachahri	0	2,300
Collector's house, Budaun, to Farukhabad road	0	3,200
Cross-road through Ulahtápur	0	1,900
Cemetery road, Budaun	0	2,500
Cross-road behind jail, *ibid*	6	2,550
Circular road, *ibid*	2	0
Bilsi and Gudhni	4	880
Do. and Shekhanagla	3	3,100
Budaun and Aonla	9	4,463
Total	75	3,053
Second-class roads.		
Budaun and Farukhabad	23	3,650
Do. and Sháhjahánpur	19	4,180
Do. and Morádabad	30	3,600
Total	74	870
Third-class roads.		
Budaun to Baksena	15	0
Do. to Sádullághanj	19	0
Do. to Usáwán	18	0
Do. to Bilsi and Islámnagar	33	1,800
Sádullághanj to Usahat and Bichorághát	38	0
Bisauli to Asafpur Phakaoli	11	0
Ujháni to Bilsi and Bisauli	18	200
Kachhla to Bilsi	7	3,880
Bilsi to Sahaswán	10	750
Ujháni to ditto	14	1,000
Sahaswán to Babráia	25	1,600
Babrála to Cháopur	8	3,400
Sahaswán and Bisauli	16	4,080
Bisauli, Islámnagar, and Ganwán	38	2,510

	Length within district.	
	Miles.	Feet.
Third-class roads—(concluded).		
Budaun and Kádir Chauk	12	1,700
Anúpshahr, Ganwán, and Morádabad	8	4,000
Gunnaur to Ganwán	14	0
Islámnagar to Rámghát	20	4,000
Sahaswán to Rudáin	15	800
Bisauli to Papul	9	1,000
Islámnagar to Bijoi	2	0
Saiyadpur to Karengi	7	2,000
Anúpshahr and Chandausi	11	4,350
Islámnagar and Sahaswán	18	1,000
Gidhaul and Dhápur	4	2,000
Koilantha to Hazratpur	3	3,000
Miyáon to Labhári	11	0
Total ...	412	230

There are also many miles of village roads, but as these are not maintained by Government, it is impossible to calculate with any accuracy their total length.

Distances.

The following table shows the distances of the principal towns and villages from Budaun as given by the district authorities:—

Parganah.	Town or village.	Distance in miles.
Rajpura	Rajpura	54
	Ganwán	63
Asadpur	Asadpur	40
	Gunnaur	46
Islámnagar	Islámnagar	34
Bisauli	Bisauli	23
	Múndiya	27
Satási	Vazírganj	12
Kot	Kot	20
	Bilsi	15
	Bihta Gosáyan	18
	Parauli	20
	Sirasaul	12
Sahaswán	Sahaswán	24
Ujháni	Ujháni	7
	Shaikhúpur	1
	Kakora	12
	Kachhla	18
Budaun	Bináwar	9
Usahat	Usahat	18
	Kakrála	12
	Alapur	12
Salimpur	Datáganj	17
	Salímpur	19

Bridges.

The district is not rich in bridges. The Rájghát railway bridge, which connects this district with that of Bulandshahr, was until lately the only existing viaduct over the Ganges, and is still one of

the only two, if we except the bridge at Calcutta over the comparatively small branch of that river known as the Hughli. Be ides this great iron way across the Ganges, there are several bridges over the Aril, Mahâwa, and Sot. The first of these streams is bridged in two places, and the latter two in one place each.[1] The following statement shows the character of the bed and banks of each river where crossed by the principal roads :—

Name of road.	River.	Means of transit.	Rains.		Dry season.		Character of	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
			Miles.	Feet.	Feet.	Feet.		
I. Class.								
Bareilly and Háthras.	Ganges ...	Bridge of boats in dry season, ferry in rains.	2	18	700	12	Low and steep.	Mixed sand and clay.
			Feet.					
	Bhainsaur,	Bridge ...	150	5	150	1	Sloping,	Clay.
	Sot ...	Do. ...	500	11	200	3	Ditto,	Sandy.
	Aril ...	Do. ...	200	15	50	13	Steep ...	Ditto.
Bilsi and Kachhla,	Bhainsaur,	Culvert ..	600	6	20	2	...	...
II. Class.								
Budaun and Farukhabad.	Sot ...	Ferry ...	312	12	200	7	Sloping,	Mixed sand & clay.
Budaun and Sháhjahánpur.	Aril ...	Bridge ...	540	17	120	8	Low ...	Ditto.
	Rámganga,	Boat bridge in dry season, ferry in rains.	1,350	25	290	8	Right bank steep, left bank sloping.	Sandy.
III. Class.								
Budaun, Bilsi, and Islámnagar	Sot ...	Ferry ...	500	15	86	9¾	Steep ...	Ditto.
Sádullâhganj, Usahat, and Bichorâghât.	Ganges ...	Do. ...	4,200	23	375	4½	On one side.	Ditto.
	Aril ...	Do. ...	540	13	150	2½	Ditto,	Ditto.
Ujhâni and Sahaswán.	Bhainsaur,	Bridge ...	500	10	85	2	Low ...	Ditto.
			Mile.					
Sahaswán and Babrâla.	Mahâwa ...	Ferry ...	½	20	100	2	Steep on one side.	Ditto.
			Feet.					
Sahaswán and Bisauli.	Sot ...	Boat bridge in dry season, ferry in rains.	500	20	105	5	Sloping,	Ditto.
Budaun and Kádír Chauk.	Ganges ...	Ditto ...	2,150	26	400	16½	Steep on one side.	Ditto.
Anúpshahr, Ganwán, and Morádabad.	Mahâwa ...	Ferry ...	9,000	9	55	4	Steep ...	Ditto.

The remaining roads of importance do not cross rivers.

[1] The bridge over the Mahâwa is the railway bridge at Udharanpur Khâgí in Rajpura.

Climate.

The climate of Budaun is as healthy as, though perhaps hotter than, that of any district in the Rohilkhand division. Its greater heat could be easily explained by the fact that Budaun is the most southern district in Rohilkhand, as well as furthest from the Himálaya range. The rains set in about the middle of June, lasting usually for three or three and a half months, and the most unhealthy season is during their middle and close, in the months of August and September. The southern portions of the district then become waterlogged and malarious, and a malignant type of fever appears. The following table shows the rainfall for the last five years as recorded in inches at the headquarters of the five tahsíls :—

Year.	Station.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
1872	Budaun ...	1·6	·3	...	·2	...	8·7	13·0	16·5	2·9	...	·4	...	43·6
	Bisauli ...	1·9	...	...	·4	·4	4·4	8·8	17·7	1 9	...	...	·1	35·6
	Dátáganj ...	2·3	·3	...	...	·3	7·0	8·0	8 5	·6	...	·2	...	27·2
	Gunnaur ...	1·3	...	...	...	·4	4·5	5·0	5·0	2·1	·3	...	·5	19·1
	Sahaswán ...	1·2	...	...	·2	·2	5·0	9·7	8·0	5·2	...	...	·5	30·0
1873	Budaun ...	1·2	...	·6	...	·5	·2	16·1	7·8	6·8	...	...	...	33·2
	Bisauli ...	·5	...	·6	...	·6	1·4	9·7	7·1	13·8	...	...	...	33·7
	Dátáganj ...	1·5	...	·7	...	1·1	1·3	16·1	4·0	8·3	...	...	...	33·0
	Gunnaur ...	·7	...	·5	...	·8	2·1	12·1	9·4	7·8	·2	...	...	33 6
	Sahaswán ...	·6	...	·7	...	1·3	...	10·6	2·3	7·7	...	..	...	23·2
1874	Budaun ...	·9	...	·7	...	...	3·9	24·8	9·5	2·6	...	...	...	42·4
	Bisauli ...	...	·2	·9	...	...	2·6	25·6	11·5	13·4	1·4	...	...	55·6
	Dátáganj ...	1·5	...	·7	...	·4	3·6	28·3	9·5	20·3	1·5	...	...	65·8
	Gunnaur ...	·2	...	1·1	...	...	3·1	13·3	11·4	15·2	...	...	...	44 3
	Sahaswán ...	·1	·7	·8	...	...	1·5	23·1	7·2	18·9	...	....	...	52·3
1875	Budaun ...	·5	1·6	...	...	0·8	...	18·4	6·3	6·2	...	·1	...	33·9
	Bisauli ...	·2	2·1	...	...	0·6	·6	8·1	5·8	7 4	...	·2	...	25·0
	Dátáganj ...	...	3·1	...	...	·2	1 8	15·9	11 6	8·5	...	·4	...	41·5
	Gunnaur ...	·5	2·2	...	...	0·7	2·4	9·5	6·5	5·9	...	·2	...	27·9
	Sahaswán ...	·3	2·2	...	...	1·2	·2	4·6	7 5	5·4	...	·3	...	21·7
1876	Budaun ...	...	...	·2	...	...	·1	12 7	2·3	5·8	1·2	...	...	22·3
	Bisauli ...	...	...	·8	·6	·2	·7	10·4	2·7	6·1	·7	...	...	22 2
	Dátáganj ...	...	...	·3	·5	...	·4	7 3	2·5	6·6	·4	..	...	18·0
	Gunnaur ...	...	...	·5	·3	·2	1·8	13 0	1·0	2·8	·9	...	...	20·5
	Sahaswán ...	...	...	·2	·3	·3	·8	13·3	2·7	4 9	·8	...	...	28·3

After September the rains generally cease, and are succeeded by the cold weather, which for both natives and foreigners is the healthiest period of the year. In

January there are a few showers, sometimes called "the Christmas rains," though why is hardly apparent, as they seldom fall in December. The natives have indeed a proverb in which December rains are treated as a prodigy:—

Bhúra bhainsa, chandli jor,
Pús maháwath bírli hon.

"A brown buffalo, a bald goodwife, and winter rains in December[1] are rare."

Hail falls occasionally in the winter, but the only snow ever seen is that of the Himálaya peaks, nearly two hundred miles away. There have been within living memory no hailstorms so destructive as to necessitate a remission of revenue, but in 1862 and 1870 the crops were in some parganahs partially destroyed by downfalls of this sort. In the winter night a slight frost sometimes takes place, forming a thin film of ice on the surface of shallow pools; but this disappears at sunrise. As the vernal equinox approaches, the heat rapidly increases, and the summer may be said to have fairly begun before the middle of April. From that time until the monsoon again brings its rains the temperature weekly increases, and hot winds blow, although with less violence than in more southerly districts. The following statement, compiled from tables supplied by Dr. Ruttledge, shows as far as possible the average temperature in each month for four years:—

Months.	1872.	1873.	1874.	1875.
January	60·	57·11	56·9	52·8
February	60·5	63·43	65·19	62·64
March	76·68	68·68	78·36	75·67
April	65·9	68·74	87 18	87·89
May	93·12	87·82	93·37	88·72
June	87·57	87·38	91·25	91·13
July	87·61	90·54	85·32	87 91
August	87·12	84·7	86·6	84·63
September	85·35	80·17	82·3	83·3
October	80 02	77·7	78·42	78·31
November	64·33	69·93	63·4	68 72
December	80·02	61·03	59·25	62·55

Dr. Ruttledge remarks that these readings are of "little scientific value," as he had no means of fixing the thermometer so as to protect it from reflected heat, and, until 1875, they were taken in a very hot building; but they are the only ones obtainable, and will suffice to show roughly the average temperature.

[1] The month of Pús includes also a portion of January.

PART II.

PRODUCTIONS OF THE DISTRICT.

Animal Kingdom.

THERE are no animals peculiar to the district. The last leopard was killed about two years ago in the village of Dehgawan in parganah Sahaswán. Antelope, pigs, and *nílgái* are common, and wolves occur on the sandy wastes of the *bhúr* tract. Black partridge, quail, water-fowl, and hares abound, while florican and sand-grouse are occasionally met with.[1] There is nothing peculiar in the breed of domestic cattle, and little deserving notice in any attempts made at improved breeding of animals for agricultural purposes in this district. Some advantage accrued from the existence at Gunnaur, Markáoli, Mustafabad, and Paliya Guzar of stallions from the Government stud. Mr. C. W. Whish has supplied the following account of the method of breeding horses obtaining in this district:—

Horse-breeding.

"The ordinary method requires the foal to be weaned when three or four months old, if the mother appears to be weakened by suckling it; if not, the foal is not disturbed for another month or so; when eight months old boiled grain is sometimes given and when the year is completed it is taken regularly, and in the raw state. Besides this ordinary mode there is a certain method of forcing horses, as it were, put in practice by mahájans and others who desire to get cattle speedily in condition for sale. Of this there are two modifications, the first of which may be called the close way. It consists in completely shutting the colt or filly up from fresh air and light and feeding him very highly for forty days with green meat, *viz.*, tender grass and green-cut barley mixed with spices and condiments of various kinds. His time is portioned between eating and sleeping. When the forty days are completed a very little air is allowed to enter the stable, the allowance being gradually increased day by day, and a likewise gradually increasing portion of mouth corn is given him, till at last he is tied up in the open air, and finally taken out for exercise. During the process sand is spread instead of grass, and the stable is not cleaned out during the forty days, nor is the horse groomed; but this perhaps is an exaggerated account. The second modification consists of the identical process described above, with this exception, that the patient is not kept from the air; when it is very hot his stable is cooled with *tattís*.[2] In case of a chill or mismanagement by an

[1] The other species of birds are much the same as those found elsewhere in the plains of the North-Western Provinces. For a list of the latter see Gazetteer, Vol. IX., pages XVII.-LV.

[2] Moistened screens of roots or grass, which are fixed in the doors or other apertures of a building and cool the air as it enters.

unskilful practitioner, horses die quite suddenly under this treatment, but when properly managed, it is said to quickly bring them into condition."

Bullocks for plough purposes may be bought at from fifteen to forty rupees each. Two stud bulls were stationed in the district by Government, one at Saifulláhganj in the Bisauli tahsíl, and another at Simri in the Gunnaur tahsíl; and their offspring, which are used as beasts of burden, fetch generally as much as eighty rupees a pair. The produce of a cross between Brahmani bulls and the ordinary cow are used for a similar purpose. Tradition says that in former years the grass at Usáwán in parganah Usahat and at Kaulhái in parganah Sahaswán was of an exceptionally nutritive quality, and that cattle fed on it quickly came into condition, but the increase in cultivation has entirely removed all traces of these pasture lands. Sheep and goats are of the ordinary breed; but the best sheep come from Farukhabad, and the ordinary district breed sell at from one to two rupees per head.

Deaths from wild animals.

A reward of three rupees is paid for every male wolf killed, and five rupees for every female wolf. Some years ago as much as twenty rupees were paid for a well-known wolf, but of late years the numbers have so decreased that the rewards have been reduced. In 1868 two annas a head were given for the destruction of venomous snakes in the Dátáganj tahsíl. The following statement shows the number of persons who have died from the attacks of wild animals and snakebites for six years :—

	1871.	1872.	1873.	1874.	1875.	1876.	Average.
Males	43	63	91	77	72	90	72·6
Females	76	103	134	107	115	162	116·1
Total ...	119	166	225	184	187	252	188·7

Fish.—The following kinds of fish[1] are found in the Ganges and Rámganga:—*maháser*, *kari*, *bám*, *rohu* (*Labeo rohita*), *genr*, *baikar* or *bachua*, (*Schilbichthys garua*), *bosini*, *moi*, *arhwái*, (*Mugil corsula*, a kind of gray mullet), *lánchi*, *rekri*, *chaliya*, *bhadua*, *gonch* (*Bagarius yarrellii*), *katua*, *saul* (*Oreinus sinuatus*), *sauliyá* (*Ophiocephalus striatus*), *sehri*, and *jhinga* (a kind of prawn). In the Sot, Aril, and Maháwa streams are found the *rohu*, *genr*, *lánchi*, *rekri*, *chaliya*, *bám*, *bhadua*, *gonch*, *katua*, *saul*, *sauliya*, *sehri*, and *jhinga*. In the Núrpur and Lákhupur jhíls the *bosini* and *lánchi*; and in the Dhand jhíl the *síngi* (*Saccobranchus fossilis*). The greater number of these fish appear at all seasons, but the *lánchi* and *bosini* chiefly in the cold weather, the *rohu*

[1]The scientific names have been given where ascertainable. Most, if not all, of these fish must under other names have appeared in the lists already published. See Gazetteer, Vol. II., pages 55-58, and Vol. IV., pages 62-64.

and *genr* in both cold and hot weather, and the *arhwái* in the rains. The Dhímars or fishermen catch chiefly with a cast-net, which they throw with very great skill; but sometimes a drag-net is employed, and in the smaller streams funnel-shaped baskets at an opening in a dam. All classes of all religions, except Baniyas and Bráhmans amongst Hindus, eat fish, and such food sells on an average at six pice (about 2¼*d.*) per ser (about 2lbs.), rising to three and four annas for the better sorts; but the fishing industry of the district is too limited in extent and unimportant as a food resource to claim further mention in this notice.

Vegetable kingdom.

The flora of the district must, like its fauna, be treated briefly, as both materials and space for an exhaustive account are wanting. The vegetable products may be roughly divided into trees and cultivated crops, a division which, for practical purposes, will be simpler than a more scientific classification.[1]

Trees.

The principal trees are the mango (*ám*), shísham (*Dalbergia sissoo*), nim[2] (*Melia indica*), gúlar (*Ficus glomerata*), pákar or pilkhan (*Ficus cordifolia*), pípal (*Ficus religiosa*), bar or banyán (*Ficus Bengalensis*), jáman (*Eugenia jambolana*), mulberry (*shahtút*), bakain (*Melia azedarach*), siras (*Albizzia lebbek*), tún (*Cedrela toona*), laberá (*Cordia myxa*), mahúa (*Bassia latifolia*), tamarind (*imlí*), babúl (*Acacia arabica*), date-palm (*khajúr*), harsingár (*Nyctanthes arbortristis*), bambu (*báns*), kachnár (*Bauhinia variegata*), bel (*Ægle marmelos*), jack-tree (*kathal* or *barhal*), jujube (*ber*), amaltás (*Cassia fistula*), tár (*Borassus flabelliformis*), ebony (*tendú*), khirní (*Mimusops Indica*), maulsari (*Mimusops elengi*), kaith (*Feronia elephantum*), barná (*Cratœva religiosa*), and dhák (*Butea frondosa*).

No less than 23,045 acres of the district are occupied by mango groves. The mango is planted on account of its fruit and the shade it affords, its timber being a secondary object. This tree is often found planted in long avenues along the sides of roads, where, but for its presence, the traveller would find the glare intolerable. But it is most often met with in dense *bághs* or orchards planted by some pious native who wishes literally to keep his memory green. Mango trees are propagated by seed in the rainy season, and when eighteen inches or two feet high the seedlings are transplanted to their ultimate home. The shísham is planted almost entirely on account of

[1] When a tree or plant has a well-known English name, this name and its vernacular rendering will be given: where no English name exists, the botanical name will be given with the vernacular name.

[2] Linnæus calls this tree *melia azadirachta*, and the bakain *melia azedarach*. But the nomenclature of Dr. Brandis (or rather of Jussieu) has been adopted for the former, as azadirachta and azedarach are after all only different ways of spelling the Urdu-Persian word ázád-dirakht.

its wood. It is not, like the mango, an evergreen ; its shade is scanty, and it has no fruit ; but its timber, which is tough and handsome, has been called "the Indian rosewood," and is suitable for any kind of furniture. This tree is propagated by seed, arriving at maturity in from 20 to 25 years. The nim too has a serviceable wood, used for beams, planking, and other scantlings. From its leaves is decocted an embrocation for sprains and bruises, and its bark is considered a febrifuge. Nim trees are planted by seed, and the seedlings are transplanted to their destination during their second year. The gúlar, pakar, pípal, and bar are all trees of the fig tribe, held in more or less sanctity by the Hindus. The two latter, which are especially sacred, grow to a gigantic size, and afford a thick shade. When they have once fixed their knotty roots in a piece of masonry the Hindu rarely ventures to interfere with them, and these vegetable Vandals at last destroy the building. The bar or banyan shoots down from its branches long roots, which establishing themselves in the earth become separate trunks. Milton's description of this tree is well known,[1] and there is a bar at Karanpur in parganah Islámnagar which goes far to justify that description, covering almost an acre of ground. It may be mentioned that the Karanpur banyan has strangled in its coils a *sati*, or small monument marking the spot where a Hindu widow sacrificed herself on her husband's pyre. The wood of these fig trees is fit for nothing better than fuel, and their fruit is small, gritty, and tasteless. The figs of the gúlar are, however, larger than those of the others, and its timber is used for the circular frame (*jákhan*) on which rests the first course of masonry in a well. Birds devour greedily the fruit of all four trees, and so long as this fruit lasts may be seen fattening themselves amongst the spacious branches of the bar and pípal. Amongst them the green-pigeon (*háril*) is conspicuous for his beauty, although his plumage can hardly be distinguished from the surrounding leaves until he discovers his hiding-place by a soft whistling. These fig trees are propagated both by seed and cuttings, and attain to a great age. The jáman has a purplish-black fruit, acrid to the taste. Its leaves when crushed give out an aromatic odour, and its timber is used in house-building. It is planted by sowing, and grows slowly. The fruit of the mulberry tree, which is planted in hedgerows along the sides of roads, is inferior in size and flavour to that of its European congener. There are no silkworm mulberries (*morus alba*) in the district, and sericulture is unknown. The bakain and siras are generally seen growing in avenues along a highway. The latter has a thick and elegant foliage, and its wood, which is hard and durable, is in some demand for

[1] *Paradise* Lost, IX., 1100.

cart-wheels. The former is useless, except for its shade, and even of this it gives very little. The tún rarely comes to perfection in this district, as it prefers a cooler and moister climate, but its wood is easily worked, wears well, takes a good polish, and is prized accordingly. The mahua has a broad deciduous leaf, and a flower which by its poignant and disagreeable odour proves itself an exception to the cynical aphorism that "in India everything smells except the flowers." The liquor-yielding properties of this flower are little valued in Budaun, and hence the tree is not planted there systematically, as it is in the southern districts of the North-West Provinces. The tamarind, although slow in growth, is a graceful and shady tree. Its wood is supposed to make the best charcoal, and its acid fruit yields a pleasant *sharbat*, but it is considered a sort of Upas-tree by the natives, none of whom will sleep or encamp under its branches. The babúl is a thorny and resinous tree with a very scanty shade. Gum-arabic is sometimes extracted from this tree in other districts, but the inhabitants of Budaun prize it mostly on account of its wood, which being hard and tough makes good agricultural implements. The date-palm grows chiefly in the forest patches towards the east of the district, but is not confined to that locality alone: it has a small fruit, and a kind of toddy is prepared from its juice. Of the tar-palm, from which toddy is usually extracted elsewhere, there are few specimens in the district. The bambu is so well known that nothing need here be said of its characteristics: it is, after the cocoanut palm, the most generally useful tree in India. The kachnár, a handsome tree when in flower, resembles the tún in its preference for a cooler climate than that of Budaun. From the fruit of the bel is prepared a medicine of acknowledged efficacy in cases of dysentery and diarrhœa. The kathal is not a wild tree, but is planted in gardens: its fruit resembles the bread-fruit of the West Indies, and has an unpleasant smell. The jujube is a thorny shrub which yields a small plum, and whose bark is used for tanning. The clustered yellow flowers of the amaltás when seen from some little distance resemble those of the English laburnum, and a decoction from its pods forms a drastic purgative. Though last on the list, the dhák is by no means the least important of the trees mentioned. It has a large oval leaf and red papilionaceous flower, and although under favourable circumstances it vies with the greater forest trees, here attains a height of twelve or fifteen feet only. From the leaves, men of the Bári caste make leaf platters and cups for the reception of clarified butter and other food: from the flower is extracted a yellow dye called *tesu*:[1] the gum

[1] The mordants used by native dyers have not apparently the power of rendering this colour fast, and its use is limited chiefly to dyeing garments at the time of the Holi festival.

is used in the manufacture of indigo and preparation of astringent medicines, and the bark and roots furnish material for a cheap kind of rope.

Cultivated crops.

Before describing the cultivated crops it will be useful to mention the increase made in cultivation during the past forty or fifty years, as well as the proportion in which the cultivated area is sown for the different harvests. It will at the same time be unnecessary to give more than a brief glance at these subjects, which are treated in detail in the separate articles on each parganah at the end of this notice. Since the former settlement of land revenue, which was effected between 1834 and 1838, cultivation has increased by 27 per cent., while the percentage of increase in the total area of the district has been 5 only. There is little difficulty in pronouncing to what cause this great advance in tillage is due. As a general rule, the margin of cultivation extends with the increase of population, the rule being in India liable to variation according to the lightness or severity of the revenue assessment; and while between 1847 and 1872 the population of Budaun had risen from 349 to 466 persons per square mile, the former settlement was on the whole a light one. There is, however, reason to believe that the actual growth of cultivation was somewhat less than that recorded. When the latest measurements—*i.e.*, the measurements for the current settlement—were made, the amount of cultivation in parganah Sahaswán, where the increase was largest, happened to be exceptionally high. "Large tracts of bhúr" (or sandy soil), writes Mr. Carmichael, "were brought under cultivation for that one year alone, to be abandoned in the very next." It must also be remembered that the measurements for the former settlement excluded many revenue-free villages which have since been assessed with revenue, and whose cultivated area therefore appeared for the first time in the measurements preceding the current settlement. Of the present cultivated area somewhat over five-eighths is generally sown for the autumn, and a little under three-eighths for the spring harvest. As elsewhere in Upper India, there are but these two harvests in the course of the year, the only rules as to rotation of crops being (1) that the same crop is not sown in the same field for two years running, and (2) that the same field is not sown for both harvests in the same year.

The principal cultivated crops.

But to return from this slight digression, and enumerate the chief cultivated crops of the district. Distributing these according to the ordinary classification, we have amongst the cereals wheat (*gehún*), barley (*jau*), and rice (*dhán*); amongst the pulses, peas (*mattar*), gram or chaná (*Cicer arietinum*), moth (*Phaseolus aconitifolius*), múng (*Phaseolus mungo*), urd (*Phaseolus radiatus*), arhar (*Cajanus flavus*), and lobiyá

(*Dolichos sinensis*); amongst the fibres, cotton (*kapás*) and hemp (*san*); amongst the oilseeds, til (*sesamum orientale*), linseed (*alsi*), and mustard (*sarson, rái*); amongst dyes, indigo (*nil*) and safflower (*kusúm*); amongst millets, joár (*Holcus sorghum*), bájra (*Holcus spicatus*), maize or Indian-corn (*makká*), kodo (*Paspalum frumentaceum*), and kangni (*Panicum Italicum*); amongst miscellaneous growths for which there is no general name in English, sugarcane (*ikh*), poppy (*post*), and tobacco (*tambáku*); and amongst vegetables, potatoes (*álú*), carrots (*gájar*), onions (*piyáz*), water-melons (*tarbúza*), musk-melons (*kharbúza*), cabbages (*kobi*), turnips (*shalgham*), loveapples or egg-fruit (*baingan*), radishes (*múli*), cucumber (*kakri*), yams (*ratálú, zamínkand*), beans (*sem*), garlic (*lahsin*), and many others.

Harvests.

Barley and wheat are grown for the spring harvest, and intermixed with them in the same field are often found other crops, such as mustard, linseed, and even peas. Amongst the other spring crops are all the vegetables just mentioned, besides poppy, tobacco, gram, and safflower. For the autumn harvest are sown the millets and fibres lately enumerated, with rice, til, moth, and kodon. Sugarcane and arhar can hardly be said to belong to either harvest. The former is propagated by cuttings about February, and cut about November, while the latter is sown in the autumn, but does not attain maturity till the beginning of the following summer. Indigo, whether sown in March or June, ripens at about the same time, *viz.*, in August or September. Before quitting the subject of harvests, it may be mentioned that the *kharif* or autumn crop is supposed to be reaped first in the west of the district, and the *rabi* or spring crop in the east. "Autumn cut from the west, and spring from the east" (*kharif pachhim se hati, aur rabi púrab se*) says the rustic proverb.

Season and cost of cultivation.

The following table shows the season of cultivation, together with the cost of seed, outturn, and value per acre of some of the principal crops:—

Name of crop.	When sown.	When reaped.	Cost per acre of cultivation.	Average outturn per acre.	Value of crop per acre.
			Rs a. p.	Mds. s. c.	Rs. a p.
1. Wheat ...	October ...	May ...	5 0 0	6 16 0	9 9 10
2. Barley ...	Ditto ...	April ...	2 12 0	9 8 0	8 12 10
3. Gram ...	September ...	May ...	4 8 0	11 8 0	14 0 6
4. Joár ...	July ...	November ...	1 0 0	3 32 0	4 0 0
5. Bájra ...	Ditto ...	Ditto ...	2 6 0	5 16 0	7 0 4
6. Sugarcane ...	February ...	Ditto ...	22 0 0	15 8 0	51 3 2
7. Cotton ...	July ...	February ...	5 0 0	2 32 0	12 12 9
8. Rice [1] ...	June ...	December ...	0 12 0	4 0 0	16 0 0

[1] In the case of rice some attempt has been made to strike an average, as the season, outturn, and value of that crop differ considerably according to the varieties sown. For the remainder of the information given in the above table we are indebted to Mr. Whish.

Having given the cost of sowing, we may add that the cost of the plant or apparatus required for the cultivation of a one-plough holding, *i.e.*, 10 or 12 bighás ($6\frac{1}{4}$ or $7\frac{1}{2}$ acres), is about Rs. 38. Of this the principal item is the price of a pair of bullocks, Rs. 20, and the next the cost of a rope, bucket, and other requisites for irrigation, Rs. 10. The agricultural implements themselves are very cheap, the plough alone exceeding Re. 1 in value. The plough or *hal* consists of 10 pieces of wood, generally that of the babúl tree, and one piece of iron, *viz.*, the *phala* or share. Chief among the remaining implements are the *kasi* or larger, and *pháora* or smaller, mattock: the *patela* or clod-crusher, a thick and heavy plank on which the driver stands while his oxen drag it over the newly-ploughed field: the *saín* or seed-tube attached to the plough when drilling in seed: the *parchhiya* or wooden rake, *khurpí* or weeder, and *hansiya* or sickle.

Agricultural implements.

In the methods of cultivation there is little peculiar to Budaun as distinguished from other parts of Rohilkhand; but as this is the first district of that province to be described, a brief account will now be given of the manner in which the principal crops are raised.

Methods of cultivating.

The earth is prepared for wheat and barley by no less than twelve or fourteen ploughings in the rainy season, and the clods are afterwards broken with the *patela*. The seed is then drilled in with the plough and *saín*. If the dryness of the soil demands that the field should be irrigated immediately after sowing, the earth is raked with the *parchhiya* into little beds or compartments, and the water is let into these one after another through small earthen channels connected with the well, or other source of water. The seed germinates about four days after sowing. When the crop is eight or ten inches high it is weeded, and it is watered, if possible, some four times during its growth. When ripe the grain is reaped with the hansíyá and stacked for threshing. For the reception of chaná or gram the field is ploughed during the rains as often as for that of the cereals just mentioned. But the cultivation of this crop, which germinates some four days after being sown, gives little trouble, as weeding and watering are seldom required. Less preliminary labour is needed to prepare the soil for a crop of joár or bájra. The field is ploughed five or six times only, and the seed is then sown broadcast, not drilled in like that of wheat and barley. But these sowings are not made until some time after the first fall of rain, as the cultivator believes that the crop will be blighted if

Wheat and barley.

Gram.

Joár and bájra.

sown before the fierce heat of summer has had time to escape from the earth. After the germination of the seed, which takes place in about five days, the crop is weeded some two or three times. No watering is required, and the grain ripens without further labour. Urd is always, and til generally, sown in the same field as these large millets, which flourish best on a slight incline, or in some other position where water cannot lodge about their roots. Sugarcane demands a more toilsome culture than any of the growths already mentioned. The field set apart for its reception is first well manured,[1] and afterwards ploughed from fifteen to twenty times between the months of July and February. The cane is then planted in small slips or cuttings about eight inches long, which are covered carefully over with earth. After some ten days these slips begin to sprout, and when in the beginning of May the plants have sprung to a fair height the soil round their roots is loosened and weeded. Between this process and the burst of the rains the crop is watered several times: and when on the setting in of winter it begins to ripen, the sugar-mills are put in readiness and the reapings commence. The preparation from the cane of raw sugar and molasses will not here be described, as the subject will fall more appropriately under the head of trade and manufactures in Part III. of this work. Cotton is sown broadcast after the first few showers of the rainy season in land that has undergone four or six preliminary ploughings. The crop germinates about a week afterwards, and from this time until four months later, when the first pods appear, is weeded four or five times. When ripe, these pods burst open, showing the cotton within them, and the picking then begins. The operation is repeated every three or four days, as fresh pods become ready for plucking, and is continued regularly until the plant is nipped and withered by the frosts of December. The pod yields about two-thirds of seed or *binaula*, to one-third of raw *cotton* or *bănga*: and the one is separated from the other by a process of mangling between two rollers, iron and wooden respectively. Cotton must not be sown in a depression of the surface, nor indeed in any place where water is likely to settle about its roots. The cultivation of rice differs according to the variety sown, the principal varieties being *saṭhi*, *jhabdi*, and *khonder*. Of these the most common is the *sathi*, so called because its crop ripens about sixty (sáth) days after appearing above ground. The seed, which

Sugarcane.

Cotton.

Rice.

[1] The manure used is of various kinds, such as indigo refuse, or wood and straw ashes. The dung of horses and cattle is in the North-West Provinces too valuable an article of fuel to be much used for purposes of manuring; and it is almost needless to remark that such manures as guano and coprolites are unknown.

is steeped in water all night before sowing, is after the beginning of the rains sown broadcast in moist or marshy ground prepared for its reception by two or three ploughings: and the crop is weeded once or twice during its growth. The *jhabdi*, on the other hand, is sown at the beginning of the hot weather, and is slow in growth, being rarely ready for reaping until December. As the young crop has to brave the fierce heat of the summer winds, it must of course be sown in the neighbourhood of a swamp, or some other spot where irrigation is easy. The crop is watered regularly until the beginning of the rains, and its field is before the sowings ploughed about half a dozen times. *Khonder* is a variety resembling *jhabdi*, the only difference between the culture of the two being that before receiving the former the field must be first prepared by irrigation.

Threshing and winnowing.

The processes of threshing (*gahái*) and winnowing (*sailái*), which are common to most of the crops just mentioned, remain to be noticed. For the threshing-floor (*khalíhán*) is selected a smooth level spot or *area* in its original sense, a spot overshadowed by trees being preferred. This floor is carefully scraped and cleaned, and the newly-reaped crop is afterwards spread over it. Some half a dozen bullocks are then tethered together by their necks and driven round over the ears of grain in the old Jewish manner. This process continues for two or three days, until the grain is thoroughly trampled out of its husk. According to Mr. Carmichael, "the ox when he treadeth out the corn"[1] is seldom muzzled; but in the eastern districts of the North-West Provinces, where a rope-work bag or net is attached to the snout of the tantalized bullock, the reverse is the case. When the threshing has been completed winnowing begins. The grain and husks are shovelled up together in a flat grass-work basket, open at one side, and in form somewhat resembling the dustpan into which the dust of English houses is swept. The winnower then stands with his back to windward, and holds the basket aloft, slowly and gently shaking out its contents. The seed, being the heaviest, falls at his feet, but the lighter husks or chaff are before reaching the ground carried some little distance by the wind. This chaff (*bhúsa*) is not allowed to lie where it falls, but is carefully gathered up as fodder for the cattle.

Irrigation.

As already mentioned, there is no canal irrigation in this district. The fields are watered either from wells, masonry and earthen, or from lakes, ponds, swamps, or rivers. Twenty-four per cent. of the whole cultivated area of the district is thus irrigated, the proportion of

[1] Deuteronomy, xxv., 4.

irrigation to cultivation being highest in parganahs Satási and Bisauli. The following table will, however, show the details for each parganah as well as for the district at large :—

Parganah.	*Cultivated area in acres.*			Proportion of irrigation to cultivation.
	Irrigated.	Unirrigated	Total.	
				Per cent.
Bisauli	17,065	35,457	52,522	32
Satási	16,416	29,140	45,556	36
Islámnagar	21,180	59,441	80,621	26
Kot	27,004	70,127	97,131	28
Sahaswán	16,370	87,878	104,248	15
Salímpur	29,889	65,443	95,332	31
Usahat	18,154	61,088	79,242	23
Budaun	19,416	66,106	85,522	22
Ujháni	20,671	64,143	84,814	24
Asadpur	7,806	46,103	53,909	14
Rajpura	8,573	43,719	52,292	16
Total ...	202,544	628,645	831,189	24

By the cultivators themselves well irrigation is considered the best. "What is better than mother's milk?" (*Má ke dúdh se kyá bihtar?*) enquires one of their proverbs: that is, what water is better for a crop than the water of the earth that bears it? There are three different kinds of well. The best and most durable is of course the masonry well, but this is expensive, costing from Rs. 200 to Rs. 250 in construction. Next comes the *moti dharti kua*, or well of thick earth, which, thanks to the tenacity of the soil in which it is dug, will last for over twenty years without any masonry support to its walls. Wells of this sort vary in cost according to their depth from Rs. 8 to Rs. 20; but they exist only in favoured portions of Islámnagar, Usahat, and a few other parganahs where the soil admits of their construction. Both masonry and thick earth wells are of much the same diameter, and water about a quarter of an acre daily. They are both worked in the following manner: a raised slope or bullock-run leads up to the mouth of the well, over which a small grooved wheel revolves on an axle supported by earthen pillars or wooden forks. The well-rope works on this wheel, producing a good deal of querulous creaking from the latter. A pair of bullocks—beasts whose sluggish disposition peculiarly fits them for slow labour of this sort—are then yoked to one end of the rope and driven down the incline, thereby hauling up the leathern bucket (*pul*) attached to the other end. When the bucket reaches the top of the well its contents are upset into a small reservoir (*parcha*) dug beside the mouth, and from this reservoir the water is conducted in shallow channels to any part of

Well irrigation.

the surrounding fields where it may be required. It will be seen that at least two persons are needed to work the well, *i. e.*, one to drive the bullocks, and the other to overturn the bucket and give directions to the bullock-driver.

The last and most inferior kind of well is the earthen one dug in loose and friable soil. This excavation, although supported during its brief existence by a wicker-work lining of pliable twigs, rarely lasts for more than one season, being dug about Christmas, and falling in with the first heavy downpour of rain some six months afterwards. The spot where such a well has stood is easily recognized by the circular depression in the ground and the small heap of earth beside it. Such depressions are called *jharás*, and are often ploughed up just before assessments are effected, in order that the settlement officer may be deluded into the belief that the soil is incapable of irrigation. Even when industriously worked, such wells will not water more than ten poles of land daily. They are called *charkhi* or *dhenkali* wells, according to the manner in which they are worked. On either side of the *charkhi* wells is fixed a wooden upright, and across the top of these two uprights is laid a beam which acts as an axle for a large wooden *charkh* or wheel. On the wheel works a rope with an earthen vessel (*karwára*) attached to each end. The wheel is turned, and as one vessel ascends full of water, the other descends to be filled. This simple apparatus must not be confused with the so-called Persian wheel used for well irrigation in the Panjáb and other parts of India. The rope or band wound around that wheel is an endless loop with many water-pots attached, and resembles in principle the mud-dredging machines which may be seen at work on some of our British harbours and estuaries. The *dhenkali* is a long lever pole turning on a fulcrum formed by two uprights. To the butt-end of the pole is fixed a weight: to the other is secured a rope with the bucket attached. The latter vessel is lowered into the well by hauling down the rope, and lifted out again by the weight at the other end of the pole. The dhenkali system of drawing water is not peculiar to Rohilkhand, or indeed any other part of India, but exists even in Europe.[1]

Lift irrigation.

The only remaining method of irrigation is by lifting water from rivers, lakes, or other stores of the pure element in its still or running state. Amongst such reservoirs must be included the *bíhars* or small excavations made by the cultivators in places where the water lies very near the surface. The manner of lifting is in every case the same. A channel is dug in the bank of the reservoir, and from this the water is baled with baskets into another channel some four feet higher. If the level of the

[1] For an illustration see Gazetteer, IV., 518.

water be much below that of the land to be watered, two or more lifts of this sort are required. The baskets used are called *beŕs*, and are 3 or 4 feet long by 8 or 10 inches deep, their ordinary price being about 2 annas each. At each end of the basket are attached strings by which the lifters lower and jerk it up again. Not less than two men, one on each side of the lift, are required to work it: and thus worked, one lift will irrigate about a rood of land daily.

Reh.

It has been already mentioned[1] that the water of the Ganges is sometimes accused of depositing the impure carbonate of soda known as *reh*. *Úsar dharti*, as earth impregnated with this deposit is called, is certainly found only in spots which are or have been subject to inundations from that river, and never on the *bángar* or uplands. It is not met with on land where, owing to the presence of ravines or undulations, water cannot lodge, nor, strange to say, on land flooded by the Rámganga. The soil which it most affects is *mattiyár* or clayey mould. Reh does not at once make its appearance on the surface of the soil which it has impregnated. During the winter and summer it lies torpid, effloresing in blotches of whitish-grey powder all through the autumnal rains, and most actively towards their close. The villagers scrape up and collect it, as it forms an ingredient in native soap. "The presence of this reh in any land may," writes Mr. Carmichael, "be considered as *primâ facie* evidence of its unculturableness. But the people do in particular localities, especially in the immediate neighbourhood of villages, reclaim small patches of this land, which they do by the following process. They first plough up the land after the Christmas rains, and then taking the old thatch from their houses and chopping it up very fine, plough it into the soil thoroughly. They then plant out cane in the field, and the roots of this crop striking deep into the earth, and well beyond the region of reh (for the soil is not ordinarily impregnated with this beyond the depth of 3 or 4 inches), the crop comes in due time to maturity. Whatever crop, however, is sown in the first instance must be of a description that will take deep root into the earth before the periodical rains set in, otherwise the reh, at that time becoming active, burns up the roots thereof. After the land has once had a good crop on it in this manner, it is available for any crop. High manuring is also resorted to to reclaim this land, but nothing is so efficacious as the process which I have described above."

Famines.

But the local sterility caused by the deposits of water is far less serious than the general sterility sometimes caused by the want of water: and during the last 120 years Budaun has suffered

[1] Page 6.

from no less than five serious famines produced by drought. The first we hear of during that period is the famine of 1761, mentioned in Niyáz Ahmad's "History of the Rohillas," who were at that time the governing power. All that we know of this calamity is that immense numbers of people died from starvation, and that many emigrated to seek their bread in more favoured parts of the country. "It has not been possible to ascertain," naïvely remarks Maulavi Muhammad Karím,[1] "what measures were adopted by the Government of the day for the relief of the poor." In all probability that Government adopted the *laisser faire* policy so dear to most oriental rulers. Of the next famine, that of 1803-4, we of course hear more, as it occurred after the introduction of British rule. The spring harvest was in that year very scanty, and the autumn crops completely failed. The demands of the tax-gatherers were met in some instances by violence, although payers of land revenue generally adopted the more prudent course of absconding to evade their liabilities. No less than 54 estates in parganahs Budaun, Kot, and Usahat were declared by the civil courts forfeited to Government on account of the default or evasion of their holders. Government, however, behaved with great liberality, and, except in the case of one village (Usáwán), where the landholders had been guilty of continued acts of violence, declined to put the decrees obtained in force, and even restored this village to its original holders upon payment of Rs. 700.

Famine of 1837-38.

The third great famine was in 1837-38, called by Mr. Court "a year of drought unparalleled in the annals of our Indian history." The price of grain rose to a rupee for seven sers (about 14lbs.) Thousands died of starvation, many of the survivors emigrated, and the cultivators were often forced by hunger to sell even their agricultural tools. During the months of August and September, 1837, no less than 200 dacoities[2]—if thefts of grain in the course of a bread-riot may be called by so hard a term—were committed, and the police appear to have been unable to cope with the general tumult. "Food," writes Mr. Court, "was demanded of the grain merchant. His refusal was followed shortly by an attack on his grain-pits. The police establishments were inadequate to guard even the persons apprehended. Mr. Clarke, the magistrate, told the people they must trust to themselves for protection. Military aid was obtained; the townspeople kept up an establishment of guards; the dacoits were frequently worsted in the attack and beaten back. In the course of a month and a

[1] The Deputy Collector of Budaun, who has written a valuable memoir of the district in the vernacular.

[2] A dacoity (*dakáití*) is defined by section 391 of the Indian Penal Code as a robbery (*i.e.*, theft with violence) by five or more persons.

half this species of crime was put down." The measures of relief adopted were as follows: remissions of land-tax were granted to the amount of Rs. 3,05,755, and the progressive demands, which had at the newly completed revenue settlement been adopted for some parganahs, were made stationary. Recoverable arrears for years preceding that settlement were altogether remitted, even in cases where engagements to pay by instalments had been taken from the landholders. Mr. Clarke collected from the wealthier inhabitants subscriptions for the relief of their poorer fellow-subjects, but no documents now exist to show the amount attained by this relief fund, or the manner in which it was spent.

Scarcity of 1860-61.

The next scarcity, that of 1861, was less serious. The rainfall had in 1860-61 been very deficient, and as a consequence the autumn harvest was only a third or a half of what it should have been. The spring crops of 1861 failed everywhere except in a few favoured spots, and even in these the outturn was greatly below the average. The prices of grain rose, and distress began to make itself felt in August, 1860, the former becoming highest in March, and the latter in June, 1861. With the ripening of the earlier rain crops the famine of course abated greatly, and had disappeared entirely by the beginning of the following year (1862): but in the meanwhile many deaths had taken place from starvation or its attendant diseases. Notwithstanding the general hunger, few dacoities or agrarian outrages were committed, or at least reported. On the appearance of distress, relief measures were promptly undertaken by the magistrate, Mr. Carmichael. A famine fund was raised, and eventually amounted to nearly Rs. 23,822, of which Rs. 18,000 were contributed by the central relief committee at Agra, Rs. 2,772 by Government, and the remainder by private subscribers. This fund more than sufficed to defray the total cost of relief measures, which was Rs. 21,107 only. Able-bodied agricultural paupers were employed first in filling up unsightly holes in the city of Budaun and its neighbourhood, and afterwards in metalling the Bareilly and Háthras road, receiving for this labour a pittance sufficient to keep body and soul together. Old and infirm persons were supplied with cooked food[1] and received into the poor-houses which were opened in each parganah. Paupers unaccustomed to the harder forms of toil were employed on a petty allowance in making rope and other light labour, but the number of such persons was very small. And lastly, respectable women, who had according to the custom of the

1 Except in cases of extreme destitution, the Hindu will not touch food cooked by a member of a lower caste or different religion. The same remark applies to the lower classes of Muhammadans, who have borrowed (or retained, when descended from converts) a large number of Hindu customs.

country lived in seclusion, were paid to spin thread out of cotton supplied to them gratis. The total number of persons who received relief was estimated at 479,926. No remissions of revenue for the famine year itself were considered necessary. But the landholders of sixty villages in parganah Sahaswán, which had suffered more severely than the rest of the district, were absolved from payment of some arrears due on account of former years. To enable the famished peasantry to buy bullocks, seed-grain, and other requisites of cultivation, the Agra committee advanced or gave a further sum of Rs. 1,500.

Scarcity of 1869.

The last chapter in the annals of drought and hunger opens at the year 1869. The rains of 1868 had partially failed, and the outturn of the autumn harvest had been some 50 per cent. below the average. It was expected that the spring crop would yield even less, as severe frosts had added their mischief to that of drought; but, thanks to a timely fall of rain in January and February, another half-harvest was garnered. There had thus been the outturn of but one complete harvest to supply the food of two, and this fact would alone be sufficient to account for a scarcity. But Mr. Whish is inclined to attribute the famine of 1869 rather to the high prices caused by an "immense export of grain" to the Dúáb and other places than to any "deficiency in actual harvests."[1] But to whatever cause the distress may have been originally due, it became to July, 1869, so great that the acting magistrate found it necessary to institute measures of relief. These measures were much the same as those adopted during the preceding famine, the only difference being that able-bodied paupers were now employed exclusively on the repair of district roads, and that fewer poor-houses for the old and infirm were opened than in 1861. The total number of persons relieved was 707,287, of whom 292,192 were employed as labourers on the roads. The net cost of relief was Rs. 41,562, of which Rs. 23,922 were spent on the wages of pauper workmen, and the remainder on gratuitous relief. The cost of road labour was defrayed out of the accumulated ferry fund and a special Government grant; while the expense of gratuitous relief was borne chiefly by the central committee, Government, and local subscribers. The revenue of 1869 was realized without difficulty, and it was deemed unnecessary to grant either remissions to the landholders or advances to the cultivators. As might have been expected, offences against property increased in proportion to the distress, but none of the crimes reported were of a very serious nature. That distress disappeared on the ripening of the earlier autumn crops, and in the end of September relief works were closed. The following statement shows the prices of various grains, not

[1] Mr. Henvey appears to be of the same opinion. See his report on the famine of 1868-69, chapter IV.

only during the months of scarcity themselves, but during the periods of decline and recovery that preceded and succeeded them :—

Year.	Month.	*Amount of grain purchasable for one rupee.*											
		Wheat.		Barley.		Bájra.		Joár.		Rice.		Gram.	
		s.	c.	s.	c.	s.	c.	s.	c.	s.	c.	s.	c.
1868	July ...	24	6	33	14	23	8	15	14	17	9	30	10
,,	August ...	22	12	31	4	22	12	24	0	16	2	29	0
,,	September ...	18	11	23	11	24	0	...		12	0	23	12
,,	October ...	14	8	18	1	17	8	16	4	12	14	17	6
,,	November ...	12	10	16	3	16	4	14	9	10	12	14	8
,,	December ...	11	2	13	14	13	15	12	8	9	5	13	8
1869	January ...	12	0	15	10	12	5	13	3	10	3	13	12
,,	February ...	11	7	15	10	12	5	13	4	10	12	12	9
,,	March ...	12	10	15	9	12	9	13	8	10	8	13	3
,,	April ...	15	0	20	14	10	12	13	8	9	14	14	7
,,	May ...	14	6	16	13	...		...		14	8	15	0
,,	June ...	12	0	14	7	8	6	8	7	9	9	12	0
,,	July ...	9	3	11	10	7	3	8	7	8	6	9	8
,,	August ...	9	4	11	9	4	15	7	3	8	6	9	5
,,	September ...	9	14	12	10	8	5	9	10	9	5	9	14
,,	October ...	8	13	11	13	18	7	19	4	10	13	9	15
,,	November ...	10	14	9	7	17	15	23	7	10	12	8	7
,,	December ...	8	11	10	12	17	1	19	12	10	13	7	3
1870	January ...	8	5	12	0	16	15	16	15	12	0	7	5
,,	February ...	8	11	15	10	19	12	19	7	12	0	10	13
,,	March ...	12	0	29	0	20	11	21	0	13	3	24	3

The prices here given are those for the last week in each month, and it seems hardly necessary to add that by 's.' is meant the ser of about 2 lbs., and by 'c.' the chhaták of about 2 oz. avoirdupois.

A deficiency in the rainfall during the year 1877 was severely felt in this district. Poor-houses were again opened and relief works set on foot, but a timely fall of rain on the 6th of October enabled the cultivators to prepare the ground for the spring crops, and by restoring confidence lowered prices.

Building materials.

There are no quarries of building stone or mines of any sort in the district; stone is indeed seldom used in building, but for roofing red sandstone flags are sometimes imported from Agra. The price of such flags when 1½ inch thick is about Rs. 2-8-0 per hundred square feet. Slop-moulded bricks burnt in native kilns sell according to their dimensions, as follows :—

Size.	Approximate price.
12″×6″×3″	Rs. 7 per 100.
9″×4½″×2½″	Rs. 6 „ „
8″×4″×1½″	Rs. 3 „ „
6″×3″×1″	Re. 1 „ „

The method of moulding bricks with sand and burning them in flame kilns is not in use. Of timbers, those chiefly used in construction are mango at Re. 1 per cubic foot, *nim* at Rs. 2, and *shísham* at Rs. 3-8. The wood of the *sál* tree (*shorea robusta*) is rarely met with, but is occasionally imported from the Pilibhít subdivision of the Bareilly district at Rs. 3-8 per cubic foot. From Chilkiya, at the foot of the Kumaun hills, comes a small quantity of limestone, which sells at Budaun for Rs. 2 per maund (lbs. 80).

Lime and kunkur.

Lime for mortar is generally procured by burning with cowdung fuel in open kilns a kind of calcareous marl. The strength of the mortar made from such lime varies according to the quantity of clay in the marl, but never equals that of lime prepared from *kunkur* or nodular limestone. Kunkur is, however, little used in the manufacture of lime, as it is less abundant and less easily crushed than the marl. The best quality of the latter fetches about Rs. 20, and inferior qualities Rs. 16 per 100 cubic feet. Both qualities are found at a depth of from 5 to 12 feet in the following places:—Aharwára and Naráo in parganah Ujháni, and Aroliya in parganah Usahát. Kunkur is used, as elsewhere in Gangetic India, for metalling roads. Its price when carried some 8 or 10 miles and stacked beside the road is about Rs. 5-6 per 100 cubic feet. The cost of metalling a road 12 feet wide with six inches of kunkur is Rs. 2,060 per mile. Kunkur is quarried at several places within the district, *viz.*, Chakolar in parganah Budaun; Rasúla, Bichaula, and Síkri Kásimpur in parganah Ujháni; Masaúdpura in parganah Usahát; and Agol in parganah Kot.

PART III.

Inhabitants, Institutions, and History of the District.

Census of 1847.

The population of the district in 1847, before the complete transfer of five parganahs[1] to the Eta district, consisted of 825,692, or excluding those parganahs of 693,607 persons. The transferred parganahs were Bilrám, Soron, Faizpur, Aulái, and Nidhpur, and their population in that year has been already shown in the notice on the Eta district. The following table therefore gives the distribution of the

[1] These parganahs were included in the Eta district on its formation in 1845, but their revenue administration remained subject to the Collector of Budaun until 1856.

inhabitants amongst those parganahs only which still form portions of Budaun :—[1]

	Parganah.	Number of mauzas or villages.	Total area in acres.	*Hindus.*		*Musalmáns and others not Hindu.*		Total population.
				Agricultural.	Non-agricultural.	Agricultural.	Non-agricultural.	
1	Budaun ...	259	115,578	39,932	14,564	7,450	16,402	78 348
	Alápur ...	106	37,628	14,676	3,436	1,864	2,152	22,128
2	Ujháni ...	282	141,522	49,361	11,549	5,327	3,717	69,954
3	Salimpur ...	239	85,207	40,881	6,632	2,312	2,412	52,237
4	Azímabad ...	61	32,780	13,462	1,390	539	851	16,242
	Hazratpur ...	60	28,937	10,305	3,649	358	333	14,645
	Usahat ...	286	105,547	37,210	7,475	3,674	2,240	50,599
5	Sahaswán ...	326	181,214	53,559	12,895	10,279	7,525	84,258
6	Kot ...	179	106,661	56,759	13,729	3,966	2,800	77,254
7	Asadpur ...	192	91,945	34,277	9,098	3,468	2,943	49,786
8	Rajpura ...	125	97,385	36,035	6,129	2,672	1,292	46,128
9	Bisauli ...	105	61,548	27,451	8,817	2,083	2,002	40,353
10	Satási ...	82	54,307	22,587	6,449	2,855	2,152	34,043
11	Islámnagar ...	171	101,242	41,205	9,683	4,701	2,043	57,632
	Total ...	2,473	1,241,501	477,700	115,495	51,548	48,864	693,607

Of the villages and towns then included in the district, 2,368 had less than 1,000; 112 had more than 1,000 and less than 5,000; two, Bilsi and Ujháni, had more than 5,000 and less than 10,000; and three, Budaun, Kásganj (in parganah Bilrám), and Soron, had over 10,000 and less than 50,000 inhabitants. The population was returned as 462 to the geographical square mile, that is, 349 to the statute square mile.[2]

Census, 1853.

The next general census took place in 1853, and showed a total population of 1,019,161, or excluding the Eta parganahs of 845,868 persons. The average number of inhabitants to the statute square mile was 424. The total area of the district had increased by 21,427 acres, and of this increase 17,650 acres are ascribed to alluvion and 3,777 to deficiencies in the returns of the former census; but in this

[1] The figures are taken from the official report published under the orders of Government by Mr. Shakespear.

[2] The proportion between the geographical and the statute square mile is as 847·2 to 640. The census of 1847 is the only one which employs the former instead of the latter.

calculation the Eta parganahs are included. The population was distributed thus :—

	Parganah.	Number of mauzas or villages.	Total area in acres.	Hindus.				Musalmans.				Total population.
				Agricultural.		Non-agricultural.		Agricultural.		Non-agricultural.		
				Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	Budaun, including Alápur	217	154,275	39,778	33,747	10,089	8,655	7,787	7,363	10,130	9,779	127,328
2	Ujháni	159	144,035	33,222	27,276	7,570	6,140	3,343	2,914	2,474	2,134	85,103
3	Salímpur, including Hazratpur and Azímabad.	247	147,101	35,140	27,905	4,447	3,844	1,829	1,535	2,247	1,819	78,766
		162	109,018	33,979	26,638	4,966	3,976	2,990	2,455	1,571	1,272	77,847
4	Usahat											
5	Sahaswán	324	180,768	37,641	31,953	7,759	6,536	7,463	6,807	3,881	3,906	105,946
6	Kot	132	113,031	35,168	30,282	8,494	7,366	2,664	2,336	1,800	1,559	89,609
7	Asadpur	147	92,104	24,917	20,995	4,080	3,495	2,430	2,282	1,179	1,070	60,448
8	Rajpura	125	100,341	25,301	20,679	4,660	4,012	1,590	1,500	849	651	59,242
9	Bisauli	105	61,594	18,466	15,877	5,080	4,370	1,530	1,436	1,359	1,138	49,256
10	Satási	82	55,371	14,866	12,947	3,692	3,243	1,983	1,687	1,265	1,132	40,815
11	Islámnagar	165	100,658	27,590	23,911	6,206	5,466	3,093	2,736	1,328	1,178	71,508
	Total ...	1,895	1,258,206	326,063	272,210	67,043	57,043	36,702	33,081	28,083	25,638	845,868

The returns of 1853 have altogether a greater appearance of accuracy as regards both facts and arithmetic than those of 1847. The former show an increase in the total population of 193,449 persons, but so rapid an augmentation within six years must have been next to impossible, and argues that one census or both are mistaken in their figures. In 1853 five towns are returned as containing between 5,000 and 10,000 inhabitants, *viz.*, Ujháni, Islámnagar, Kakrála, Sahaswán, and Gunnaur ; but the towns with over 10,000 inhabitants remain the same as before.

Census of 1865.

We now come to the census of 1865, which gives a total population of 889,810 souls, or 451 to the square mile. The decrease since 1853 may be fully accounted for by the fact that the five Eta parganahs no longer appear in the returns. It will indeed be seen that an actual increase of population had taken place in the remainder of the district. The distribution of the Hindu and Musalmán population according to sex, age, religion, and occupation may be briefly shown as follows :—

Religion.	Agricultural.					Non-Agricultural.					Grand Total.
	Male.		Female.		Total.	Male.		Female.		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.		
Hindús ..	192,964	116,920	169,071	94,655	573,610	67,178	40,571	59,012	31,997	198,758	772,368
Musalmáns ..	17,899	12,364	17,163	9,492	56,918	13,078	12,801	18,381	10,264	60,524	117,442
Total ...	210,863	129,284	186,234	104,147	630,528	86,256	53,372	77,393	42,261	259,282	889,810

In addition to the above, there were 21 Europeans and 5 Eurasians. The number of villages is given at 2,034, of which 1,851 had less than 1,000, and 145 between 1,000 and 5,000 inhabitants; while six towns, *viz.*, Shaikhúpur, Gunnaur, Kakrála, Alápur, Bilsi, and Ujháni, have a population of over 5,000 and less than 10,000 persons. The towns returned as having between 10,000 and 50,000 inhabitants are Budaun and Sahaswán.

Census of 1872.

The last census, that of 1872, gives the total population as 934,348, or 466 persons to the square mile. Of these 794,532 were Hindús, 139,687 were Musalmáns, and 129 were Christians. There were 2,364 villages or townships recorded, the average number of villages to the square mile being 1·1, and the average number of inhabitants to each village 395. The actual classification of inhabited sites showed 996 with less than 200 inhabitants; 802 with between 200 and 500; 434 with between 500 and 1,000; 106 having from 1,000 to 2,000; 20 having from 2,000 to 5,000; and four with above 5,000, *viz.*, Islámnagar, Ujháni, Bilsi, and Alápur. The towns with over 10,000 and less than 50,000 inhabitants remain the same as at the preceding census. The following table gives the parganah details according to religion, sex, and age:—

Parganah.	Hindús.				Musalmáns and others not Hindús.				*Total.*	
	Up to 15 years.		*Adults.*		*Up to 15 years.*		*Adults.*			
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1 Asadpur ...	13,529	10,318	17,553	16,385	1,795	1,587	2,454	2,279	35,336	30,569
2 Rajpura ...	13,628	10,047	17,915	16,014	1,150	987	1,743	1,399	34,436	28,447
3 Budaun ...	21,451	17,968	30,235	26,343	7,864	6,970	10,873	11,366	70,423	62,650
4 Ujháni ...	17,410	14,027	24,624	20,890	2,820	2,461	3,930	3,717	48,784	41,095
5 Kot ...	20,152	16,877	28,072	25,406	2,070	1,764	2,970	2,716	53,264	46,763
6 Sahaswán,	19,188	14,811	25,150	22,113	4,951	4,059	6,370	6,537	55,659	47,520
7 Bisauli ...	10,982	9,284	15,664	14,126	1,531	1,289	2,244	1,914	30,441	26,613
8 Islámn agar,	15,906	13,202	21,589	19,608	2,059	1,769	2,937	2,643	42,491	37,222
9 Satási ...	9,325	7,664	12,808	11,599	1,636	1,302	2,225	2,046	25,994	22,611
10 Salímpur ...	24,130	19,126	32,977	27,358	2,484	1,941	3,174	2,668	62,765	51,093
11 Usahat ...	15,829	12,720	22,252	18,252	2,572	2,036	3,373	3,138	44,026	36,146
Total ...	181,530	145,044	248,864	218,094	30,932	26,165	42,293	40,426	503,619	430,729

This table shows that the number of Hindu males in 1872 was 430,394, or 53·9 per cent. of the entire Hindu population (794,532), while Hindu females numbered 364,138, or 46·1 per cent. of that population. In the same manner the Musalmán males number 73,148, or 52·4 per cent., and the Musalmán

females 66,539, or 47·6 per cent. of the entire Musalmán population (139,687); or taking the whole population, we find that there is a percentage of 53·9 males to 46·1 females, and of 85·1 Hindús to 14·9 Musalmáns.

Infirmities.

The statistics relating to such infirmities as blindness, insanity, &c., were collected for the first time in 1872. The result showed the existence in the district of 96 insane persons (24 females), or 1·0 per 10,000 inhabitants; 44 idiots (9 females), or 0·4 per 10,000; 244 deaf and dumb persons (73 females), or 2·6 per 10,000; 2,828 blind (1,305 females), or 30·2 per 10,000; and 431 lepers (36 females), or 4·6 per 10,000. Age statistics were at the same time collected, but these are not likely to be valuable, as the Indian rustic rarely knows his own age even approximately. For what they may be worth, however, these statistics are given in the following table, which shows the number of persons, male and female, Hindu and Musalmán, existing at different ages. The columns referring to the total population discard the difference of religion, but maintain the sex distinction:—

Statement of population according to sex and age.

Ages.	Hindús.				Musalmáns.				Total population.			
	Males.	Percentage on total Hindu males.	Females.	Percentage on total Hindu females.	Males.	Percentage on total Musalmán males.	Females.	Percentage on total Musalmán females.	Males.	Percentage on total population	Females.	Percentage on total population.
Up to 1 year ...	25,056	5·8	24,026	6·5	4,420	6·0	4,278	6·4	29,481	5·8	28,308	6·5
Between 1 and 6,	64,012	14·9	57,844	15·8	10,795	14·7	10,410	15·6	74,819	14·8	68,264	15·8
„ 6 and 12,	66,456	15·4	46,931	12·8	11,269	15·4	8,335	12·5	77,734	15·4	55,274	12·8
„ 12 and 20,	76,936	17·9	59,814	16·4	13,136	17·9	11,122	16·7	90,082	17·8	70,942	16·4
„ 20 and 30,	79,777	18·5	67,658	18·5	13,525	18·4	12,498	18·7	93,318	18·5	80,174	18·6
„ 30 and 40,	54,175	12·6	46,418	12·7	9,135	12·4	8,386	12·6	63,323	12·5	54,806	12·7
„ 40 and 50,	35,065	8·1	31,631	8·6	5,907	8·0	5,964	8·9	40,978	8·1	37,597	8·7
„ 50 and 60,	18,702	4·3	17,834	4·8	3,162	4·3	3,370	5·0	21,868	4·3	21,206	4·9
Above 60 years ...	10,215	2·2	11,982	3·3	1,799	2·4	2,176	3·2	12,016	2·3	14,158	3·2

We will now deal briefly with the more interesting subject of castes.

Castes.

Distributing the Hindu population into four conventional divisions, the census of 1872 shows 63,541 Bráhmans (28,691 females); 65,258 Rájpúts (27,368 females); 21,701 Baniyás (10,162 females); and 641,032 as belonging to the other castes (297,917 females).

Bráhmans.

The Bráhmans, according to the census, belong mostly to the Sanádh (47,592), Gaur (8,248), Kanaujiya, Sáraswat, and Gautam subdivisions, whilst 4,758 are returned as "without distinction." The Sanádhs, who mythologically derive their name and descent from Sanat Kumára, a son of Sanat or Bráhma by a female personification of the Gáyatri text, claim also to be the original stock from which all other Bráhman races have sprung. The tradition is that some Sanádhs emigrated from the home of their tribe in north-west Hindustán and settled, some north, some south, of the Vindhya chain. From the former, or northern party, descended five subdivisions of Gaur Bráhmans, while from the latter sprang an equal number of subdivisions known under the general name of Drávir. Amongst the Gaur subdivisions are reckoned the Gaurs, Kanaujiyás, and Maithals, but few of the last mentioned class are found in the Budaun district. The Sanádhs are most influential in parganah Usahat, where many of them hold villages and are known by the title of Chaudhari, that is, chief or headman.

The Gaurs here derive their name from the ancient capital of Gaur or Lakhnáoti in Bengal proper, and say that they came (or returned, if we accept the Sanádh tradition) into north-west India at the invitation of Janamajaya, king of Hastinapur. This monarch a sort of Indian St. Patrick, whose father, Parikshit, had been burnt to ashes by the bite of the serpent Takshak, had determined to extirpate the whole brood of snakes; and to accomplish this end he summoned the Gaurs, who were more noted for their powers of charming and catching reptiles than their Bráhman brothers of the north-west. Kunwar Lachhman Singh [1] observes, however, that no Gaurs are at present settled in Bengal, and thinks the opinion that [2] the name of Gaur is derived from the Gaur district around Dehli well-founded.

The Kanaujiyás, who borrow their name from the ancient city of Kanyákubja or Kanauj, are a subdivision of the Gaur. The Sáraswats derive theirs from the river Saraswati or Sarsuti, which disappears in the desert

[1] Memorandum on the castes of the Bijnaur district, prepared for the census report of 1866.

[2] For an account of the Gaur Bráhmans see Gazetteer, Vol. III, 255 and following pages,

on its way towards the Indus,[1] but is believed by Hindús to join the Ganges and Jumna at Prayág or Allahabad. The latter class own a considerable number of estates in parganah Budaun. Like the Sanádhs, they occasionally adopt the title of Chaudhari, which by their own account was conferred on their ancestors by the emperor Alá-ud-dín (A.D. 1444-50) in return for military services. The Gautams, who are perhaps called after the saint of that name, are considered to be of less pure Bráhman lineage than the classes hitherto mentioned, and are classed as a *gotra* sometimes of the Gaurs, and sometimes of the Kanaujiyás.

Rájputs.

The principal Rájput clans are the Gaur (6,976), Ráthor (4,303), Solankhí (1,615), Chauhán (6,813), Tomar (4,690), Bargujar (2,882), Bais (5,663), and Katheriya (4,744). The remaining Rájputs are classed by the census as "miscellaneous" (23,799) and "without distinction," and in the former class are included the following small tribes:—Sakharwár, Káthiya, Gautam, Jangori, Pundir, Gahlot, Dhákara, Báchhal, Sombansi, Panwár, Baghel, Bhitla, Raghubansi, Sanwant, Bhatti, Kachhwáha, Chandel, Raikwár, Janghára, Jádon, Gaharwár, Bhadauriya, and Gaur Kasmáni.

Gaurs.

The Gaurs form a strong element in the proprietary body of the district. They hold most land in parganah Bisauli, but possess also many villages in Budaun, Satási, Kot, and other parganahs. They do no not, like the Gaur Bráhmans, derive their name from Gaur, but assert that the ancient kings of Bengal, being of their tribe, called that town after themselves.[2] The Gaurs of this district claim descent from two brothers, Rái Bhán and Prataáb Bhán, who emigrated from Jaipur into Rohilkhand at a somewhat indefinite period during the reign of the so-called Mughal emperors. The Ráthors are a less influential clan, but hold as many as 12 villages in parganah Kot. It is a matter of history that they supplied a dynasty to Kanauj so for back as the twelfth century.[3]

Rathors.

Solankhís.

Of the Solankhís even less need be said, as their numbers and possessions are comparatively small. They hold a village or two in parganah Budaun. The Solankhís claim the same miraculous origin as the Panwárs and the Chauháns which has already been noticed.[4] Many of the Chauháns here trace their origin

Chauháns.

[1] In the Vedic age the Saraswati joined the Indus; in that of Manu it disappeared in the desert, the place of its disappearance being called Vinásana. The river is at the present time generally treated as an affluent of the Kaggar; but for some account of its ancient course see Talboys Wheeler's History of India, Vol. II, chap. 2.

[2] Tod's Rájásthán, quoted by Sir H. Elliot.

[3] On being ejected from Kanauj by Shaháb-ud-din in 1194, the Ráthors founded an existing principality in Marwár.

[4] Gazetteer, IV, 545.

to Prithíráj, the last Hindu ruler of Dehli, and some of them still hold land in parganahs Kot and Budaun which they aver has been in their possession since the twelfth century. The Tomars, too, come from Dehli, and are descendants of the Tomars who preceded the Chauháns there,[1] but still retained some sort of authority when both Chauháns and Tomars fell before the wave of Musalmán invasion. It was then that the ancestors of the Budaun chiefs, Súr Deo and Banbír Deo emigrated into Rohilkhand and settled in parganah Ujháni, where their descendants are still the principal proprietors. The Jangháras of parganah Salimpur claim kinship with the Tomars and give the fanciful derivation of their name from *jang* (war) and *hárá* (worsted), already noticed, in allusion to the defeat of their ancestors by the Musalmáns under Shiháb-ud-din Ghori.[2]

Bargújars.

The Bargújars are in the same manner a subdivision of the Kachhwáhás, who in this district, however, are merely a minor tribe. Some of the Bargújar families have been converted to the faith of Islám, but are sufficiently proud of their Rájput descent to still prefix the Rájput title of Thákur to their Muhammadan names. Nearly half the villages in Rajpura once belonged to Bargújars, and although much of their land has passed by marriage into a Katheriya family, they are still the chief landholders in that parganah. A few of their number hold estates in parganah Budaun also.[3]

Bais.

The Bais clan hold more than half the villages in parganah Sahaswán, and are also the most considerable proprietors in Usahat and Kot. Their ancestor in this district, Rája Tilok Chand, is said to have emigrated from Ujjain in the reign of Jahángír (1605-27), taking up his residence at Khonsára in parganah Kot.[4] Hence his descendants removed to the tract of land known as Baiswára, or the Bais country, between the Maháwa and Ganges rivers in parganah Sahaswán. Sir Henry Elliot fixes his Baiswára in Oudh, and corrects Colonel Tod's statement that there is a Baiswára in the Duáb. But it did not perhaps occur to the former authority that there is more than one Baiswára in northern India.

Katheriyás.

The Katheriyás are settled principally in parganahs Bisauli and Rajpura, where they hold many estates. They themselves derive their name from Kathiawár, which they regard as the cradle of their race. The currency of this derivation is very general, and it is adopted

[1] Gazetteer, II, 75.
[2] *Ibid*, 394.
[3] See *ibid*, III., 59.
[4] Another account relates that about 300 years ago a body of Bais Rájputs (from Baiswára in Oudh) invaded Kot under one Dhalíp Singh, and ejected the Girad Rájputs from their lands in that parganah. See the brief memoir on the castes of Budaun district published in Appendix B. of Mr. Plowden's General Report on the Census of 1865.

by even the *soi disant* Katheriyás of the Kumaun hills; but the word is more probably derived from Katehir or Kather, the old name for Rohilkhand.

Baniyás.

Of the Baniyás the most numerous are the Bárasainís (7,024), Agarwáls (4,003), and Chausainís (1,568), while the Rastogi, Odia, Saráogi, Mahesri, and Dasa clans contribute but 2,161 members between them, and 6,945 persons are classed by the census as "without distinction." The information procurable regarding the origin of the Bárasainís and Chausainís is not satisfactory, although it is clear that the first part of both names is a numeral. The history of the Agarwál tribe, as told by themselves, has been already given in other district notices, [1] and will therefore be recapitulated very briefly. Their tradition is that they are descended from Ugrasen, the Kshatriya founder of Agroha in Hariána, a town destroyed by the Musalmáns in the twelfth century. Seventeen of his sons married the seventeen daughters of Vásuki, king of the Nágas, and from these unions sprung seventeen *Gotras* or subdivision of the Agarwáls. There is an eighteenth *Gótra*, the Dasa, but traditions vary as to its origin, some saying that it is descended from an eighteenth son of Ugrasen, and some that it is the less legitimate progeny of the seventeen ladies' maids (Dásis) who accompanied Vásuki's daughters to their husbands' houses. Some of the remaining Baniyás, such as the Saraugis and Mahesrís, are members of the Jaina sect.

Other castes.

The following list shows the names and numbers of the tribes included amongst "the other castes" of the census returns (644,032 souls):—

Ahír, or cowherd	...	81,522	Dhobi, or washerman	...	10,264
Arakh	...	163	Dhuna	...	4,052
Bhadak	...	3	Dosádh	...	200
Bahelia	...	369	Gadariá, or shepherd	...	28,302
Bári	...	2	Ghosí, or herdsman	...	151
Banjára	...	8	Gújar	...	2,776
Barahteli	...	3	Habura	...	164
Barhái, or carpenter	...	16,034	Hajjám, or barber (nai)	...	12,794
Bári, or maker of leaf platters	...	320	Halwái, or confectioner	...	10
Basur	...	117	Ját	...	5,091
Beda	...	19	Jotishi, or astrologer	...	1,047
Bhagwa	...	62	Juláha, or weaver	...	117
Bharbhunja or grain-parcher	...	5,050	Káchhí	...	2,006
Bhát, or minstrel	...	1,914	Kahár, or litter-bearer	...	40,439
Bisátí, or pedlar	...	278	Kalál	...	5,381
Bhora	...	794	Kaláigar, or tinner	...	2
Chak, Hindu goat-butcher	...	474	Kanjar	...	373
Chamár, or currier	...	133,528	Káyath	...	9,726
Chhípi, or chintz-maker	...	402	Khági	...	9,723
Chunipaz, or lime-burner	...	2	Khákrob, or sweeper (bhangi)	...	17,477
Darzi, or tailor	...	3,680	Khatík	...	3,840
Dhának		376	Khattri	...	202

[1] Gazetteer, II, 395: IV, 280.

Kisán	...	22,245	Rajkunwar	...	379
Koli	...	15,873	Rámjani, or dancing girl	...	2
Kumhár, or potter	...	7,340	Rasdhárí	...	21
Kurmi	...	6,143	Saikalgar, or polisher	...	74
Kuzagar	...	20	Sani	...	21
Lodha	...	5,119	Shorágar, or salt maker	...	224
Lohár, or blacksmith	...	2,483	Sikh	...	23
Mahájan	...	12,514	Sonár, or goldsmith	...	4,398
Máli, or gardener	...	2,166	Taga	...	17
Maliáh, or boatman	...	204	Tamboli, or betelnut seller	...	398
Manihár, or bracelet-maker	...	2	Teli, or oilman	...	10,564
Mochi, or cobbler	...	67	Abuasi	...	126
Maráo, or market gardener	...	81,307	Bairágí, or pilgrim	...	782
Nat, or acrobat	...	2,461	Barwa	...	28
Negi	...	6	Fakír	religious celibates	13
Nunera, or salt vendor	...	1,880	Gosháin	religious celibates	3,622
Orh	...	66	Jogí	religious celibates	1,206
Pásí, or fowler and watchman	...	7,059	Sádh	religious celibates	4
Patwa, or necklace-maker	...	443	Mani	...	1,867
Raidasbhagat	...	14			

Ahars.

The Ahars are a powerful clan in parganahs Asadpur and Rajpúra, owning more than half the villages in the former, and nearly a third of those in the latter. Indeed a tract comprising these parganahs and parts of Sahaswán and Ujháni is sometimes called Aharát, or the Ahar country. Messrs. Clarke and Carmichael, both former magistrates of the district, believe that these Ahars were formerly serfs of the Rájpúts. But they have gradually acquired through their energy of character both influence and wealth, having become nearly co-equal with their former masters in extent of landed property, and their superiors in numerical amount of population. It might be added that they have adopted from their former masters the practice of infanticide. Sir Henry Elliot remarks that members of this clan smoke and drink with Játs and Gújars, "but disclaim all connexion with Ahírs, whom they consider an inferior stock, and the Ahírs repay the compliment." "Ahars," he continues, "say they are descended from Jádúbansí (Jádú) Rájpúts, but Ahírs say that they themselves are the real Jádúbansí,

Ahírs.

being descended in a direct line from Krishna, and that Ahars are descended from cowherds in the service of that illustrious avatár (incarnation), and that the inferiority of Ahars is fully proved by their eating fish and milking cows." Owing to the similarity in their names the Ahars and Ahírs are generally confounded together even by Hindús. The title of the latter is, however, undoubtedly derived from the Sanskrit *abhíra*, a cowherd, and beyond their own statement there is little or no ground for supposing that their ancestors were Rájpúts. Their ancestors are said to have been expelled from Hánsi and Hissár some seven hundred years ago on account of their predatory habits, and after a long sojourn in the Duáb they finally settled in the *bhúr* or sandy tracts of this district, which afforded, and still affords, excellent

pasturage for their cattle.[1] The Ahírs are considerable landholders in Sahaswán, and own a few estates in Bisauli, Ujháni, Islámnagar, and Budaun.

Few of the remaining castes are in any way peculiar to the district.

Mahájans.

It should be noticed, however, that the mahájans are in this part of India a more or less distinct caste, whose descent is sometimes traced from Gújars and Ahírs. The name is less indiscriminately bestowed on rich tradesmen of any caste than in the eastern districts of the North-Western Provinces, where it has retained its original sense of "great man" or considerable personage.[2] Like the Bhantús, who are not mentioned in the census, and may therefore have returned themselves as members of some other caste, the Haburás are a tribe of thieving gipsies. The latter are, however, better in some respects than the former, inasmuch as they do not earn their livelihood exclusively by thieving, begging, and prostituting their women. They live longer in one place than the Bhantús, go about in smaller gangs, and can occasionally be induced to work in the fields. They are nevertheless, according to Mr. Roberts, "notorious thieves, and live chiefly by petty pilfering." The same officer notes that the Bhantús have an *argot* of their own.

Haburás.

The Musalmáns of the district (139,687) are distributed amongst the following classes:—Shaikhs 104,743: Patháns 30,092 : Sayyids 3,320: Mughals 1,360: and Muhammadans, without any class distinction, 172.

Musalmáns.

The Shaikhs held, in 1873, 346 out of the 2,140 estates of the district. Their possessions are largest in Budaun, Asadpur, and Ujháni, but none of the other parganahs is entirely without landholders of this class. At Gunnaur in Asadpur the Shaikhs are divided into four classes, *viz.*, (1) The Pírzádas, who claim descent from a sainted Persian resident of that town ; (2) the Chughanís, who claim descent from his two disciples; (3) the Shaikhzádas; and (4) the Kázízadas or Usmánis, neither of whom give any satisfactory account of their lineage. The legend connected with the Persian saint just mentioned will be related in the article on Gunnaur in the Gazetteer portion of this notice. Some of the Shaikh families at Sahaswán are said to have settled there in the reign of Kutbud-dín (A.D. 1206-1210) and to have received from that monarch the title of Chaudhari : while others emigrated from Moradabad under one Wali Shah at an uncertain but much later period. But the Shaikhs

Shaikhs.

[1] General report on the census of 1865, Vol. I., App. B., p. 46.

[2] *Mahá*, great, *jan*, person.

of Shaikhupur in parganah Ujháni are confessedly the most influential and numerous section of this clan. Their ancestors "are said to have accompanied the forces of the Mughal emperors from the time of the first Muhammadan invasion of Rohilkhand,"[1] by which it is probably meant that they accompanied Babar in his victorious invasion of 1526. Be this as it may, they undoubtedly received from Babar or his successors large grants of revenue-free land in this district; grants which were afterwards confirmed, and for services during the mutiny increased by the British Government. Many of their family are or have been in the service of the latter. But though loyal subjects, the Shaikhs are, as a rule, hard landlords.

Patháns.

Of the Patháns, who hold 73 villages, principally in Sahaswán and Usahat, less need be said. The principal Pathán family is that of Sháhbázpur in Sahaswán, a village founded by their ancestor Sháhbáz Khán, and conferred on him free of revenue by Akbar (1556-1605). Few of the Usahat Patháns have any genuine claim to that historic and respectable title.

Sayyids.

The stronghold of the Sayyids is pargana Sahaswán, where the founder of one of their families received from Humáyun (1531-1556) the office of Kázi or ecclesiastical judge. It may be observed that the title of Sayyid, although its application varies slightly in different Muhammadan countries, is generally bestowed on those who are or pretend to be descendants of the prophet Muhammad through his daughter Fatima. Some of the Sayyids of Budaun claim as their forbear the emperor Sayyid Alá-ud-dín, who retired to that city after his abdication in 1450. The possessions of the Mughals in this district are, like their numbers, few.

Mughals.

It would be difficult to decide to what race they really belong, as the name Mughal is applied by Indians not only to men of Tátar descent, but to Musalmáns generally, and especially Persians. In the foregoing review of the principal classes, Hindu and Musalmán, one point cannot fail to strike us very strongly. This is that while the Hindu caste generally claims a fabulous and even miraculous origin, the Musalmán tribes prefer an historical or quasi-historical genealogy. The difference is characteristic, for although there have perhaps been more historically minded peoples than the Indian Musalmáns, the Hindus, with the solitary exception of the history of Káshmír, have not produced a single work worthy the name of history.

1 Settlement Reports of 1873.

Occupations.

Divided according to their occupations, the people naturally fall into two great classes, those who get their living from the land or its tillage, and those who do not. The first class again subdivides itself into landowners and cultivators. The occupation statistics for 1865 have been given on a former page, and it now remains to show those for 1872:—

Religion.	Agrarian.				Non-Agrarian.		Total.	
	Landowners.		*Cultivators.*					
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindús ...	14,018	12,034	294,793	249,952	121,583	102,152	430,394	364,138
Musalmáns ...	3,875	4,116	25,53.	23,408	43,741	39,015	73,148	66,539
Christians and others,	1	...	6	2	70	50	77	52
Total ...	17,894	16,150	320,331	273,362	165,394	141,217	503,619	430,729

This gives landholders 34,044, agriculturists 593,693, and non-agriculturists 306,611. Or, in other words, we find 67·1 per cent. of the population gaining their livelihood from the possession and cultivation of the soil. Taking the population per cultivated square mile the returns show 731·9 souls in the Gunnaur, 619·6 in the Sahaswán, 641·9 in the Bisauli, 745·5 in the Budaun, and 710·6 in the Dátaganj tahsíls. It should, however, be mentioned that there are probably some cases of cross-division in the census classification. The police sub-inspector and the village currier may, for instance, have been included amongst the non-agriculturists; yet the former was possibly a landowner and the latter a cultivator, in addition to their ordinary occupations. The number of villages or townships inhabited by the population, agricultural and otherwise, is returned by the census as 2,364; and amongst these the settlement report of the following year (1873) distributed 2,140 *maháls* or estates. The number of the latter has from partition and other causes increased, until in the present year it amounts to 2,406. Amongst the villages there is considerable difference of size, one [1] in parganah Usahat measuring 9,140, and one [2] in parganah Rajpura only 9 acres. As population and tillage extend, the number of outlying hamlets or *naglas* of course increases.

Occupations.

The occupations of the non-agricultural classes are shown as follows in the census returns of 1872. The whole population was divided into six classes, of which the fourth was the agricultural class. The first or professional class embraces all Government servants and

[1] Khairá Jaláipur. [2] Rámpur khádir.

persons following the learned professions or literature, artistic or scientific occupations, and numbered 2,068 male adults, amongst whom are included 201 *purohits* or family priests, 773 pandits, 213 musicians, and so on. The second class numbers 19,167 members and comprises all males engaged in domestic service, such as washermen, personal servants, water-carriers, barbers, sweepers, and innkeepers. The third class represents trade and commerce, and contains 6,536 males, amongst whom are all persons who buy and sell, such as shopkeepers (1,433) and brokers (65); who keep or lend money and goods, such as money-lenders (965) and bankers (15); and who are engaged in the conveyance of men, animals, or goods, such as pack-carriers (635), and drivers of ekkas or carts (591). The fifth class, containing 36,522 members, includes all persons engaged in the industrial arts and mechanics, such as *patwas* or necklace-makers (108), masons (250), carpenters (3,033), and perfumers (5); those engaged in the manufacture of textile fabrics, such as weavers (10,636), tailors (1,618), and cotton cleaners (1,840); and lastly, those engaged in preparing articles of food and drink, such as grain-parchers (1123) and confectioners (244), besides dealers in animal, vegetable, or mineral substances. The sixth class contains 36,795 members, including labourers (32,073), persons of independent means (111), and 4,501 persons supported by the community and of no specified occupation. During the past ten years only 105 persons (62 males) have emigrated from this district. They were of all classes, and were registered for Demerara only.

Customs and habits.

The panchâyat.

Having thus described the occupations of the people we may briefly notice some of their customs and habits of life. The *panchâyat* or *panch* is an institution respected equally by the town and country population. It is of two kinds. The judicial *panchâyat* is usually a committee of three or five persons, including the *sarpanch* or president, appointed by litigants to decide petty cases. Such committees are true *panchâyats*, *i. e.*, gatherings of five (*panch*) persons. Small quarrels in which the offence is rather a tort than a crime, such as trivial assaults and mischief, are often in the first instance referred by the parties to these tribunals. But sometimes even after a case has been filed in court, the litigants express their wish to have it settled extra-judicially by panchâyat, and the court itself occasionally refers civil and rent cases to a panchâyat, *i. e.*, to arbitrators, whose decrees it afterwards inspects and enforces. The other kind of panchâyat resembles rather a court of honour or the council of a trades-union than a judicial assemblage. It tries and punishes breaches of customs and trade offences, and consists of all the convenable

members of the caste or trade fraternity to which the culprit belongs. The penalty it inflicts is usually a fine, and if the person convicted refuses to pay this he is excommunicated. As a rule, the mulct is paid without demur, and even when it is not, a few weeks of social extinction generally bring the banned Hindu to reason. But if he prefers to meet disdain with disdain, to turn Musalmán and renounce his caste as they have renounced him, their vengeance can of course pursue him no further. These caste or trade panchâyats are confined to the lower classes of Hindús. They are unrecognized by Brahmans and Rájpúts, as well as by others who, like the Káyaths, wish to be considered persons of high caste. Their decisions are generally pronounced by the *Chaudhari* or headman of the trade or fraternity, an officer who is sometimes elected by the brotherhood, but is generally hereditary. It may be recollected that the title of Chaudhari is borne by some of the Brahman and Rájpút landholders of the district. But in their case it is merely an honorary epithet, which has long ceased to connote any duties, although formerly borne by a representative of their family as the head officer of a parganah.[1] The decisions of the *panchâyat* are seldom dishonest or inequitable, and this fact would alone suffice to account for the respect in which it is held by the people. But that respect is not unmingled with a feeling of religious awe. *Panch men Parameshwar*—the most High inspires the panchâyat—says an Indian proverb ;[2] just as in the Homeric age a king sitting in judgment was said to be inspired by Themis.[3] The origin of the institution is hidden in the mists of antiquity, but its name would seem to show that the judicial panchâyat of five persons was its oldest form : and the odd number five was probably chosen so as to allow of a casting vote when opinions were evenly balanced.

Chaudharis.

An overwhelming majority of the population live in mud huts. Indeed, according to the last census, the district contained 189,255 of these structures to only 4,334 masonry houses. Inhabited or habitable castles there are none, and the district may on the whole be pronounced poor in domestic architecture. The masonry houses are of course found mostly in towns, although a comfort-loving landowner sometimes builds himself a residence of this sort in his village. The houses have, as a rule, two stories, and consist of a quadrangle of rooms built round a square courtyard (*sahan or ángan*). The material used is brick, and the

Dwellings.

[1] See Elphinstone's "History of India" Book IX., Appendix V. (A), note.

[2] Quoted by Mr. Beames in his edition (1869) of Elliot's Glossary, p. 279.

[3] "When a king decided a dispute by a sentence, the judgment was assumed to be the result of direct inspiration. The divine agent, suggesting judicial awards to kings or to gods, the greatest of kings, was *Themis*. The peculiarity of the conception is brought out by the use of the plural. *Themistes*, Themises, the plural of Themis, are the awards themselves, divinely dictated to the judge."—Sir Henry Maine, *Ancient Law*, Chap. I.

roof is either of tiles or cement, being in the latter case almost flat and used for sitting or sleeping on. A few of the mud buildings may perhaps be called houses, and these often resemble in their general arrangement the masonry buildings. But no mud structures, whether huts or houses, are ever roofed with cement: their roofing is generally of tiles, but is sometimes wattle and dab, and sometimes thatch. It is of course impossible to lay down any hard-and-fast rule as regards the cost of construction, but a good masonry house may be built for Rs. 2,000, and a mud hut for Rs. 10.

Furniture, dress, and food.

"A trader's house of the better class," writes Mr. Tupp, "contains generally about £50 (Rs. 500) worth of furniture and utensils of all kinds. Bedsteads, mattresses, quilts, carpets, and boxes would represent about £30 (Rs. 300) worth of this, and cooking vessels the remainder. A well-to-do cultivator owns a few strong boxes, and bedsteads and quilts, worth about £10 (Rs. 100), besides cooking vessels worth £5 (Rs. 50) or £6 (Rs. 60). An artizan in middling circumstances possesses one or two mattresses, bedsteads, and quilts, and some drinking and cooking vessels, worth altogether about £3 (Rs. 30). A poor labourer has only a few earthen jars, one or two quilts, and perhaps a mattress, worth in all from 10 shillings (Rs. 5) to a pound (Rs. 10). A well-to-do shopkeeper wears a dress of *khása malmal* (muslin) and longcloth, and has a masonry house with two rooms. He eats bread, pulses, vegetables, and ghí (clarified butter), and keeps one or two servants and a bullock cart. An average peasant dresses in *garha* or coarse cloth, eats *dál* (pulse) and bread, lives in a mud house, and keeps no servants, though he sometimes employs hired labour, and often has a bullock cart." Nothing need be added to this description, but it may be noticed that a Musalmán generally lives in a more luxurious fashion than a Hindu of equal income, and that a landowner can, owing to the dues he receives from his tenants, make the same income go further than a tradesman. These dues, which are sanctioned by immemorial custom, are paid either in service or in kind. The currier presents his landlord with a pair of shoes, and the potter with 50 earthen pitchers yearly, while the weaver furnishes a small tribute of thread, and the shepherd a young goat and a blanket. The oilman again gives a small quota of oil, and the tailor makes his landlord four suits of clothes out of the cloth provided by the latter. The tenants must between them plough the great man's home-fields twice a year, and those who possess carts must carry his crops home. So strong is the force of custom, that no village Hampden arises to refuse such services to "the petty tyrant of his fields."

Manorial dues.

Religion.

The district is not remarkable for religious activity of any kind. The dogmas of the Hindu religion are much the same in Budaun as elsewhere. As has been pointed out by Professor Max Müller, Hinduism is not a proselytizing creed, *i.e.*, it seeks no converts, and in Budaun there are no hill tribes to become its unsought votaries. The faith of the Puránas is therefore stationary, and must lose by any gains to other religions. The Bráhma Samáj has no followers amongst the natives of the district, although, according to Mr. Whish, a few persons of this persuasion may be found amongst servants who have followed their European masters from other districts. Of the proselytizing religions, Muhammadanism and Christianity, neither obtains many converts. There is indeed little of the old zeal for conversion amongst the Muslims of Budaun, and the Wahábís or Puritans have made some progress, numbering about 75 persons in the town of Budaun, and 200 in that of Sahaswán. It is perhaps somewhat odd that the leading Wahábi of late years, Ihsán-i-Karín, should have been a teacher in the Christian Mission School. The Wahábís are, as a rule, well off, although drawn principally from a low class, Juláhás or weavers. Mr. Whish remarks that the members of this sect "are not actively fanatical, but believe themselves wronged by the loss of temporal power." Of Christians there are less than two hundred. A branch of the American Methodist Mission is, however, stationed at Budaun, and no efforts are spared to obtain proselytes, although the progress in this direction has as yet been rather small. The Christians are chiefly agriculturists and are scattered over different villages. They receive no pecuniary assistance from the mission, but most of their children are educated in the mission schools. Although the smallest religious community in the district, the Christians are provided with two places of worship,

Religious buildings.

but neither of which are any way remarkable. Few of the Hindu temples or Muhammadan mosques either are of any architectural importance, but such as there are will be described in the Gazetteer portion of this notice.

Language and literature.

The language of the peasantry is the Hindi usually spoken in this part of India. It may be said to differ from the Urdu or Hindustani of the educated classes, chiefly in the fact that the latter has a more complicated vocabulary. The difference is, however, rather one of alphabets than of structure, the former language being printed in the Devanágári or Sanskrit, and the latter the Arabic or Persian character. Little in the way of literature is now-a-days produced at Budaun, where not

even a newspaper is published. It was, however, otherwise during the latter part of the sixteenth century, when the History of India, known as the Táríkh-i-Badáyúni, was written in Persian by a native and occasional resident of the town—at that time a great Muhammadan centre. The author, Múlla Abdul Kádir Mulúk Sháh, who is said to have died at a good old age in 1615, spent much of his time at the court of Akbar; and his history is principally valuable for the impartial, or rather hostile, light which it throws on the reign of that monarch. "He has disclosed," writes Elphinstone,[1] "those parts of the picture which were thrown into the shade by Abul Fazl." Of the latter author and his rapid promotion Abdul Kádir seems indeed to have been extremely jealous: and the worthlessness of Abul Fazl and the heresies of Akbar are subjects of which he never tires. The writer of the Táríkh-i-Badáyúní evidently regarded the religious eclecticism and tolerance of his master as despicable whims. He at one time comments severely on Akbar's interdiction of beef to please the Hindús, or his inauguration of a fire-temple to gratify the Zoroastrians: at another he relates with disgust how the emperor ordered Abul Fazl to substitute the words "*In nomine Jesu Christi*" for the ordinary "Bismillah" at the beginning of a translation of the Gospels, or deplores the delight which, like Julian the apostate, Akbar took in hearing rival doctors argue—that is, quarrel. But it is to be feared that Ábdul Kádir was one of those who—

Táríkh-i-Badáyúni.

> "Compound for sins they are inclined to,
> By damning those they have no mind to."

In another portion of his work he relates how he himself profaned a mosque by some improprieties with a girl, whose relatives afterwards inflicted "nine sword wounds" on his "head, hands, and shoulders," and he has the gracelessness to excuse his offence by saying that it was "of old forewilled by Providence."[2] It was not to be expected that a book which so fearlessly criticized the powers that were should be published during the lifetime of its author, and the Táríkh-i-Badáyúní, or Muntakhabu-t-Tawáríkh, as the writer himself called it, was not given to the world until more than ten years after the accession of Jahángír.[3]

Ábdul Kádir is of course the best known writer of Budaun, but that place appears to have possessed in the middle ages some authors of more ancient, if less stable, fame. In mentioning the distinguished men of letters who flourished

[1] History of India, Book IX., note at the end of chapter III.
[2] Selections from the Taríkh-i-Badáyúni, translated by Sir H. Elliot, Hist., Vol. V.
[3] Several native authorities quoted by Mr. Blochmann in his edition of the Aín-i-Akbari.

in the half century (1266-1316) between the accession of Ghiyás-ud-dín and the death of Alá-ud-dín Khiljí, Abdul Hakk Dihlavi writes as follows:[1] "One of those who are famous for their literary efforts, both in prose and verse, is Zia Nakshabi, who lived in Budaun. Although his works scarcely possess merit enough to make them worthy of remark, yet as he was a man who had retired into the nook of asceticism and solitude, he was callous to the world's praise or blame, acceptance or refusal, and confidence or mistrust, and gave free vent to his own opinions. Mention of him has been made also in the *Akhbáru-l-Akhyár*, and a few extracts from the *Silk-i-Sulúk*, which, of all publications that touch upon the sentiments of this class of mankind, is, to my mind, the most pleasing, have been introduced. There was also a person in Budaun called Shaháb Mahmarah, of whom mention has been made in Amír Khusrú's poems, where he says: 'It cast a tremor over Shaháb Mahmarah's grave,' from which it is evident that the individual in question had formerly flourished, though at the present time none of his works are extant."

Ziá Nakshabi.

Shaháb Mahmarah.

The public education of the district is under the supervision of the inspector, 1st (or Meerut) circle, and, except in the case of one (the zila) school, subject to the control of the local committee, of which the magistrate is *ex-officio* president. Before examining the present statistics, it may be interesting to notice those taken at the educational census thirty years ago. In 1847 there were 228 schools in the district, of which 47 were situated in the town of Budaun alone. We are informed that of these town schools 3 were Arabic, 36 Persian, 6 Sanskrit, and 2 Hindi: but the class of education given in the remaining 181 schools is not specified, and they are described merely as being "scattered among the villages of the district." The teachers numbered 228, being chiefly Musalmáns (142), Káyaths (35), and Bráhmans (25). "Of the Bráhmans the majority taught gratuitously, and of the 199 teachers who received payment, the emoluments were scarcely open to calculation, consisting, as they did, principally of food." The total number of pupils was 2,203, and of these 15 were being educated in the Arabic, 267 in the Persian, 41 in the Sanskrit, and 35 in the Hindi schools at Budaun. Turning from the past to the present, we shall see in the following table the school statistics for the year ending 1st March, 1877:—

Education.

[1] In an untitled treatise translated by Major A. R. Fuller, of the Bengal Artillery, an extract from this work is given in the appendix to Vol. VI. of Dowson's Elliot.

Class of school.		Number of schools.	Number of pupils.		Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
			Hindús.	Musalmáns.				
						Rs. a. p.	Rs.	Rs.
Government and Municipal.	Zila (middle).	1	70	18	72	50 0 0	3,411	3,613
	Tahsíli ...	5	287	197	402	4 6 10	1,748	1,781
	Parganah,	2	111	64	101	5 0 5	508	507
	Halkabandi,	94	3,419	792	3,128	3 3 5	5,324	10,057
	Government, girls.	3	34	61	79	3 6 8	270	270
	Municipal, boys.	3	47	153	234	1 11 5	...	401
	Ditto, girls,	1	...	22	17	4 1 0	...	69
Aided by Government.	Boys ...	1	21	...	20	0 4 3	1	6
	Girls ...	6	25	93	94	4 7 1	209	418
Unaided ...	Missionary and indigenous.	187	968	791	1,440	7 9 11	...	10,970
	Total ...	203	4,982	2,191	4,587	...	...	...

Until the year whose statistics have just been recorded, the zila school at Budaun was of the high or superior class, that is to say, it educated its pupils up to the matriculation standard of the Calcutta University. But few boys ever attained that standard, and the Musalmán element being strong at Budaun, the desire to learn English is proportionately weak. When therefore financial reasons rendered educational reductions necessary, this school was reduced to the middle rank. The tahsíli schools are at Budaun, Sahaswán, Bilsi, Bisauli, and Gunnaur. It will be seen therefore that while the Sahaswán tahsíl has two of these schools, the almost equally populous tahsíl of Dátáganj has none; nor is the latter division of the district more fortunate as regards parganah schools, of which the district has two, at Islámnagar and Ujháni respectively. But the most numerous and generally useful seminaries are the *halkabandi* or village schools, which give a gratuitous and elementary education to peasant children. The remaining schools demand no special notice. For a short time during the year just noticed they included an aided Anglo-vernacular school; but this institution was closed when the Government grant was withdrawn. Judged by its results the education of the district would seem to have attained no very high standard. In 1876-77 two Budaun boys passed the entrance

examination of the Calcutta University, while eight (out of sixteen candidates) passed the middle class vernacular examination. And the following statement shows number and percentage of the Hindu and Musalmán population who were found at the last census (1872) to be literate, *i. e.*, able to read and write :—

Age.	Hindús.					Musalmáns.				
	Males.			*Females.*		*Males.*			*Females.*	
	Population.	Literate.	Percentage.	Population.	Literate.	Population.	Literate.	Percentage.	Population.	Literate.
1 to 12 years ...	155,524	1,034	·6	128,801	1	26,484	385	1·4	23,023	1
12 to 20 do. ...	75,936	1,445	1·8	59,814	1	13,136	490	3·7	11,122	...
Above 20 do. ...	197,934	5,361	2·7	175,523	1	33,528	1,149	3·4	32,394	1

In this statement Christians and others neither Hindu nor Musalmán have been omitted, as insignificant in number. The figures just given show that the ignorance of native women is great, and plead eloquently for some effective method of improving their condition. Five out of the nine girls' schools were abolished in 1876-77, owing to the necessity for retrenchment, and to the apathy with which female education is regarded by natives.

Post-office.

The post-office statistics for three years in the last decade are shown in the following table :—

Year.	*Receipts.*				*Charges.*			
	Miscellaneous savings, fines, &c.	Remittances.	Postage.	Total.	Charges fixed and contingent salaries, &c.	Remittances.	Cash balance.	Total.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1866-67	...	...	265 6 6	265 6 6	...	251 3 6	41 10 0	292 13 6
1871-72	25 10 10	5,222 8 11	3,817 2 6	9,065 6 3	5,230 14 3	3,830 0 6	43 9 6	9,104 8 3
1876-77	6 12 1	6,131 7 1	3,761 2 6	9,899 6 6	6,131 7 1	3,795 3 5	27 12 6	9,954 7 0

There are seven imperial and eleven district post-offices in the Budaun district. The former are at Budaun, Bilsi, Bisauli, Dátáganj, Gunnaur, Sahaswán, and Ujháni, and the latter at Bináwar, Ganwán, Hazratpur, Islámnagar, Kachhla, Kakrála, Rajpura, Sádulláhganj, Usahat, Vazírganj, and Zarífnagar.

The annexed statement gives the number of letters, newspapers, parcels, and books received and despatched during 1866-67, 1871-72, and 1876-77 :—

		1866-67.				1871-72.				1876-77.			
		Letters.	Papers	Parcels.	Packets or books.	Letters.	Papers.	Parcels.	Packets or books.	Letters.	Papers.	Packets.	Parcels.
Imperial offices.	Received	131,892	6,691	1,078	682	154,198	14,133	1,049	2,189	176,228	10,166	910	1,092
	Despatched[1]	129,658	714	448	44	156,282	3,532	662	610	...	...	...	...
District offices.	Received[2]	6,915	80	6	....	15,629	1,801	44	...	27,676	904	95	18
	Despatched[2]	5,814	1	4	...	12,602	258	47	...	21,693	105	87	13

Telegraph. There is no telegraph office at Budaun itself, but four such offices exist at the railway stations of Ásafpur, Babrala, Dhanári, and Mahmúdpur (Karengí) respectively.

Police. The regular police, enrolled under Act V. of 1861, mustered in the past year (1876) 642 men of all grades, including 14 mounted constables. There was thus but one policeman to something over three square miles and 1,455 inhabitants. The cost of the force was Rs. 73,130, and of this Rs. 59,445 were debited to provincial funds, the remainder being defrayed out of municipal and other moneys. The following statement shows the crime calendar for a series of years, and the results of police action in the detection of offences and prosecution of offenders :—

Year.	*Cases cognizable by the police.*					*Value of property.*		*Cases.*				*Persons.*		
	Murder.	Dacoity.	Robbery.	Housebreaking.	Theft.	Stolen.	Recovered.	Total cognizable by police.	Investigated by police.	Brought to trial.	Prosecuted to conviction.	Convicted and committed for trial.	Acquitted.	Proportion of convictions to persons tried.
						Rs.	Rs.							
1872	13	1	7	1,081	1,040	24,155	11,204	2,550	2,145	1,283	538	869	89	67·73
1873	13	1	15	1,479	1,276	28,384	9,786	3,411	3,138	1,640	685	1,124	25	68·53
1874	11	2	15	592	1,328	39,499	15,140	3,945	3,505	941	807	1,289	145	76·18
1875	12	4	6	1,214	1,115	27,713	10,907	3,649	3,295	1,439	851	1,347	70	80·75
1876	15	1	13	872	1,096	19,200	8,348	3,096	2,173	843	777	1,268	51	92·17

The police are quartered in 33 stations, whereof 7 are of the first, 3 of the second, 6 of the third, and 17 of the fourth class. The first class stations, which have usually a sub-inspector, two head-constables, and about a dozen constables, are at Budaun, Bilsi, Bisauli, Dátáganj, Gunnaur, Sahaswán, and

[1] No records of covers despatched from Imperial offices was kept during 1876-77.

[2] In 1871-72 no separate account was kept of packets and books received or despatched at offices, but such articles seem to have been included under the head of parcels.

Ujháni. The second class stations, to which are generally attached a sub-inspector, a head-constable, and from six to ten constables, are at Islámnagar, Rajpura, and Usahat; and the third class stations, whose quota consists of two head-constables and six constables only, are at Bináwar, Hazratpur, Kakrála, Sádulláhganj, Zarífnagar, and Vazírganj. The fourth class stations or outposts have only one head-constable and three constables, and are hardly therefore of sufficient importance to require enumeration. Besides the regular police there are 1,996 *chaukídárs* or village watchmen organized under Act XVI. of 1873. These were in 1876 distributed amongst the 2,949 inhabited villages of the district at the rate of one[1] to every 413 inhabitants, and at a sanctioned cost of Rs. 71,856, met out of the 10 per cent. cess. The magistrate considers that the district generally is undermanned in these watchmen, and the Inspector-General of Police thinks that the force, although sufficient, requires re-allocation. The village watchman is, as a rule, hereditary, and performs his multifarious duties very fairly.

Infanticide.

One of the most important duties of the police in this district is the conduct of measures for the repression of female infanticide. The Infanticide Act (VIII. of 1870) came into operation here in 1874. In 1876 there were 113 proclaimed villages, of which 90 were inhabited by Ahars, and the remaindar by Rájpúts of different clans. The Ahar villages were situated in the jurisdiction of the Gunnaur, Rajpura, and Zarifnagar police-stations, and the Rajput villages principally in the Bisauli tahsíl. The number of births amongst proclaimed families in these villages was during the same year—male 330, female 358; and the number of deaths of children under one year was—male 78, and female 87. It will be seen therefore that infant girls died in higher proportion than infant boys: but the same excess of female deaths was observed between the ages of one and twelve, and these facts are alone sufficient to raise the presumption that girls are killed, if not by violence, at least by neglect. An extra police force of three head-constables and 13 watchmen is employed for the suppression of infanticide, and paid out of a fund raised by the exaction of 8 annas from each of the 3,211 proclaimed families. There was, however, but one conviction for infanticide—a circumstance which, granted the existence of a disposition towards that crime, may prove, according to the pleasure of the reasoner, that the police are either singularly vigilant in preventing, or singularly slow in detecting it.

[1] In making this calculation the population of towns with police forces of their own had been excluded.

There is but one jail in the district, the statistics of which are as follows:—

Jail.

The average number of prisoners in jail in 1850 was 492, in 1860 was 294, and in 1870 was 263; the ratio per cent. of this average number to the population as shown in the census of 1865 (889,810) was in 1850, ·053; in 1860, ·033; and in 1870, ·029. The number of prisoners admitted in 1860 was 1,789, and in 1870 was 1,144, of whom 25 were female. The number of persons discharged in 1870 was 892. In the same year there were 64 admissions into hospital, giving a ratio of admissions to average strength of 24·78, and three prisoners died, or 1·14 of the average strength. The cost per prisoner per annum in 1870 was for rations Rs. 18-10-10, clothing Rs. 3-0-5, fixed establishment Rs. 8-15-9, contingent guard Rs. 5-5-5, police guard Rs. 2-3-5, and additions and repairs annas 6-10, or a total of Rs. 38-10-8. The total manufactures during the same year amounted to Rs. 1,416-12-0, and the average earning of each prisoner to Rs. 5-6-4. In 1870 the Muhammadan prisoners numbered 332, and the Hindu 492; there were 29 prisoners under 16 years of age, 740 between 16 and 40, 346 between 40 and 60, and 28 above 60. The occupations of the majority of the male prisoners were agriculturists, 719; labourers, 215; men of independent property, 94; and shopkeepers, 87.

Let us pass, however, to later statistics and examine those for the last year (1876) as given in the following table:—

Total number of prisoners during the year.	Hindús.		Musalmáns.		Average daily number of prisoners.	Admitted during the year.	Discharged during the year	Admitted to hospital during the year.	Deaths.	Average yearly cost of each prisoner.	Average cash profit on the yearly work of each effective prisoner.
	Males.	Females.	Males.	Females.							
										Rs. a. p.	Rs. a. p.
3,041	1,332	50	272	10	402·92	2,666	2,655	201	2	68 0 0½	6 0 0

Of the total number of prisoners, 47, principally debtors, had been imprisoned by order of civil courts. The prisoners were all Hindús or Muhammadans. The total population of the district being 934,348 persons, and the average daily number of prisoners as above, it will be seen that 4·31 per cent. of the inhabitants are, as a rule, in prison, and a comparison of the number of admissions with the total number of prisoners during the year will show that 375 of the latter had remained in the jail since former years. The

average number of persons in hospital daily was 6·02, and of those who died both were over 40 and under 60 years of age. This brings us to another subject, the ages of the prison inmates. Of juvenile offenders, or prisoners under 16 years of age, there were four; of convicts between 16 and 40, 1,294; of those between the latter age and 60, 33; and above 60, only one. The greater part of the average yearly expenditure on each prisoner consisted in his share of the cost of additions and repairs to the jail, Rs. 42. The remainder was made up of the expenditure on rations (Rs. 10-13-3), establishment (Rs. 9-0-10), police guards, hospital charges, clothing, and contingencies. It should be remembered that the last column of the above table contains, not the whole yearly earnings of each effective prisoner, but the net profit on those earnings after the expenses of raw material, plant, &c., had been deducted. The average number of effective workers was 249·65 throughout the year, and most of such workers were employed either on manufactures (91·60), as prison servants (75·71), or in building and repairs connected with the jail (69·47). The previous occupation of the prisoners was in few cases such as to prepare them for profitable work in prison, the majority having been agriculturists (1,337), men of independent property or no occupation, and Government and domestic servants. Of non-agriculturists, a term which is presumed to include shopkeepers and handicraftsmen, there were only 145. But in spite of this drawback a profit of over 37 per cent. was realized on the capital spent in manufactures.

Lock-up.

At Budaun, as at other district capitals, there is a lock-up (*havalát*) for the reception of under-trial prisoners. This, however, is not located in a separate building, but forms a division of the jail. It had during the same year (1876) 1,330 different inmates, of whom 837 were afterwards transferred as convicts to the jail proper, and the average daily number of its occupants was 47·50.

Old families.

Before describing the fiscal history of the district it should be premised that Budaun has no historical families. There are, indeed, a few old families, and a few with more or less local influence. But even those who, like the Shaikhs of Shaikhúpur,[1] combine both these attributes are of little importance outside their own rural circle. And although, therefore, a passing reference to such families will be made in the Gazetteer articles on places where they exist, no special notice of them seems here required. Titled persons are conspicuous by their absence, and the Government list of nobles

[1] The head of this family is Shaikh Sharf-ud-din, one of the few honorary magistrates in the district. He received in consideration of his services during the mutiny a grant of land from Government, and is described by Mr. Carmichael (Settlement Report, para. 371) as having for years past held the first position in the district.

for the North-Western Provinces is as regards Budaun a blank. There are, in effect, no influential families an account of which would tend to throw any light on the history of the district; nor are there any old farms or talukas the dissolution of which has resulted in the fall of old families.

Fiscal history.

The district of Budaun, or rather the parganahs which at present constitute that district, were ceded to the British Government in 1801. They were then placed under a Board of Administration, of which Mr. Henry Wellesley (afterwards known to diplomacy as Lord Cowley) was president. But the revenue demand fixed under the Government of the Nawáb Vazir, and found in force at the time of cession, appears to have been maintained at first, and no regular settlement of the land-tax took place until 1803. This first settlement, called after the *fasli* year from which it took effect the "san das" or "year ten" settlement, was made for three years, from 1803 to 1805 (1210 to 1212 *fasli*) both inclusive. It was to be expected that a first attempt of this sort would prove somewhat unsuccessful; but the "year ten" settlement was conducted on the crudest principles, and the result was nothing short of a failure. Those who bid highest were, without inquiry as to whether they could pay what they promised, placed in possession of villages and permitted to engage for their revenue. Power to take such engagements was left entirely in the hands of the tahsíldárs or tax-gatherers, and these officers received, not a salary, but a percentage on their collections. As might have been foreseen, the demand fixed under these circumstances (Rs. 7,40,461) was altogether too high to be satisfied, and during the last year of its currency the Collector was forced to reduce it.

Settlement of land revenue, 1803.

Second settlement, 1806.

The next settlement was, like its predecessor, triennial, and lasted from 1806 to 1808 (1213 to 1215 *fasli*) inclusive. Power to take engagements was no longer left to the discretion of the tahsíldárs, and all offers were submitted for approval to the Board of Revenue. But the principles of this second assessment were otherwise just the same as those of the first. "One would have thought," writes Mr. Carmichael, "that the fiscal officers would have learnt wisdom by the complete failure of the settlement which had just expired, and indeed they were enjoined by the Board to make the new settlement in every instance with moderation. But they would not appear to have made sufficient concessions to the old proprietors, who therefore would not come forward to engage, and the result was that many estates had to be held *khás* or in farm by the Collector himself, while in other instances whole parganahs were leased out by contract." But in

justice to the officers who effected this settlement it should be stated that they fixed the new demand at Rs. 7,09,913 only, *i.e.*, at Rs. 30,548 less than the old one; and that if proprietors were not forthcoming to engage for the revenue, it was possibly, as Mr. Court points out, because they had absconded during the scarcity of 1804-5. The possession of landed property was at that time "attended with little possible profit, but great probable loss and inconvenience in many instances." It was indeed doubtful whether any "proprietary title to land existed,"[1] and under these circumstances the former holders of villages were perhaps only prudent in avoiding to undertake the payment of revenue.

Third settlement, 1809.

On the expiry of this settlement a third was formed on the same principles and for an equal term, *viz.*, from 1809 to 1811 inclusive (1216-1219 *fasli*). The old demand had been sufficiently high, but the new one (Rs. 7,78,650) exceeded it by Rs. 68,737, and it is therefore a matter of no wonder that there accrued large arrears which Government afterwards remitted as unrecoverable.

Fourth settlement, 1812.

Schooled by their failures, the local administrators now set to work on a different plan. The period of the fourth settlement was for five years, from 1812 to 1816 (1220 to 1224 *fasli*) inclusive, and the demand was this time regulated, not by the highest offers of would-be landholders, but by a code of revenue rates drawn up for parganah Sahaswán in the time of Akbar (1556-1605), and known as the Sharah-i-Sultáni, or Royal Ordinance.[2] These rates were after a deduction of ten per cent. applied generally to all the parganahs. It speaks little for the material progress of the district under native rule that this reduction should after more than two hundred years have been necessary, and indeed (as experience afterwards showed) insufficient, and it speaks less for the discretion of the Settlement Officers that the rates intended for one favoured parganah should have been deemed generally applicable to the whole district. The demand thus fixed was Rs. 9,13,195, or Rs. 1,34,545 in excess of the former one; and the result of the assessment is described as follows by Mr. Court:—"Parganahs Rajpura, Bisauli, Satási, and Salímpur, which were then but very partially cultivated, were but little affected. Large tracts of culturable waste enabled the *málguzárs* (revenue payers) to meet the Government demand, and yet leave a considerable surplus for themselves. The remainder of the district, however, suffered severely; the parganahs composing it were during the first years of the settlement in full cultivation,

[1] Court's Statistical Report, Ed. 1855, p. 5.

[2] The rates are in one respect a curious relic of antiquity. They vary according to the status of the revenue payer, there being one assessment for *shurufa* or noblemen, another for *zamindars* or squires, another for *raiyats* or peasantry, and so on.

and consequently highly assessed. The soil, which is to a great extent *bhár* (sandy), became by constant working exhausted. Prices, which were at first high, fell considerably; the culturable waste was small and insufficient to enable the málguzárs to increase their assets, who consequently became involved in difficulties and distress. Sales of estates for balances of revenue were frequent; málguzárs threw off their engagements, and their estates were thrown on the hands of the Collector."

Fifth, sixth, and seventh (extensions of fourth) settlements.

It is odd that a settlement which had proved something less than successful should have been considered worthy of extension. Such, however, was the case; and the fourth settlement was prolonged not only for one, but for three successive terms of five years. These extensions maintained the fourth settlement in force until the beginning of 1832. But in the meantime had occurred two important events of which it behoves to give some account. In 1822 appeared the Settlement Regulation known as No. VII. of that year, and drafted by the late Mr. Holt Mackenzie. The five statements required by this enactment contained numerous details, geographical, agricultural, and fiscal, as to the constitution of each village. But they were held not to have defined with sufficient care the rights of the cultivator as against his landlord, and of his fellow-shareholders *(pattídárs)* as against the shareholder who engaged for the revenue *(lambardár)*. These defects were the subject of some effective though tardy criticism on the part of the Board of Directors. "Acknowledging as we do," they write in their despatch of December, 1830, "that the consideration of their belonging to a particular community, and of their being destined to pass their lives in it, will to some men be a motive to justice and liberality; we cannot but fear that in a large proportion of cases such motive will be a feeble security against the passion of self-aggrandizement on the part of a 'recorded proprietor' when full powers of extortion are placed in his hands. By regarding the very situation of a 'recorded proprietor' as security for good conduct in the management of his lease, you have not provided, so far as we can see, a single check upon the abuse of his powers. * * * We have seen that in the various cases of settlement with recorded proprietors, with farmers, or under *khás* management, there is nothing (whatever may be the moderation of the Government demand) to limit the demand upon the individual contributor. The sums to be received from them are not defined." In other sentences of much the same purport the despatch continues its sonorous course. But, whatever the justice of its criticisms, it was perhaps inevitable that Mr. Holt Mackenzie's arrangements should incur its censure.

Reg. VII. of 1822.

It seems probable that the difference between that able administrator and its author was one, not of mere detail, but of principle, the former preferring a *zamindári*, and the latter a *raiyatwári* settlement.

Sahaswán district.

The other important event to which reference has been made was the formation two years later (1824) of the Sahaswán district. The following list shows the parganahs or baronies out of which the new administrative division was composed, with the districts from which they were transferred, and their land revenue at the time of transfer :—

Parganahs.	Districts from which transferred.	Revenue at time of transfer.
		Rs.
1. Rajpura	Moradabad ...	74,538
2. Asadpur	Ditto ...	80,585
3. Islámnagar	Ditto ...	73,025
4. Bisauli	Ditto ...	54,974
5. Satási	Ditto ...	34,709
6. Kot Sálbáhan	Bareilly ...	74,477
7. Sahaswán	Ditto ...	1,12,402
8. Budaun (including Usahat[1] and Alapur[2]) ...	Ditto ...	2,14,039
9. Ujháni	Ditto ...	1,18,590
10. Salímpur (including Hazratpur[2] and Azímabad[2])	Ditto ...	1,12,403
11. Bilrám	Aligarh ...	54,508
12. Faizpur Badaria	Ditto ...	58,307
13. Soron	Ditto ...	20,365
14. Marahra	Ditto ...	43,328
	Total ...	11,26,250

The four Aligarh parganahs were shortly afterwards transferred to the Fatehgarh district, and although re-transferred to that of Sahaswán in 1837, never underwent settlement as part of the latter.[3] Their administration was in 1845 partially, and in 1856 wholly separated from that of this district, and no further reference will be made to them. The remaining ten parganahs are still a part of the district. The newly formed district was placed under the charge of Mr. H. Swetenham, who was directed to choose either Sahaswán or Budaun as its headquarters. The principles on which his selection was made will perhaps surprise the present generation of officials. "Sahaswán," writes Mr. Swetenham to the Board of Revenue, "though somewhat deficient in freedom from inundation and climate, has the advantage in centrality and proximity of jungle and

[1] Now a separate parganah. [2] At that time separate parganahs.

[3] See Gazetteer, II., 349 ; IV., 3.

jhíl," or as he has just explained in "proximity of jungle and jhíl for shooting." The attractions of sport prevailed over sanitary considerations, and Sahaswán was chosen. The spot, however, proved so malarious that after several removals to Budaun during the rainy season the headquarters were finally stationed at the latter place in 1838.

Mr. Swetenham,

It has been already mentioned that during the currency of the fourth settlement many estates which had been resigned by their proprietors, or auctioned without finding purchasers, were thrown under the direct management of the Collector; and shortly after taking charge of his new district Mr. Swetenham applied for leave to settle these estates under the recent Regulation (VII. of 1822). The Board of Revenue granted the required permission, but afterwards refused to confirm, for more than one year, settlements whose demand was not equal to that of the year when the Regulation came in force. The result was that most of these estates were again thrown upon the hands of the Collector. This induced the Board to modify their resolution. They informed the Collector that they would sanction for five years settlements whose demand rose in its third year to an equality with that of 1822. "This," writes Mr. Court, "was not enough, and Mr. Swetenham in reply observed that this order would still throw on his hands for *kham* management sixty estates in parganah Budaun alone, for he was unable to get engagements corresponding with the terms of their order." The Board thereupon relented, and answered that their former order "need not be considered imperative in every case, but where sufficient cause existed for a reduction that cause was to be fully reported." After this a series of settlements were made under Regulation VII. They covered a period extending from 1824 to 1833, but were confined to estates under the direct management of the Collector, and no parganah was completed. The progress of these settlements would under any circumstances have been somewhat slow. The Regulation of 1822 had been the first to introduce assessments based upon accurately recorded statistics, and the correction of the information it demanded was necessarily a labour of some length. But had the district remained under the management of Mr. Swetenham there is little doubt that the completion of the work in hand would have been greatly accelerated. He was unfortunately succeeded in 1827 by Mr. Wyatt, an officer almost entirely in the hands of his native subordinates. The revenues of the district were not when Mr. Swetenham left it in a very flourishing condition; but Mr. Wyatt lost no time in showing that a little weakness and apathy might easily make matters worse. "Mr. Swetenham had nursed the broken-down

estates, and kept the over-assessed districts together :" but during his successor's tenure of office that district was "entirely ruined."[1] A description of Mr. Wyatt's settlement proceedings is not likely to weary the reader, for they stopped short after he had trebled or quadrupled the demand on ten villages in parganah Kot. So vigorous a measure was altogether inconsistent with the languid character of the Collector, and it is therefore easy to accept the statement[2] that it originated with his native subordinates. Holding over the landholders of other villages the fear that they would be similarly dealt with, these men received yearly large bribes in consideration of inducing Mr. Wyatt to postpone further revisions of assessment. This rule of misrule came at length to an end in 1833, when Mr. Wyatt was suspended. He made over charge to Mr. Snede Brown, and destroyed himself shortly afterwards at Sahaswán. His suicide was imitated by the tahsíldár of Ujháni, whose corrupt gains Mr. Brown discovered to have amounted in three years to Rs. 60,000.

Eighth (or fifth) settlement, 1834-38.

Mr. Brown's first act was to dismiss the amala or native officials attached to the court of his predecessor, and surround himself with a more trustworthy staff. His next was to commence settlements under Regulation IX. of 1833, which had just been promulgated, and in this operation he was assisted by the maps and measurements of the survey begun in 1822 and finished in 1834. The new Regulation was an amendment or modification of its forerunner of 1822, and its salient points are thus summed up by Mr. Court :—"All (proprietors) in actual possession were admitted to engage, and judicial disputes being decided by arbitration, claimants not in possession were referred to the civil courts. Instead of, as heretofore, recording only the name of the proprietor who entered into engagements with Government, the names of all were recorded, with the extent of their share. The proprietors elected the málguzár." As a few villages only had been settled under the 1822 Regulation, the settlement now opened was the first to be effected throughout this district on the modern principle. That is, it was the first which, discarding the rough-and-ready system of former assessments, insisted on an accurate survey and valuation of the land, with a complete record of the rights which existed therein. Mr. Brown himself accomplished the settlement of seven parganahs, *viz.*, Budaun, Islámnagar, Kot, Sahaswán, Salímpur, Ujháni, and Usahat (including Hazratpur), while that of an eighth, Asadpur, was effected by his assistant, Mr. Louis. The remaining three parganahs, Bisauli, Rajpura, and Satási, were settled by Mr. R. H. Clarke, who succeeded Mr. Brown

[1] Mr. Carmichael's Settlement Report, 1873, para. 45.

[2] Mr. Court's Statistical Report 1855, para. 32.

as Collector and Settlement Officer towards the close of 1836. The total demand of the new settlement was immediately after its completion Rs. 9,07,401,[1] but had before its expiry some thirty years afterwards increased to Rs. 9,28,478-3-10, owing to the resumption and assessment of revenue-free tenures. Unfortunately for the collection of the newly-settled revenue, the completion of the assessments was followed almost immediately by the famine of 1837-38, already mentioned (p. 33). Agricultural distress was accompanied, as inevitable in India, by arrears of revenue. Remissions were found necessary to the amount of Rs. 3,05,755, and further relief was afforded by making stationary the progressive demands originally assessed on some of the parganahs. It would, however, be unfair to ascribe entirely to the effects of famine what was in some measure due to over-assessment, and it must therefore be allowed that in the case of parganahs Usahat (which then included portions of the modern Salimpur) and Islámnagar the latter cause was at work in producing arrears. The settlement of these parganahs was revised during his tenure of office (1838-41) by Mr. Collector Timins, who made considerable reductions in the demand. Another event which followed shortly after the introduction of the new settlement was the re-naming of the district after Budaun, to which, as already mentioned, the headquarters were removed in 1838. Six years later (1844) the Collector, Mr. Williams,[2] arranged the district into its existing fiscal divisions, *viz.*, eleven parganahs distributed, as now, amongst five tahsíls.

Present (ninth or sixth) settlement.

We now come to the settlement at present in force, the ninth or sixth, according as the three extensions of the fourth are or are not regarded as separate settlements. Operations were opened in January, 1864,[3] and completed in February, 1870,[4] the entire re-settlement of the district being finally confirmed by Government in April, 1871.[5] In the summer of 1864 the Assistant Settlement Officer, Mr. H. R. Wilson, began measurements in the tahsíls of Sahaswán and Gunnaur, and completed these measurements before Christmas 1865, when the Collector and Settlement Officer, Mr. C. P. Carmichael, returned from England. Mr. Carmichael now commenced inspecting the different tahsíls and collecting data for his rent-rate reports or revenue proposals. Measurements were completed in March, 1867. The first rent-rate report, that for Gunnaur, had been submitted in the preceding October;

[1] Settlement Report, 1873, para. 46. Mr. Court gives the total demand proposed by the Settlement Officers as Rs. 9,33,202, and that sanctioned by Government as Rs. 8,97,934.

[2] Afterwards Commissioner of Meerut (Mírath), and a Companion of the Star of India.

[3] Board's circular order No. 36, dated 25th of that month.

[4] Settlement Report, 1873, para. 51.

[5] Government order No. 546A., dated 29th of that month. No revision of the settlement then confirmed has since been found necessary.

and Mr. Carmichael's proposals having been sanctioned by the Board of Revenue, the new demand for the same tahsíl took effect from the following July. The last rent-rate report, that for Dátáganj, was despatched in September, 1869, and the new demand for that tahsíl came into force from July, 1870.

Principles of assessment.

The principles of assessment were as follows. After the measurements had been completed and the soils classified,[1] the parganahs were divided into circles according to their geographical features and different degrees of fertility. The rate of rent actually paid for various classes of land in each circle was carefully ascertained, and another rent-rate, generally somewhat in advance of that actually paid, was *assumed* as a basis of assessment. This assumed rate was now applied village by village, being increased or diminished wherever special circumstances rendered such procedure necessary; and finally half, or even 55 per cent.,[2] of the total rental thus obtained was demanded as revenue.

Measurements.

The survey or measurements were made by the *patwáris* or village notaries, under the orders of *amíns* or skilled supervisors, and were superintended by the tahsíldárs and Settlement Deputy Collectors. The latter officers also decided any boundary disputes that arose in the course of measurement or demarcation, and ordered the erection of boundary-marks where required. The instruments used by the surveying patwáris were very simple, consisting of little more than a plane-table with its compass and stand, a measuring chain, scales, and pair of compasses. The village areas ascertained by these measurements were compared with those noted in the Revenue Survey papers of 1822-34, and wherever a variation of more than five acres per cent. was found between the two, the land was re-surveyed to account for the discrepancy. After their total acreage and boundaries had been ascertained the villages were surveyed field by field. Each field was numbered and marked in the *shajra*, or map, and its area, occupant, rent, and other specialities entered in the *khasra* or field register. The total cost of measurements was Rs. 46,237-3-7, or Rs. 36-1-2½ for every 1,000 acres of the whole area. The classification of soils was carried on *pari passu* with the measurements. The proportions of watered and dry, *gauháni*, *dumat*, *mattiyár*, and *bhúr* soils have already been shown (*supra*, p. 9), and the following table gives the quantities of assessable and unassessable land,

[1] As barren, cultivable, or cultivated, sandy, clayey, or loamy, irrigated or unirrigated, and so forth.

[2] 55 per cent. in the case of Budaun, and half, or 50 per cent., in that of the remaining tahsíls.

the former under the heads of cultivated and cultivable waste, and the latter under those of barren waste and revenue-free :—

Parganahs.	Assessable area.		Unassessable area.		Total area.
	Cultivated.	Cultivable waste.	Barren waste	Revenue-free	
	Acres.	Acres.	Acres.	Acres.	Acres.
1. Asadpur ...	53,909	24,217	14,471	389	92,986
2. Rajpura ...	52,292	38,881	14,315	87	105,575
3. Bisauli ...	52,522	3,191	5,742	863	62,318
4. Satási ...	45,556	3,825	5,609	1,135	56,125
5. Islámnagar ...	80,621	11,867	7,927	547	100,962
6. Sahaswán ...	104,248	55,380	20,515	5,561	185,704
7. Kot ...	97,131	4,687	13,048	923	115,789
8. Budaun ...	85,522	13,318	15,813	20,778	135,431
9. Ujháni ...	84,814	33,330	21,316	6,536	145,996
10. Salímpur ...	95,332	36,392	14,257	1,392	147,373
11. Usahat ...	79,242	30,534	21,825	1,101	132,702
Total ...	831,189	255,622	154,838	39,312	1,280,961

The measurements showed that there had been a total increase of 5 per cent. in the total and 27 per cent. in the cultivated area since the time of the former settlement. "The destruction of all records during the mutiny," writes Mr. Carmichael, "prevents me from furnishing in detail information showing the causes which operated to bring about the increase in area and revenue since the Regulation IX. settlement. I can only state broadly from my own knowledge that it was brought about mainly by transfers of villages with other districts, transfers which resulted in the end in bringing more land to this district."

Rent-rates.

The mode in which actual rent-rates were ascertained, and assumed rates deduced therefrom, was that laid down in the Board of Revenue's circular order No. 1 of 1863. There was of course some diversity in the rate of rent paid from field to field, even where the soil was of the same class and in the same circle. The plan adopted was therefore to select as the standard rent-rate for each class of soil in the village the rate which was found to prevail most extensively for that class. This selection of but one standard rate for each kind of land in the village simplified the calculation of the average rate for each kind in the circle. The latter was obtained by the simple process of dividing the total amount of the village rentals for each soil, reckoned according to standard rates, by the total area of that soil in the circle. The average rent-rates for the circle thus ascertained were next compared with the rates judicially decreed for the same class of soil in cases of enhance-

ment, and the assumed rent-rate was generally a mean struck between the two. Some parganahs, however, such as Islámnagar and Kot, had not furnished a number of enhancement cases sufficient to afford a trustworthy criterion; and in these and other parganahs similarly circumstanced the assumed rent-rate was obtained by comparing the actual rent-rate with that assumed for soils of the same class, capacity, and advantages in neighbouring parganahs. The rent-rates thus deduced for the different circles of the several parganahs have been detailed in the Gazetteer articles at the end of this notice. It remains to give briefly the rental assumed for various classes of soil in the district at large. These are for—

Gauhání, or land immediately surrounding a village site ... Rs. 3 to 5 per acre.
Dúmat, or loamy soil (Rs. 3 to 3-8 irrigated; Rs. 2-8 to 3 unirrigated) „ 3 „
Mattiyár, or clayey soil ... ... „ 3 „
Bhúr or sandy soil (Rs. 2 to 2-8 irrigated; Re. 1-8 unirrigated) ... „ 2 „

The general rent-rate assumed for all classes of soil in the district is Rs. 2-11-6, as against Rs. 2-2-10 at the time of the former settlement, being an increase of 8 annas 8 pies, or, to put it more clearly, a general rise of close on 25 per cent. on the old rental rate.[1] But notwithstanding this increase, the general rate assumed is considerably lower than that for the neighbouring districts of Bareilly, Sháhjahánpur, and Bijnaur.[2] The subject will again be noticed under the head of rents.

Demand.

It has been already mentioned that the new demand was fixed at 50 or 55 per cent. of the total assumed rental. The amount and incidence of that demand may be thus compared with those of the assessment which it superseded:—[3]

Name of parganah.	Demand, excluding Cesses.						Incidence per acre of								
	Former.			*Present.*			*Former demand.*						*Present demand.*		
							On assessable area.			On cultivated area.			On assessable area.		On cultivated area.
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs. a. p.		Rs. a. p.
1. Asadpur ...	79,986	0	0	83,926	6	0	1	0	0	1	10	0	1 2 10½		1 11 4¾
2. Rajpura ...	74,340	6	9	80,760	0	0	0	14	11¾	1	9	3¾	0 15 7		1 11 2
3. Bisauli ...	56,992	10	7	62,755	0	0	1	1	2½	1	3	3¼	1 3 9¾		1 5 0¼
4. Satási ...	48,397	0	0	50,405	0	0	0	15	8½	1	3	4¾	1 1 11½		1 5 10
5. Islámnagar ...	78,822	4	0	1,00,278	0	0	1	1	6	1	5	5	1 3 0½		1 5 10
6. Sahaswán ...	98,107	10	7	1,02,598	4	0	0	12	10	1	6	11	0 11 3¾		1 1 3¾
7. Kot ...	96,746	0	0	1,10,327	0	0	1	0	10¾	1	4	3	1 3 0¾		1 3 11¾
8. Budaun ...	83,373	3	1	1,04,940	0	0	0	14	6½	1	6	0½	1 2 9½		1 5 8½
9. Ujháni ...	99,573	6	2	1,05,198	0	0	0	14	10	1	4	9¾	0 15 7		1 5 8¾
10. Salímpur ...	1,35,957	2	8	1,37,990	0	0	1	1	0¾	1	14	4¾	1 2 5½		1 9 5½
11. Usahat ...	84,932	8	0	90,241	0	0	0	13	1	1	4	7¼	0 14 5¾		1 4 1½
Total of district,	9,32,228	3	10	10,29,418	10	0	10	10	7½	15	8	5¼	11 10 10½		15 5 6¾

Cesses included, the new demand amounted to Rs. 11,32,358.

[1] Settlement Report, 1873, para. 102.
[2] Bareilly, Rs. 3-12-1; Shahjahánpur, Rs. 3-3-4; and Bijnaur, Rs. 3-15-5.
[3] Compiled from Mr. Wilson's Settlement Completion Reports.

Collections.

The following statement, compiled from the reports of the Board of Revenue, gives the official account of the revenue demand, collections, and balances for the last ten years. The revenue or agricultural year begins, as elsewhere in the North-Western Provinces, on the 1st July:—

Budaun.				Particulars of Balance.				
				Real.				
Year.	Demand.	Collections.	Balances.	In train of liquidation.	Doubtful.	Irrecoverable.	Nominal.	Percentage of balance on demand.
2	3	4	5	6	7	8	9	10
	Rs.	Rs.	Rs.					
1867-68	9,29,161	9,25,986	3,175	...	47	...	3,128	·34
1868-69	9,20,153	9,16,289	3,864	708	31	...	3,125	·42
1869-70	9,14,556	9,09,510	5,046	26	...	...	5,020	·55
1870-71	9,33,530	9,26,524	7,006	423	...	...	6,583	·75
1871-72	10,28,548	10,27,763	785	210	...	...	575	·07
1872-73[1]	10,28,801	10,27,475	1,326	...	..	...	1,326	·12
1873-74	10,28,372	10,26,182	2,190	...	..	...	2,190	·21
1874-75	10,28,191	10,26,473	1,718	173	...	...	1,545	·16
1875-76	10,29,146	10,29,064	82	...	...	...	82	·08
1876-77[2]	10,29,769	10,28,834	935	...	...	...	...	·09

Throughout the district the revenue falls due in four instalments. The first two are payable after the autumn harvest on the 15th of November and 15th of December, the latter two after the spring harvest on the 15th of May and 15th of June.[3]

Record of rights.

The record of rights was at the last settlement prepared by four Deputy Collectors,[4] under the immediate supervision of Mr. H. R. Wilson, the Assistant Settlement Officer, and "all complicated cases of proprietary right" were decided by either Mr. Wilson or the Settlement Officer himself. "I have no hesitation in affirming,"

[1] Mr. Wilson's figures, as given in the preceding table, are brought up to the middle of 1872-73, but it will be seen that his total demand exceeds by Rs. 617 that of the Board for the same year. The difference may be due to either remissions of revenue or the transfer of villages, but it is too trifling to demand further notice here.

[2] No particulars of the balance for 1876-77 had up to the time of printing reached the Board of Revenue.

[3] Board of Revenue's book circular No. I-III-202, dated 9th November, 1876.

[4] Three of these were tahsíldárs vested with powers of Deputy Collectors.

writes the latter, "that this very important work has been most thoroughly performed, and that the district now possesses a record of its land, of its tenures, and of proprietary rights of every kind therein, which for accuracy of compilation will stand comparison with that of any other district in these provinces."

Tenures.

The settlement report contains, however, no analysis of the proprietary tenures prevalent in the district, and it was left for Mr. Whish to supply in some measure this defect. Taking 1,908 out of the 2,140 estates on the rent-roll at the completion of settlement, he finds that 1,075 are held on the zamíndári, 607 on the pattídári, and 166 on the bhayachára system. The general nature of these tenures has been already explained,[1] and recapitulation is unnecessary. It need only be said that these are the three commonest forms of holding in Upper India, and that the proportion between them is much the same here as in neighbouring districts. Although zamindári tenures are on the whole commonest, they are outnumbered in the Budaun and perhaps some other tahsíls by pattídári estates. Talukadári tenures may be said not to exist. Partnerships in land are common, and single owners of whole villages rare. But in this latter respect the Budaun district cannot claim any peculiarity. The average number of partners in a mahál or estate is ten persons. At the opening of the current settlement 67 estates were *muáfi* or revenue-free, and the total area so enfranchised has been already shown. The largest number of such estates was in the Budaun, and the smallest in the Rajpura parganah. The majority of these revenue-free holdings were granted in perpetuity for charitable purposes before the introduction of our Government, but a considerable number are purely religious endowments for the support of some temple or mosque. A few only have been bestowed in lieu of pension, and these will of course be assessed with revenue on the death of the present holders. The total revenue which would accrue to Government if all *muáfi* land were assessed has been estimated at nearly Rs. 40,000.[2]

Classes of proprietors.

The landholders of the district are principally Hindús, amongst whom the Rájput caste is most strongly represented. Proprietors of the mercantile classes are comparatively few, and it would seem that in Budaun at least usurers have made little progress in ousting the old families from their paternal acres. The following table will,

[1] Gazetteer, II., 222.

[2] Settlement Report, p. 56.

however, show the proportion in which the 2,140 estates on the rent-roll in 1873 were distributed amongst the various classes:—[1]

		Number of estates.
Hindus.—		
	Rájputs	622
	Ahars	194
	Káyaths	91
	Bráhmans	73
	Baniyás	60
	Khatrís	27
	Kurmís	14
	Other castes	22
Muslims.—		
	Shaikhs	346
	Patháns	73
	Sayyids	52
	Mughals	2
Mixed.—		
	Communities of mixed religions and classes	564
	Total	2,140

Alienations.

The number and manner of alienations during the currency of the former or Regulation IX. settlement may be shown as follows. Such transfers of land were naturally commonest in parganahs which, like Sahaswán, were over-assessed :—

Parganah.	By private sale.		By mortgage.		By order of court.	
	Entire estates.	Portions of estates.	Entire estates.	Portions of estates.	Entire estates.	Portions of estates.
1. Asadpur	...	77	2	223	3	97
2. Rajpura	3	95	2	59	10	72
3. Bisauli	3	36	1	50	...	51
4. Satási	...	36	2	62	2	123
5. Islámnagar	9	250	4	144	3	115
6. Sahaswán	20	241	7	97	32	440
7. Kot	7	136	...	37	...	230
8. Budaun	15	296	3	69	4	129
9. Ujháni	10	285	2	62	8	254
10. Salímpur	11	269	3	174	1	151
11. Usahat	10	692	1	530	2	512
Total	88	2,413	27	1,507	65	2,174

Or, to put it more briefly, in about thirty years 180 entire estates and 6,103 shares in estates changed hands. Bearing in mind the fact that at 10 shares to an estate the latter figure represents the area of about 610 maháls, we shall at

[1] Digested from the Settlement Report.

once see that the total acreage transferred was considerable, and indeed well over one-third of the whole district. It should be remembered, however, that the number of alienations was swollen by an exceptional circumstance, the mutiny of 1857-58, which resulted in the confiscation of much real property. So long a list of transfers cannot therefore be expected at the expiry of the current settlement, even if due allowance be made for the freer "circulation" of land caused by an increased taste for lawsuits.[1]

Distribution of the cultivated area.

It has been already shown (page 9) that in 1873 the cultivated area of the district was 831,189 acres. The following table shows how much of that area was tilled by the landholders themselves, and how much by their tenants of various kinds:—

Parganah.	*Home farm of proprietors.*[2]			*Cultivated by tenants with rights of occupancy.*			*Cultivated by tenants-at-will.*		
	Number of cultivating proprietors.	Area in acres of their cultivation.	Average holding.	Number of tenants.	Area in acres of their cultivation.	Average holding.	Number of tenants.	Area in acres of their cultivation.	Average holding.
			A. r.			A. r.			A. r.
1. Asadpur ...	2,258	13,111	5 3	9,109	29,468	3 0¾	5,130	11,310	2 0¾
2. Rajpura ...	507	5,503	10 3	7,404	32,850	4 1¼	5,566	13,939	2 2
3. Bisauli ...	492	4,814	9 3	5,708	38,383	6 3	2,265	9,325	4 0
4. Satási ...	1,003	6,751	6 2	6,099	32,630	5 1	2,463	6,175	2 2
5. Islámnagar ...	709	7,858	11 0½	7,865	54,292	6 3½	5,398	18,471	3 1½
6. Sahaswán ...	1,496	11,507	7 2	12,730	61,237	4 3	10,076	31,504	3 0
7. Kot ...	1,605	16,529	10 1	14,027	64,699	4 2½	5,352	15,903	2 3¾
8. Budaun ...	1,876	16,337	8 2	9,909	49,413	5 0	6,646	19,772	3 0
9. Ujháni ...	1,960	17,093	8 2	8,460	44,356	5 1	6,653	23,365	3 2
10. Salímpur ...	2,659	22,464	8 1	12,693	52,798	4 1	7,991	20,070	2 2
11. Usahat ...	2,290	17,119	7 1	8,422	41,086	4 3	6,524	21,037	3 0
Total ...	16,855	139,106	8 1	102,226	501,212	5 0	64,064	190,871	2 3¾

Tenants with rights of occupancy held 72 per cent. of all land under tenant cultivation, and themselves constituted no less than 61 per cent. of the whole tenant community. But Mr. Carmichael writes ominously as to their future. The rights of these men are heritable by descendants only, and cannot be

[1] The above table is taken from the Settlement Report, 1873, para. 106. In an undated appendix, which appears, however, to have been submitted in 1872, the number of estates transferred either in part or whole is represented as somewhat larger, and the total alienated area is given as 466,913 acres 2 poles. According to the same appendix, no less than 34,764 acres 8 rods and 10 poles were confiscated on account of rebellion.

[2] In this term are included not only 131,278 acres of *seer*, or land cultivated by its proprietors for more than 12 years, but also 7,828 acres which although not *seer* are nevertheless cultivated by their proprietors. The table at para. 107 of the Settlement Report shows the distribution of the former only, but an appendix enables us to show together the distribution of both.

transferred by deed, sale, or otherwise. Such rights can, moreover, be acquired only by continuous occupation for 12 years, and while it is probable that the existing tenancies will die out with the descendants of the original holders, it is unlikely that many more will be suffered to grow up in their place. This tenant-right is, writes Mr. Carmichael, "a mere creation of our own, and landholders having now learnt by bitter experience what it is to allow such prescriptive rights to grow up, will take good care not to allow such to accrue again. I think that an enquiry 20 years hence would show that this class of tenant had very considerably diminished in numbers. * * They can only hope in future to hold on in estates in which the members of the proprietary community are not in accord. Where these are in unison, as also in estates held by single proprietors, they will soon, I believe, cease to exist as a body."[1] Since, however, the Settlement Officer wrote thus—and indeed less than a year afterwards—the passing of Act XVIII. of 1873 created a new class of tenants with rights of occupancy. These are ex-proprietary tenants, or late proprietors, who after parting with their estates are allowed to retain a right of occupancy in the land formerly held by them as seer. The institution of this new class will probably prevent the rapid decay of tenant-right anticipated by Mr. Carmichael. Of the castes or classes of the tenantry no analysis exists. But, like the proprietary body, they are mostly Hindús, and amongst Hindús the Rájputs, Ahars, and Chamárs furnish the soil with a majority of cultivators, while Muráos and Káchhis are strongly represented in the market gardens surrounding towns or large villages. Amongst Musalmáns the tenants are chiefly Shaikhs, Patháns, and Gaddís. The last mentioned class are considered by Mr. Carmichael to be the worst cultivators in the district, while a small tribe of Márwári Játs, settled in parganahs Islámnagar and Kot, are the best. These are the descendants of Játs who emigrated from Jaipur during the famine of 1837. In villages held by large coparcenary communities the tenants are usually of the same caste or tribe as their landlords, but elsewhere there is much mixture of class amongst the cultivating body.

Rents.

Tenants pay their rent chiefly in cash, the custom of payments in kind being limited to a few villages in each parganah. There are some crops for which money-rents are invariably paid, even in villages where money-rents are not the rule. Such are sugarcane, cotton, vegetables, and hemp.[2] By the countryfolk themselves cash-rents are generally calculated, not on the Government *bígha* of 3,025 square yards, but

[1] Settlement Report, paras. 150-151.

[2] The ordinary rate per Government bígha paid for sugarcane and vegetables is Rs. 4 yearly, or cotton Rs. 3-2, and for hemp Rs. 3.

on a variable local bígha averaging only one-third of the former. On some estates held by grasping owners a system known as *chaubísi* or "twenty-fouring" prevails. This means that the number of *biswas* in the local bígha is increased from 20 to 24, while the rent is of course raised proportionately. The proceeding bears some analogy to the depreciation of coinage adopted by many European communities, but it can hardly be stopped so long as local deviations from the Government standard are allowed. Where the rent is paid in kind the usual plan is for the landlord to take some fixed share of the threshed and garnered crop. This seignorial portion varies from one-quarter to one-half, according to previous agreement, but is generally one-third (*tihára*). There is another system of payment which, although made in money, has some points in common with the payment in kind (*batái*) just mentioned. This is called *kankút* or appraisement. Shortly before the harvest an appraiser (*kánhaiya*) estimates the probable outturn of the standing crop; and the landlord receives after reaping the current market price of his share in that estimated outturn. Thus if the appraiser declare that the field will turn out twelve maunds of barley, and the landlord's share be one-third of the crop, the latter will be paid the market price (at time of reaping) of four maunds. There is often some dispute between landlord and tenant as to the time of day when appraisement shall take place. The landlord prefers the morning, when the crop "is heavy with dew, and with the sun glistening upon it, looks well." The tenant prefers "midday, when the crop is drooping from the heat."[1] But the fairest time for both parties is the evening.

The following table shows the highest and lowest rates of rent per acre actually paid for various classes of soil in the several parganahs:—

Name of parganah.		*Gaukáni, or land surrounding village-site.*		*Dúmat, or loamy soil.*		*Mattiyár, or clayey soil.*		*Bhúr, or sandy soil.*	
		Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a p.	Rs. a. p.	Rs. a. p.
Asadpur	Highest,	6 0 0	6 0 0	4 12 9	5 0 0	4 6 6	4 0 0	3 0 0	3 0 0
	Lowest,	1 8 0	2 7 0	1 5 0	1 8 0	1 9 0	1 12 0	1 9 6	1 8 0

[1] Settlement Report, para. 163.

Name of parganah.		*Gauháni, or land surrounding village-site.*				*Dúmat, or loamy soil.*				*Mattiyár, or clayey soil.*				*Bhúr, or sandy soil.*			
		Irrigated.		Unirrigated.		Irrigated.		Unirrigated.		Irrigated.		Unirrigated.		Irrigated.		Unirrigated.	
		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.	
2. Rajpura,	Highest,	6 0 0		6 0 0		6 0 0		6 0 0		3 0 0		5 0 0		4 0 0		4 10 0	
	Lowest,	1 9 6		1 8 0		1 0 0		1 0 0		1 0 0		2 0 0		1 0 0		2 0 0	
3. Bisauli...	Highest,	4 3 3		4 12 9		6 6 4		3 15 2		7 3 1		5 10 7		3 5 3		3 6 7	
	Lowest,	1 4 10		1 5 6		1 5 4		1 8 0		1 8 0		1 9 6		1 4 2		1 3 8	
4. Satási ...	Highest,	5 8 11		3 5 0		4 6 8		3 12 0		3 11 0		3 7 0		4 3 8		5 5 0	
	Lowest,	1 5 0		1 2 3		1 1 11		1 2 2		1 15 8		1 1 9		0 11 3		0 15 0	
5. Islámnagar.	Highest,	7 4 9		5 9 11		6 6 9		5 5 1		5 6 0		5 5 3		4 8 3		5 5 0	
	Lowest,	1 5 0		1 5 0		1 3 10		1 4 5		0 6 3		1 4 9		1 1 1		0 15 0	
6. Sahaswán.	Highest,	5 15 6		5 4 0		7 3 0		6 2 0		4 8 0		4 10 9		4 0 0		2 2 0	
	Lowest,	1 13 6		1 4 0		1 8 6		1 10 0		2 0 0		2 10 6		1 5 0		0 15 0	
7. Kot ...	Highest,	8 11 0		7 10 0		3 5 3		4 9 0		6 3 0		4 2 0		4 4 3		4 3 0	
	Lowest,	2 2 0		1 15 3		2 12 9		1 15 6		1 0 6		2 5 0		1 5 6		1 8 0	
8. Budaun,	Highest,	7 7 3		7 3 0		6 13 6		4 3 3		4 6 6		4 1 7		3 8 8		3 14 0	
	Lowest,	2 10 2		2 6 3		2 8 9		2 8 0		2 0 0		1 9 6		1 12 9		1 6 6	
9. Ujháni ...	Highest,	9 4 11		8 0 0		6 15 6		5 0 6		6 8 9		6 5 9		3 6 3		3 4 9	
	Lowest,	1 9 6		1 3 3		1 9 0		1 3 3		2 6 6		1 12 9		1 0 0		0 12 6	
10. Salímpur,	Highest,	7 4 9		6 11 3		5 9 6		5 6 0		5 15 0		6 0 0		3 4 0		3 7 0	
	Lowest,	1 3 3		1 10 0		1 1 6		1 3 3		1 1 3		1 5 6		1 12 9		0 13 0	
11. Usahat ...	Highest,	7 3 0		6 9 0		5 10 10		4 3 0		4 9 3		4 12 1		3 12 0		3 7 3	
	Lowest,	1 8 0		1 6 0		1 2 4		0 9 7		1 0 0		1 0 0		0 13 6		0 8 6	

It is to be regretted that these rates cannot be compared in detail with those current at the beginning of the last settlement (1835-38). But the records of that assessment were destroyed during the mutiny of 1857, and the settlement reports preserved to us in Mr. Court's work are of too brief and sketchy a nature to supply the requisite data for comparison. It has, however, been already mentioned that the *assumed* rental of the present settlement exceeded that of the past by nearly 25 (24·8) per cent., and a corresponding increase may be fairly supposed to have taken place in actual rentals. Mr. Auckland Colvin explains this increase by referring to the generally backward state of Budaun at the time of the last settlement; great distress and disorganization prevailed, the demand for land was small, and rents were proportionately low. It was to be expected that under

Rise in rents.

a moderate assessment such as the last they should recover their normal standard, and they did so. But a further rise cannot, Mr. Colvin thinks, be expected for many years to come. The district has no highway of sufficient importance to stimulate exports ; it is occupied by small holders, and has no canal irrigation whatever.

Enhancements.

Enhancements of rent by suit under Act XVIII. of 1873 would appear to be on the increase. In 1873-74 there were 308 of such suits, by far the largest number (92) arising out of pargana Kot. In 1874-75 there were 665 ; the applications from Kot (138) were still numerous, but had been exceeded by those from Budaun (146). The following table will, however, show the proportion in which during the latter year such cases were contributed by the various parganahs. The average range of rates decreed on *dúmat* during the year is in the same table compared with the rent-rates assumed for that soil by the Settlement Officer. Dúmat is selected because it is at once the prevailing soil of the district, and the soil most affected by enhancement applications :—

Parganah.	Number of applications for enhancement in 1875-76.	Average rate of rent per acre decreed on dúmat soils.	Rent-rate per acre assumed for dúmat soils at time of settlement.
		Rs. Rs.	Rs. Rs.
1. Asádpur	14	3-10 to 4-3	3-8 to 4-0
2. Rajpura	3		Rs. 3-8
3. Bisauli	55	3-3 „ 3-10	2-8 to 3-0
4. Satási	27	2-13 „ 3-9	Rs. 2-8
5. Islámnagar	6	3-3 „ 4-6	2-12 to 3-4
6. Sahaswán	58	3-3 „ 3-8	1-8 „ 3-8
7. Kot	138	3-0 „ 4-0	Rs. 2-8
8. Budaun	146	3-3 „ 4-0	2-8 to 4-0
9. Ujháni	77	3-0 „ 4-0	2-0 „ 3-0
10. Salímpur	119	3-0 „ 3-9	3-0 „ 3-8
11. Usahat	22	2-13 „ 3-3	2-0 „ 3-0
Total ...	665	2-12 to 3-8	2-9 to 3-4

Mr. Roberts informs us that at the beginning of the present settlement "the tenantry agreed pretty generally to an advance proportional to the increase in the Government *jama* (revenue);" and in this case there should be fewer applications for enhancement. These applications are now made, he continues, "almost exclusively by new proprietors by purchase, and by landlords whose estates have come by partition more under control."

Condition of the cultivating classes.

The condition of the Budaun cultivator seems to be no more forward nor backward than that of his neighbours in surrounding districts. He lives in the usual hand-to-mouth style, but simple as his wants are, he often needs the money to supply them. In years of drought the absence of canals places him at a disadvantage, but, except in such years, he does not, according to Mr. Whish, suffer much from debt. Three causes operate in this district, as elsewhere, to impoverish the peasant. The tyranny of custom insists that he should spend on the marriage of his daughters a sum altogether beyond his means. The absence of a poor-law and workhouses renders it necessary that he should support a host of superannuated uncles, widowed aunts, and kinsmen out of employ, and the love of his old village, or the fear of flying from the ills he has to others that he knows not of, deters him from emigration. It is the custom in some quarters to decry the usurious grain-seller as the author of the cultivator's difficulties. But the money-lender supplies a demand rather than creates one, and but for the indigence arising from the three causes just mentioned, his loans might remain unsought. That he should exact high interest or (to employ a word less obscured by prejudice) *rent* for the use of his money is inevitable where the chance of repayment is so low. To disregard the great prudential law that interest should increase in inverse ratio with decreasing security would be unbusiness-like and Quixotic. Five acres is the average holding of an occupancy tenant,[1] and Mr. Whish calculates that from a plot of this size the cultivator would derive a monthly income of Rs. 3 or 4. So small a sum, although sufficient for subsistence, leaves no margin for any profit: and if the cultivator wishes for the latter, he must obtain it by working occasionally as a hired labourer or practising some handicraft. The average holding of a tenant-at-will is even smaller, being just under three acres; and to the cultivator of this class some occupation besides that of tilling his own rent-hold becomes a stern necessity. Luckily the resource of doing hired labour for others is open to him, and not only to him, but to his wife and children, who can in this manner earn almost enough to pay for their keep. A man's wages varies from 1½ to 2 annas, that of a woman from 1 to 1½ anna, and that of a child from two to four pice.

Trade.

The statistics of the Budaun municipality[2] and the railway are the only trade returns we possess. The former, which suffice to give a general idea of the principal imports, will be found in the Gazetteer article on Budaun, towards the close of this notice. The latter,

[1] Appendix to Settlement Report, page 109C.

[2] The other municipalities, Bilsi, Ujhání, and Sahaswán, have no octroi tax, and consequently no register of imports.

which show the chief exports, are given here, but with existing materials no attempt to distinguish through from local traffic is possible:—

Exports by the Oudh and Rohilkhand Railway in 1875.[1]

Station.	Grain.	Seeds.	Jágri.[2]	Sugar.	Fuel.	Hides.	Cotton.	Ghi.[3]	Iron.	Stones.	Reh[4] dust.	Country mats.
	Mds.	Mds	Mds.	Mds	Mds.	Mds	Mds.	Mds.	Mds	Mds	Mds.	Mds.
Mahmudpur (Karengi) ...	92	68	7,388	576	20,181	152	...	...	25	...	...	...
Dabtara	82	...	...	...	...	21	...	...	...	...	...	...
Asafpur	...	...	70	...	...	...	...	...	30	...	...	...
Dhanári	68	...	28	...	...	9	5	9	88	125	1,607	157
Babrála	2,289	...	...	180	...	...	723	50	...	...	...	...
Total ...	2,531	68	7,486	756	20,181	182	728	59	143	125	1,607	157

The same in 1876.

Station.	Grain.	Seeds.	Jágri.	Sugar.	Fuel.	Hides.	Cotton.	Ghi.	Iron.	Stones.	Reh dust.	Country mats.
	Mds.	Mds.	Mds.	Mds.	Mds.	Mds	Mds.	Mds	Mds	Mds	Mds.	Mds
Mahmudpur ...	14	...	3,517	109	15,605	...	..	...	...	...	...	...
Dabtara	22	...	...	...	...	2	16	14	...	...	...	...
Asafpur	...	43	1,957	...	2,229	...	...	...	160	...	...	...
Dhanári	...	...	16	10	...	...	...	...	...	...	1,214	158
Babrála	3,402	192	...	132	...	...	1,467	43	...	...	...	...
Total ...	3,438	235	5,490	251	17,834	2	1,483	57	160	...	1,214	158

From these somewhat defective premises we may conclude that the chief imports are grain, building materials, and coarse sugar; the chief exports fuel, molasses, and grain. Except perhaps building materials, there is nothing in either exports or imports to show a stranger that the people of Budaun have emerged from the nomadic stage.

[1] These tables have been kindly supplied by the Traffic Superintendent, Oudh and Rohilkhand Railway, Chandausi.

[2] A kind of molasses.

[3] Clarified butter.

[4] See p. 32.

Manufactures.

The district is in fact an agricultural, and not a manufacturing one. Most of its manufactures are merely such as are demanded by the simple needs of rustic life in a most backward country—the coarse loin-cloth of the husbandman, the rough tools of his village, and the brass or earthen vessels in which his flavourless fare is cooked. Some industries there are, however, of a more ambitious character, and amongst these the indigo manufacture and the refinement of sugar stand first. The principal seat of the former is the town of Bilsi, where Messrs. Maxwell and Debnam have a large factory, with branches at Ujhání, Bisauli, and other places in the district. The method of extracting and preparing the indigo differs little from that adopted in other parts of India, but the following account of the process, written by the managing partner of the concern just mentioned, is worth transcribing:—

"The manufacture of Indigo," writes Mr. George Debnam, "requires an expensive block, and a good well or large tank is also necessary. Good sound upper and lower masonry brick vats are requisite; a reservoir large enough to hold the quantity of water required for daily use; boilers in the boiling-house; a table to receive the boiled fecula; a press-house with screws and press-boxes, cloth sheets, strainers, cake-cutters, and various other appendages are also necessary for the manufacture. Lastly, a drying-house, with scaffolding large enough for the quantity of cakes to dry on. A factory capable of turning out 100 maunds could not be substantially constructed under from Rs. 6,000 to Rs. 8,000.

"The plant is cut and brought to the vats in the months of July, August, and September, and only in some late seasons in October. It is weighed, maund for maund, in scales. The contractor gets a receipt for the plant delivered. The plant is then put into the upper vat and pressed down under bambu frames and under beams or joists of wood; water is then let into the vat, and the indigo is left in it in this state from eleven to fourteen hours, according to the state of the atmosphere. When the atmosphere is close and oppressive, with an easterly wind, or, better, with no wind at all, eleven hours is ample for the process of fermentation. If the night is cold or dry fourteen hours are often necessary. When the indigo is considered to have fermented properly, a plug is opened and the indigo-water allowed to run into the lower vat, the plant remaining in the upper. In the lower vat the water so released undergoes a process of churning called *maldi* or *belwdi* by the natives. This is effected by half-naked natives moving paddles rapidly in the water. This beating exposes the liquor, which is of an orange and bluish tinge, to the air, and this exposure causes the fecula or indigo in the liquid to separate itself. Planters can tell when this has taken place, and a *mashak* (goat-skin) of water is then let fly into the vat, when the fecula at once sinks to the bottom, the beating or churning having of course first ceased. It takes from three to four hours to churn, according to the state of the weather. The closer the atmosphere the better the fermentation and heating, and the better the produce. After the above process is over the vat is left to itself for an hour or so, to enable the fecula to settle thoroughly at the bottom. Plugs are then opened and all the water is let off, about an inch or so of fecula with a little water being left; the refuse water is of the colour of sherry if the beating process is good, and sometimes of a palish blue-grey: if of a deeper blue something has gone wrong, and you are losing

produce. This, however, only occurs in very wet and cloudy weather. The fecula or produce is then taken up and strained two or three times in its way to the boilers, where it is boiled. It is then let out on a table, hot. This table has railings or bars, over which are spread cloth sheets on which the produce settles, while the water to a great extent drops through the sheets. Next morning the fecula is found on the sheet in a thick pulpy consistency, when it is taken up and put into the press-boxes and placed under the screws and made as hard as is thought fit. The press-boxes are then opened out by their sides being removed, and the square slabs of indigo found are cut into bars first, then diagonally into cubes, after which the cakes so formed are taken up and placed on the scaffolding or *chalies* in the drying-house, where they remain from two to three months drying. The more slowly indigo is dried the better; if exposed to wind and weather the cakes all crack and go to pieces. For these provinces great precautions are necessary, owing to the dryness in some seasons of the atmosphere. When the cakes are dry, the colours of each batch of boiling or date of manufacturing are examined and compared with each other and sorted accordingly. Eventually the indigo is carefully packed in chests, 3 feet long by 2 feet broad and 1½ deep, marked, invoiced, and despatched for sale to Calcutta, the toll-weight of each chest being noted."

There are other indigo concerns besides that of Messrs. Maxwell and Debnam, and amongst these may be mentioned one started by Shaikh Sharfuddín at Kakrála.

Sugar.

The manufacture of syrup or sugar in its simpler forms, *gúr*, *ráb*, and *khand*, is carried on in a great many villages, but Ujháni may be mentioned as one of the places where the refining process is carried furthest. The chopped sugarcane is crushed in a mill called *kolhú*—a huge drum-shaped mortar, stone or wooden, in which an almost upright timber beam or pestle is made to turn by an arrangement attaching it to a pair of revolving bullocks. The expressed sugar-juice, which issues through a wooden spout from the bottom of the mill, is collected in an earthen vessel set outside to catch it, and after being strained is boiled in an iron cauldron (*karáhi*). A boiling of several hours gives the juice a thick consistency, and when cool it is known as *gúr*, the only refinement it has undergone having been a skimming in the boiler. To make *ráb* several boilings and skimmings in different cauldrons are necessary, and during the course of the second the juice is purified or "tempered" with an alkaline mineral called *sajji*. Between the second and third boilings a slight warming or incomplete boiling takes place; but after the third symptoms of granulation appear, and the treacle is allowed to cool finally. *Khand* or coarse brown sugar is produced from *ráb* in the following manner: a small masonry reservoir is built, and over this is fitted a reed sieve (*khánchi*): on the sieve is placed a mat, and over the mat is poured *putri*, which is the *ráb* drained of its molasses. After nine or ten days' fermentation the latter is found to have resolved itself into two parts: granulated sugar covers the surface of the mat, while a thin syrup has filtered down into the reservoir.

This syrup is sometimes worked into an inferior kind of treacle called *lát*, and boiled with a little water the *khand* deposits crystals of *shukr*, *misri*, or refined sugar. This is always manufactured in a closed room, as heat is considered necessary for the process.

Markets and Fairs.

In each parganah there are several villages and towns where markets are held once or twice a week. Of these the principal are Atapur, Budaun, Bilsi, Bináwar, Bisauli, Ganwán, Hazratpur, Islámnagar, Kochhla, Kakrála, Mundíya, Parauli, Rajpura, Sadullahganj, Sahaswán, Shaikhúpur, Ujháni, and Usahat. At certain places fairs are held, generally on the occasion of religious festivals. The fair at Kakora has an estimated attendance of 100,000 persons, and special police arrangements are made for the maintenance of order whilst it lasts. Similar gatherings of a semi-religious, semi-commercial character are held at Bára Chihra, Cháopur, Lakhanpur, and Suphela. For further details respecting all these markets and fairs the reader is referred to the Gazetteer portion of this notice.

Wages.

Writing last year (1876), Mr. Roberts gives the monthly wages of various artisans and labourers as follows:—

	Rs. a. p.	Rs. a. p.
Able-bodied agricultural labourers ...	...	3 0 0
Bricklayers and carpenters ...	7 0 0 to	7 8 0
Blacksmiths	...	7 8 0
Grooms	3 0 0 to	4 0 0

Town labourers, as a rule, earn much the same as agricultural labourers, but their wages in some cases rise to Rs. 3-8 or Rs. 3-12. Females earn about one-fifth less than male workmen; and the wages of boys and girls vary according to age from one-third to two-thirds of men's wages. Labour hired by the day is of course remunerated at a somewhat higher rate than that hired by the month. The increase after the mutiny of railways, canals, and other public works gave rise to an increased demand for labour and corresponding advance in wages. Phenomena of this sort are contagious, and it was not long before the advance made itself felt in Budaun, although from its out-of-the-way situation that district was less rapidly influenced than some others in its neighbourhood. Mr. Whish thus compares the wages of 1872 with those prevalent twelve years earlier:—

Class of workman.	*Wages per diem.*	
	1860.	1872.
	Annas	Annas.
Coolies, field and town labourers	1 to 1¼	1½ to 2
Smiths, bricklayers, and carpenters	3	4

Prices.

It is perhaps open to question whether the demand for labour will materially increase during the next few years, but a rise in wages commensurate with the rise in prices is not unlikely. How largely the latter had increased in the quarter of a century ending with 1875 will be seen from the following table. The figures for 1850 are taken from the memoir of Mr. Court, then Joint Magistrate of Budaun, and those for 1875 are supplied by Mr. Roberts, who filled the same office in the latter year:—

Articles.	*Purchaseable for a rupee.*	
	In 1850 at Bilsi.[1]	In 1875 at Budaun.
	Mds. srs. chts.	Srs. chts.
Wheat ...	1 1 0	23 8
Barley ...	1 17 0	32 9
Rice (best sort)	0 15 0	10 3
Rice (common)	0 19 0	17 15
Bájra, millet	1 4 0	27 7
Joár, do.	1 37 0	27 12
Gram ...	1 3 0	30 8
Arhar, pulse	0 85 0	15 11
Urd, do.	0 30 0	17 12
Múng, do.	0 32 0	17 15
Sarson, mustard	0 33 0	13 3
Salt, fine	0 8 0	7 3
Salt, common	0 11 0	8 15
Clarified butter (*ghi*)	0 2 8	1 13
Molasses (*gúr*)	9 18 0	12 14
Cotton ...	0 4 0	2 8

The remaining items which complete the price-current for 1875 are, grass for cattle, 5¼ mds.; *bhúsa*, straw for cattle, 3⅗ mds.; and firewood, 4½ mds. for the rupee.

[1] Mr. Court selected Bilsi because it was "a large exporting town" and "a larger mart than Budaun, particularly for grain and other district produce."

Money-lending and interest.

Profits are invested chiefly in private loans, land, or the grain-dealing business. The rate of interest charged in small transactions, where articles are pawned as security, varies from 12 to 15 (and sometimes even 18) per cent. per annum. In large transactions, where a lien is given on moveable property, or jewels are pledged, the rate is from 9 to 12 per cent., and sometimes lower. The interest demanded when real property is mortgaged is perhaps somewhat higher than might have been expected, ranging from 7½ to 15 and even 18 per cent. The rate is of course highest when merely personal security is given. In such cases, if the borrower be not himself a money-lender, from 18¾ to 37½ per cent. is charged. There are a few native banking establishments at Budaun, but the bulk of the money-lending business is done by Baniyas or grain-sellers.

Weights and measures.

The weights in common use for both solids and liquids are the maund (*man*) of 40 sers, or about 82 lbs. avoirdupois; the *ser*, a little over 2 lbs.; the chhaták, which is the sixteenth part of a ser, or a fraction above 2 oz.; and the *tola*, which is the fifth of a chhaták. Besides these there are others which speak for themselves, such as the *panseri* or five sers, *páo* or quarter ser, and so forth. In several markets of the district the maund, ser, and their subordinate weights have values which differ more or less from the Government standard. But this is a remark which applies to the North-West Provinces generally. One of these local usages is worth mentioning, as it resembles our own. In weighing precious metals and other articles of value great in comparison with their bulk, the chhaták used contains six tolás instead of five, just as the pound troy of our silversmiths and druggists differs by several ounces from the pound avoirdupois in general use. Each of these 6 tolás weighs about 7 dwt. 12 grains troy, and contains 12 *máshas*, while the másha is subdivided into 8 *ratis*, and the rati into 8 *chánwals* or grains (of rice). The official measures of length are the English mile, furlong, and yard. The word 'mile' is well enough understood by the people themselves as meaning nearly three-quarters of their own *kos*, while our yard is approximately represented by the native *gaz*. Area is measured by the bígha, which, as used at the last settlement, contained 3,025 square yards. There are 20 *biswas* in a bígha, and 20 *biswánsis* in a biswa. The English statute acre (equal to 1 bígha 12 biswas) is with its roods and poles sometimes adopted in official documents. It has been already mentioned that the average measurement of the local bígha is one-third only of the Government bígha, but the former varies considerably from place to place.

The day and night are each divided into four watches (*pahar*), those of the day being reckoned from about 6 A.M., and those of the night from about 6 P.M. Thus the expression *do pahar* or "two watches" (of the day) means noon, and *tisre pahar* or "third watch" afternoon. The 24 hours, or day and night together, are divided into 60 *gharis* or terms of 24 minutes, the ghari containing 60 *pals* or winks, and the pal 60 *bipals*.

District receipts and expenditure.

The following statement, compiled from the district records, shows the receipts and expenditure in civil administration for three years since the mutiny:—

Receipts.	1861-62.	1869-70.	1876-77.	Expenditure.	1861-62.	1869-70.	1876-77.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Land revenue ...	10,56,199	10,09,811	10,27,623	Revenue charges,	78,754	74,379	73,134
				Stamps ...	1,877	5,445	954
Stamps ...	60,319	1,05,538	1,19,452	Settlement ...	...	57,593	...
Miscellaneous revenue receipts,	824	6,949	1,07·	Judicial charges,	36,455	63,637	63,351
				Police, district and			
Judicial receipts,	4,356	29,35·	20,953	rural ...	85,751	1,35,605	1,35,531
Police ...	14,817	22,168	3,646	Income tax ...	6,108	196	...
Public works ...	85 592	948	1 766	Public works[1] ...	1,18,088	7,000	65,000
Income tax ...	63,634	27,746	...	Pensions ...	6,440	4,956	6,032
Local funds ...	1,13,613	53,302	50,42·	P. st-office ...	60	4,754	6,211
Post-office ...	3,315	5,352	7,548	Military ...	3,206	884	1,288
Medical and education ...	125	15,323	4,138	Medical and education ...	10,723	29,088	35,721
Excise ...	36,45	19,819	25,280	Excise ...	3,675	2,972	2,496
Cash and transfer remittances ...	54,208	1,77,010	25,691	Customs ...	...	10,709	9,371
Transfer receipts and money-orders,	97,983	71,699	40,019	Transfer receipts and money-orders,	1,73,770	53,378	46,251
Municipal fund ...	...	32,273	38,378	Municipal funds,	...	35,145	46,280
Customs ...	80	2,735	2,79·	Cash and transfer remittances ...	10,23,615	9,82,276	14,13,581
Recoveries ...	7,272	29,678	1,200	Provincial and			
Rates and taxes,	...	1,02,635	1,69,7·4	local funds ...	1,20,225	1,27,743	76,698
Miscellaneous ...	12,974	195	1,56·	Interest and refunds ..	3,422	3,742	2,086
Revenue judicial personal ...	...	...	...	Opium charges ..	...	200	200
Ledger and savings bank deposits,	1,94,675	1,86,014	1,04,381	Talabana do. ...	...	6,025	4,669
				Malikana do. ...	1,457	...	...
				Advances ...	501	30,654	964
				Miscellaneous ...	820	304	313
				Revenue judicial personal ...	...	...	...
				Ledger and savings bank deposits...	2,76,02·	1,35,255	1,31,968
Total income ...	18,06,473	18,48,950	16,45,700	Total expenditure	19,50,968	17,69,940	21,22,099

[1] This term is further defined as "works of internal improvement and public convenience."

Income tax.

Under the Act of 1870, income tax was in 1870-71 assessed upon all profits exceeding Rs. 500, at the rate of sixteen pies in the rupee. The actual assessment amounted for the whole district to Rs. 49,585. There were 553 incomes of between 500 and 750 rupees per annum; 233 of between 750 and 1,000; 144 of between 1,000 and 1,500; 124 of between 1,500 and 2,000; 148 of between 2,000 and 10,000; and 8 of between 10,000 and 1,00,000. The total number of persons assessed was 1,210. In the following year (1872) the income tax was abolished.

Stamps.

Stamp duties are collected under the General Stamp Act (XVIII. of 1869) and Court Fees Act (VII. of 1870). The following statement shows the revenue and charges under this head for a series of years :—

Year.	Hundi and adhesive stamps.	Blue-and-black document stamps.	Court fees stamps.	Duties and penalties realized.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs. a.	Rs. a. p.	Rs. a.	Rs. a.	Rs. a p.	Rs. a. p.
1872-73 ..	817	22,017 6	74,885 4 0	152 7	97,872 3	1,903 7 3	95,968 11 9
1873-74 ...	661	23,833 14	92,896 12 0	182 15	1,17,575 1	1,390 0 8	1,16,185 0 9
1874-75 ...	617	25,652 0	89,331 4 0	191 5	1,15,891 5	1,415 7 5	1,14,475 13 7
1875-76 ...	600	20,923 10	98,676 10 0	250 14	1,20,451 2	1,105 10 0	1,19,345 8 0
1876-77 ...	486	21,301 10	96,349 0 0	114 15	1,18,251 3	1,198 6 7	1,17,052 12 5

Excise.

The excise collections for four years may be shown as follows. The figures for 1876-77 are not yet complete :—

Year ending 30th September.	Still-head duty.	Distillery fees.	License fees for vend of Native and English liquors.	Drugs.	Maddak.	Tári.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs. a.	Rs.	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a.	Rs. a.	Rs. a.
1872-73	10,399	13	3,721 14	9,420	...	140	1,925	28 0 9	25,636 15	1,628 5	24,008 6
1873-74	10,443	19	4,734 12	9,960	..	140	1,925	15 6 3	27,237 2	1,770 4	25,466 14
1874-75	9,747	13	5,337 8	9,970	..	130	2,100	43 9 2	27,341 1	2,896 8	24,454 9
1875-76	9,795	15	4,068 9	9,645	...	50	1,925	18 13 4	25,517 7	1,881 5	23,636 2

Registration.

In 1876-77 there were 5,359 documents registered under the Registration Act (VIII. of 1871), and on these fees to the amount of Rs. 8,565-11-3 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,148-0-6. The total value of all property affected by the registered documents is returned as Rs. 14,46,737-15-2. Of registrations relating to immoveable property, 2,512 were compulsory under section 17 of the Act, while 1,671 were optional. The

remaining registrations referred to moveable property, as well as that transferred by wills and certain other instruments.

History.

The early history of Budaun is less shrouded in obscurity than that of most other districts in Northern India. The historical outcome of the Hindu rule is indeed confined to the usual legendary traditions; but in the annals which came into fashion with the advent of the conquering Muslims, Budaun is frequently mentioned. Situated as it was in the neighbourhood of Dehli—the "home counties" of the newly-founded kingdom—its government became a favourite post with aspiring courtiers, and itself the seat of that learning which, in the absence of printing and general education, could only flourish under the patronage of the great. Holy men laid their bones here; and it was not long before the chief town became known as Príánshahr, or the City of Saints.[1] There are several derivations of the word Badáyún, all illustrating more or less the remark of Voltaire, that in etymology the consonants go for nothing, and the vowels for something less. The least improbable hypothesis is that which derives the name from Buddhá-gáon, *i.e.*, the village of Buddh, an Ahar prince, who is reputed to have founded the city in the tenth century of the Christian era.[2] Here the only difficulty is the substitution of the letter '*y*' for the letter '*g*'; but the same change has taken place on a large scale in our own language. Other derivations are Buddhmau, meaning the same as Buddhá-gáon, and Vedamau, signifying the village of the Vedas. The legend invented to account for the latter is that, about A.D. 401, Súraj Dhvaj, prime minister to king Mahípál of Dehli, and a great Vedic scholar, retired to what is now Budaun and founded there a theological school. On the authority of a medical friend, Mr. Court deduces the word from Buddha, founder of the Buddhist faith, and *áwan*, a stone. "Hence the word Budháwan, which would signify the altar of Buddha;" and on this insecure etymological foundation Mr. Court proceeds to build an historical conjecture:—"If this," he argues, "is the correct derivation, the foundation of the town cannot be fixed at less than 2,200 years, Buddhism having been destroyed (*sic*) during the third century before the Christian era:" an assertion utterly at variance with facts.

Buddh.

The most generally accepted tradition ascribes the foundation or fortification of the city to Rája Buddh, who, according to Maulvi Muhammad Karím, flourished about 905. The remains of four guard-houses, at the corners of what were once the walls of the old city,

[1] Within less than 130 years after its permanent occupation by the Muslims, Amír Khusru had written some verses on the sanctity of Budaun.

[2] The Christian era has been adopted for all dates given in this notice.

are still pointed to as monuments of this monarch, and his piety is said to have raised, within the fortress, a temple to Nílkanthi Mahádeo, or Shiva of the azure neck. But leaving Buddh and his mythical rival Súraj Dhvaj behind us, we come next upon a perhaps more trustworthy tradition, which relates that in 1028 Budaun was besieged and taken by Sayyid Sálár-i-Masaúd Gházi, nephew of king Mahmúd of Ghazni. The reigning prince, a descendant of rája Buddh, consented, however, to pay tribute to the Ghází, who thereupon restored the town to him, departed, and suffered martyrdom shortly afterwards while fighting against the infidels at Bahráich. In the storming of Budaun, Sayyid Sálár lost many of his followers, amongst whom were his old tutor Mírán Malhan and a celebrated chief named Burhán Kátil, or Berún Kotwál.[1] The former is said to be buried inside, the latter outside the city; and the tombs of many others, their comrades, are supposed to exist in the suburban village of Lakhanpur,[2] where an annual fair is still held in memory of the victorious Gházi. Some Shaikhs of Budaun claim descent from his followers; but it is open to doubt whether this hero ever existed, and more accurate research may some day place him in the false position of William Tell and others whom history has definitely repudiated.[3]

Budaun was still under the government of a Hindu dynasty in 1175, when, according to some accounts, the reigning prince Ajayapál founded the fortress and temple already ascribed to his ancestor Buddh. But quitting the domain of legend we now enter that of history. In 1196 the town was again besieged and stormed by Kutb-ud-dín Aibak, afterwards first Sultan of Dehli, but at that time Ghiyás-ud-dín's Viceroy in India.[4] The Hindu rájá Dharmpál[5] was slain in defending his city, which has never since that fatal midnight been subject to a monarch of the same creed. He was a descendant of king Buddh, and tradition records that no less than 900 wives performed *sati* on his pyre. Kutb-ud-dín is

Ajayapál.

Dharmpál.

Kutb-ud-dín.

[1] See Gazetteer article on Budaun, note

[2] See *ibid*, Lakhanpur.

[3] For a further account of Sálár-i-Masaúd's somewhat mythical exploits see Gazetteer, II., 77 (Meerut Division). Masaúd was also the name of Mahmúd's son and successor on the throne of Ghazni. But this monarch was during his reign (1030—1040) far too pre-occupied by his struggles with the Seljuks to think of invading India. If Sálár-i-Masaúd's Budaun expedition was ever made, it had probably for its base of operations the province of Láhor, which had been annexed by Mahmúd in 1023.

[4] Elphinstone's History, book V., chapter IV.; *Tabakát-i-Násir* of Minháj-us-Siráj, translated in Dowson's Elliot, II., 297; and Firishta, quoted by Maulví Muhammad Karím. The date, about which there are some slight differences of opinion, is taken from the first mentioned authority.

[5] This name is traditional.

said to have erected behind the temple of Nílkanthi Mahádeo a college, which he called Muizzi Madrasa, after Muizz-ud-dín, better known as Shaháb-ud-dín, his former master: but no traces of any such building now exist.

Hizbar-ud-dín.

How long Kutb-ud-dín remained at Budaun is uncertain; but he appears to have been succeeded by one Hizbar-ud-dín Hasan,[1] who commanded the forces at that city until after the accession of Shaháb-ud-dín to the throne of Ghor and Ghazni (1203). In the same reign Kutb-ud-dín, as Viceroy of India, bestowed the fief of Budaun on his favourite slave and son-in-law Shams-ud-dín Altamsh (Iltitmish).[2] It was not long before the new governor had an opportunity of displaying his valour. "The wild tribe of the Gakkars issued from their mountains in the north of the Panjáb, took Láhor,[3] and filled the whole province with havoc and devastation." Shaháb-ud-dín entered India to punish these marauders, and Kutb-ud-dín led an Indian army to his assistance. That army included a force from Budaun[4] under Shams-ud-dín, and the victory afterwards gained over the Gakkars was in no small measure due to the bravery of himself and his soldiers. "In the height of the battle," writes Minháj-us-Siráj, "Shams-ud-dín rode into the stream of the Jailam, where that wretched rabble had taken refuge, and exhibited great bravery, galling the enemy so with his arrows that he overcame their resistance, and sent them from the tops of the waves into the depths of hell: 'they drowned and entered the fires.' The Sultán, in the midst of the battle, observed his feats of daring and courage, called him into his presence, ordered the deed of his freedom to be written out, and graciously granted him his liberty." The monarch who dealt thus generously with a slave that did not belong to him, was not long afterwards murdered in his bed by some Gakkars who had lost kinsmen in the late war (1206). His triple empire became resolved into its component elements. His son Mahmúd succeeded to the crown of Ghor alone, while Ghazni fell into the hands of Táj-ud-dín Eldoz, a future resident of Budaun, and the bulk of the Indian colony passed into the possession of Kutb-ud-dín, who thereby became first Emperor of Dehli. Kutb-ud-dín had enjoyed his new dignity for four years only, when he was killed by a fall of his horse at polo, and was succeeded by his son Árám (1210). But in the following year Shams-ud-dín was invited from Budaun by the Dehli

Shams-ud-dín.

[1] *Tabakát-i-Násiri*, translated in Dowson's Elliot, II., 305.
[2] *Ibid*, II., 301.
[3] Elphinstone, book V., chapter 4.
[4] Dowson's Elliot, II., 322, and Firishta (quoted in Muhammad Karím's memoir).

nobility, and deposing the son of his benefactor usurped the throne (1211).[1] Thus had two slaves in succession passed from the government of Príánshahr to an Imperial crown. It is certainly strange that in that age of feudal chieftainship and patriarchal rule a chivalrous and freeborn nobility should have submitted to the rule of bondsmen, who were in some cases eunuchs also. While governor of Budaun, Shams-ud-dín is supposed to have built the Idgáh, which still stands picturesquely in a grove to the west of the city. In the course of his reign Táj-ud-dín Eldoz was ejected from Ghazni by the king of Khwárizm, and invaded the Panjáb with a view of settling himself in India. He was, however, defeated and taken prisoner (1215) by Shams-ud-dín, and ended his days in confinement at Budaun, and there is reason to believe that this unfortunate monarch did not die a natural death.[2] His tomb is shown near the supposed site of the Muizzi Madrasa, and is called Gor Sháh Balkhi, or the grave of the Bactrian King. It is uncertain who immediately succeeded Shams-ud-dín in the governorship of Budaun; but it is possible that he at first conferred the office on one Rustam Khán Dakhani, as tradition records that during his reign a governor so-called altered the name of Neodhana to Islámnagar.[3] In 1228, however, Shams granted the fief of Budaun to his son Rukn-ud-dín, honouring him at the same time with the privilege of using a green umbrella.[4] During his residence here Rukn-ud-dín founded the Jámi masjid or cathedral mosque, which he called Shamsi, in honour of his father (1230).[5] The inhabitants had perhaps some reason to congratulate themselves when this weak and licentious prince left Budaun to succeed his father on the throne of Dehli (1236). The new governor was Izz-ud-dín Muhammad Salári.[6]

Rukn-ud-dín

Rukn-ud-dín had barely mounted the throne before his subjects sought to remove him from it. Leaving the management of affairs to his mother, a cruel and vindictive old woman, he devoted his own drunken attention to singers and minions, mistresses and buffoons.

Izz-ud-dín Salárí.

[1] Dowson's Elliot, II., 301, 323, and Firishta (quoted in Muhammad Karím's history); Elphinstone (book VI, chapter I).

[2] Dowson's Elliot, II., 324. Elphinstone writes that Shams-ud-dín "was governor of Bihár at the time of his revolt." That fortunate slave was most probably a pluralist, for he was certainly governing at Budaun when summoned to Dehli.

[3] See Gazetteer article on that town.

[4] Dowson's Elliot, II., 330; Firishta and Muntakhab-ut-Tawárikh (quoted in Muhammad Karím's memoir).

[5] See Gazetteer article on Budaun.

[6] Elliot, II., 331. The name Izz-ud-dín, which is, being interpreted, "the grandeur of the faith," seems to have been as common amongst the Indian Musalmáns of that day as John now is amongst us. At the time of which we are writing there were no less than five distinguished persons so called, *viz.*, Izz-ud dín Salári and Izz-ud-dín Balban, both governors of Budaun, Izz-ud-dín Daramshí, Izz-ud-dín Kabír Khán, and Izz-ud-dín Tughral.

One of the first to show his dissatisfaction by revolt was Izz-ud-dín. The rebellion became general, and while the emperor was marching to suppress it, the prime minister[1] deserted his camp for that of the Budaun governor. The issue of these disturbances was an almost bloodless revolution, by which Rukn-ud-dín was deposed, and his sister Raziya raised to the throne (1236). The former result was of course what Izz-ud-dín and his confederates had sought for; but the latter was one which as advocates of a Salic law they had neither expected nor desired. They appeared in force before Dehli, with a view of dethroning Raziya; but after somewhat protracted hostilities the empress succeeded in gaining Izz-ud-dín over to her cause. He remained faithful to her ever afterwards, and when in 1239 she was again embroiled in civil war, joined and was defeated with her army.[2]

The defeat and deposition of Raziya, and elevation to the throne of Muizz-ud-dín Bahrám, naturally resulted in the transfer of the Budaun government to other hands. What became of Izz-ud-dín is hardly clear. But Badr-ud-dín Sankar Rúmi, lord chamberlain, was appointed governor in his place. Being shortly afterwards detected at Dehli in a conspiracy against the emperor, Badr-ud-dín was peremptorily ordered to depart to Budaun and stay there. It is probable that Muizz-ud-dín was just then deterred by motives of policy from punishing the faithless governor in any severer manner. But he found himself in a position to gratify his resentment four months afterwards, when Badr-ud-dín, who had imprudently returned to Dehli, was thrown into prison and murdered by his orders.[3]

Badr-ud-dín.

Three years later (1241) the emperor himself met with the same fate, being succeeded by Alá-ud-dín Masaúd. It is unknown who had in the interval governed Budaun; but on his accession Alá-ud-dín appointed Táj-ud-dín Sankar Katlagh to that office.[4] Táj-ud-dín not long afterwards entertained at his capital the distinguished author of the Tabakát-i-Násirí,[5] who had just resigned the appointment of Kázi at Dehli; and from the fervent ejaculation of the guest that God might immerse the host in his mercy we may gather that the former was hospitably treated.

Táj-ud-dín.

[1] Nizám-ul-mulk Muhammad Junaidí.—*Ibid.*
[2] Dowson's Elliot, II., 337.
[3] *Ibid* II, 339, and Firishta (quoted in Muhammad Karím's memoir).
[4] Elliot, II., 342, *Muntakhab-ut Tawárikh* and Firishta (quoted in Muhammad Karím's memoir).
[5] Abú Úmr Minháj-ud-dín Usmán ibn Siráj-ud-dín al Juzjani, commonly called Minháj-us-Siráj. During his public life, which lasted from 1241 to 1266, he held some of the highest judicial, ecclesiastical, and literary appointments at Dehli.

It has been said that life in the middle ages was short and brutal, and the saying applies with more than usual truth to the reigns of the earlier Muslim monarchs of Dehli. Like his two predecessors Alá-ud-dín was after a short incumbency deposed and murdered (1246). His successor Násir-ud-dín Mahmúd made, however, no immediate change in the government of Budaun. In 1248 Imád-ud-dín Shakúrkáni, Kázi of Dehli, incurred the royal suspicion, and was banished to Budaun, where he was murdered a few days later by Imád-ud-dín Ríhán.[1] Three years afterwards Ízz-ud-dín Balban, a rebel who probably owed his pardon to some relationship with the prime minister,[2] was appointed governor (1251), and in 1252 we find him marching with the Budaun forces to assist the emperor in suppressing disturbances at Multán and Uchh.[3]

Izz-ud-dín Balban.

The following year witnessed a royal progress to Budaun, where Násir-ud-dín remained nine days before returning to his capital.[4] But before long the intrigues of the wily Imád-ud-dín Ríhán created dissensions at court, and peace was not restored until that nobleman was banished as governor to Budaun (1254).[5] Here his discontent expressed itself in a rebellion, in which after a few slight successes he was captured and put to death (1255). His companion Katlagh Khán of Sahaswán met with better success, defeating the imperial forces and slaying their general near Budaun; but the Khán was too exhausted to reap the advantage of his victory, and fled for refuge to the fort of Kálinjar in Bundelkhand.[6]

Imád-ud-dín.

There is now a hiatus in the list of Budaun governors, and we hear no more of the place until after the accession of the next emperor, Ghiyás-ud-dín Balban (1266). One of his first acts was the suppression of a Hindu, or probably a Rájput, rebellion in Rohilkhand, or Katehir, as the tract which included Budaun was then called. Marching rapidly into Rohilkhand with a picked body of 5,000 horse, he slew all male rebels above the age of eight, and imprisoned all their women. It is easy to believe Firishta's statement[7] that by this measure the country between Amroha, Budaun, and Jaláli was effectually pacified. The following passage from the *Tárikh-i-Firoz Sháhi*[8] shows that

[1] Afterwards governor.—Elliot, II., 349.
[2] Ghiyás-ud-dín Balban, afterwards Emperor.—*Ibid*, 351.
[3] Elliot, II., 352, 369. On the authority of Firishta, Muhammad Karím states that the governor was on this occasion accompanied by Katlagh Khán of Sahaswán.
[4] Elliot, II., 353.
[5] *Ibid*, 354, 372, 373.
[6] *Ibid*, 355, 374.
[7] Quoted in Muhammad Karím's memoir.
[8] Of Ziyá-ud-dín Barni (Dowson's Elliot, III., 101).

Budaun witnessed some further examples of its emperor's Draconian justice :—

Malik Bakbak.

"Malik Bakbak was a slave of Sultán Balban. He held a *jágír* of four thousand horse and the fief of Budaun. In a fit of drunkenness, while at Budaun, he caused one of his domestic attendants to be beaten to death with scourges. Some time afterwards the Sultán went to Budaun, and the man's widow complained to the Sultán. He immediately ordered that this Malik Bakbak, chief of Budaun, should be scourged to death in the presence of the widow. The spies *(barid)*, who had been stationed to watch the fief of Budaun, and had made no report, were hanged over the gate of the town." The emperor next visited Budaun in 1279, on his return from the suppression of Tughral Khán's revolt in Bengal. From Budaun he marched to Dehli, crossing the Ganges at some ferry near Gunnaur.[1]

The next mention of Budaun is in 1289, the second year of Jalál-ud-dín Khilji's reign. Malik Chhaju, nephew of Ghiyás-ud-dín, rose in rebellion, and marched upon Dehli with all the adherents of his house. Jalál-ud-dín advanced as far as Budaun to meet the insurgents, and as they approached, sent his son Arkali Khán forward with a force to oppose them, while he himself remained in the city. Where the battle was fought is not exactly known, but its result was the defeat of the rebels, who were treated with great and even foolish clemency.[2] The emperor not long afterwards conferred the fief of Budaun on his nephew Alá-ud-dín Khilji ;[3] but according to Firishta the grant was subsequently revoked, and the governorship bestowed on Malik Chhaju, in order to conciliate that prince's followers, who had again revolted.[4] The same authority mentions that during the reign of Jalál-ud-dín one Jalál-ud-dín Káshání being suspected of treason was banished as Kázi to Budaun.[5]

Alá-ud-dín Khilji.

Malik Chhaju.

In 1295 the late governor Alá-ud-dín treacherously murdered his uncle at Karra and usurped the throne. In the course of his march from Karra to Dehli he visited Budaun, where he reinforced himself with fresh levies.[6] Amír Umr, a nephew of the usurper, was appointed governor; but instigated probably by his uncle's example he, in 1299,

Amír Umr.

[1] *Tárikh-i-Firoz Sháhi* (Dowson's Elliot, III., 121), "ferry of Ghanúr" are the words of the original.

[2] *Ibid*, 138.

[3] *Tazjiyat-ul-Amsár* of Abd-ul-lah Wassáf (Elliot, III., 40).

[4] The circumstance is not mentioned by the contemporary authority, Zia-ud-din, and Elphinstone (book VI, chapter II.) gives his readers to understand that Chhajú ended his days in confinement at Multán.

[5] See also *Tárikh-i-Firoz* (Elliot, III., 145).

[6] *Ibid*, 159, and Firishta (quoted in Muhammad Karím's memoir).

revolted at Budaun. The royal officers, aided by the chiefs of the surrounding country, had little difficulty in suppressing the rebellion. Amír Umr and his brother Mangu Khán, governor of Oudh, who had joined him in the outbreak, were captured and led before the emperor. The brutal monarch looked on while his nephews were blinded, "by having their eyes cut out with knives, like slices of a melon;" and having thus partially gratified his vindictive cruelty, he ordered that they should be beheaded.[1]

Budaun did not entirely escape from the Mughal incursions so common in this reign. In 1308 the Mughal chief Alí Beg Gurgan invaded Hindústan with an army of 30,000 men, and "pitched his camp in the vicinity of Oudh and Budaun, expecting to make an easy conquest of that country." In this expectation he was disappointed; for his camp being surprised at night by Malik Kafúr, great slaughter ensued, and the chief himself escaped death only by becoming a convert to Islám. The heads of his slaughtered followers were built into a sort of column before the Budaun gate of Dehli.[2] During this reign one Táj-ud-dín, Kázi of Oudh, was transferred to Budaun in the same capacity.[3] In 1317 Alá-ud-dín was succeeded by his son Mubárak, during whose brief monarchy nothing is recorded of Budaun. The next reign, that of Ghiyás-ud-dín Tughlak (1321-1325), was hardly more productive of events, but in one of its episodes a Budaun saint, Nizám-ud-dín, is concerned. The emperor's son Muhammad was in the habit of visiting the holy man, then living at Dehli, to implore his prayers. Nizám-ud-dín was subject to ecstatic fits, and in one of these, the prince being present, he exclaimed "We give him the throne." In those superstitious days an uttering of this sort was probably regarded as inspired, and whether or not it served to confirm the prince in his designs on the crown, it certainly excited his father's suspicions against him.[4] Those suspicions were realized in 1325, when Muhammad accomplished the death of his father and brother, and himself became emperor.[5] In the course of his reign, which lasted until 1351, he appointed the son of a dancing-master governor of Budaun.[6]

Mughal inroad.

[1] Dowson's Elliot III., 175.

[2] *Tazíyat-ul-Amsár* (Dowson's Elliot, III., 47, 48). Entirely forgetful of the fact that he has a few lines before stated the whole force of the Mughal army as only 3 *tumáns*, or 30,000 men, the mendacious author of this work says that the number of heads collected amounted to 60,000. From the account given in the *Tárikh-i-Fíroz Sháhí* (Elliot, III., 198) it would appear that Alí Beg was trampled to death by elephants.

[3] Firishta.

[4] Ibn Batuta (translated in Dowson's Elliot, II., 609, 610)

[5] Elphinstone observes that the death of Ghiyás-ud-dín Tughlak "may have been purely accidental." But his authority, Ibn Batúta, was certainly of a very different opinion, and relates circumstantially how Muhammad carried his schemes against his father's life into effect.

[6] Firishta.

His successor Fíroz bestowed that government on one Sayyid Muhammad.

Sayyid Muhammad.

But in 1379 Khargu, a Hindu chief of Katehir, invited the governor and his brother Sayyid Alá-ud-dín to a feast, and after there murdering them, broke into open rebellion. In the following year the emperor entered Katehir, not so much to suppress the revolt as to take a bitter revenge. Khargú escaped to the mountains of Kumaun, and was never afterwards heard of; but his less fortunate followers were subjected to all the wrath of the infuriated monarch, and those who escaped with life saw their fields converted into a preserve for game.[1] The emperor's vengeance is thus graphically described by Firishta:[2] "As he could gain no information of Khargu himself, who remained concealed amongst the ravines and precipices of the hill country of Kumaun, eluding pursuit like so much quicksilver, and no one knew whether he (Khargu) was dead or alive, and as the rainy season was approaching, the standards resplendent with victories returned to the camp whence they set out. The king appointed one Malik Dáúd (an Afghán whom he exalted to a very high rank), with a body of troops, to remain at Sambhal, with orders to invade the country of Katehir every year, to commit every kind of ravage and devastation, and not to allow it to be inhabited until the murderer was given up. The king himself also, under pretence of hunting, marched annually in that direction until the year 787 (A.D. 1385) to see that his orders were fulfilled, and to do what Malik Dáúd had left undone; and for six years not an inhabitant was to be seen in that district, nor was a single *jaríb*[3] of land cultivated. Not a soul slept at night in his hut, and several thousands of Hindus were slaughtered to avenge the death of those three Sayyids.[4] In the above-mentioned year[5] he built an exceedingly strong fortress in Bisauli, seven *kos* from Budaun, and called it Fírozpur; but the common people, jocose amid all the oppression they had suffered, called it Ákhirínpur (the last city); and in truth it happened as they predicted, for the grace of God did not suffer him to construct any more forts, or to lay the foundations of new cities and towns, and consequently the fortress continued to be called Ákhirinpur."

[1] *Tárikh-i-Mubárak Sháhí* of Yahyá bin Ahmad (Dowson's Elliot, IV., 14) and *Tárikh-i-Fíroz Sháhí* of Shams-i-Siráj Áfif (*Ibid*, III., 353). The latter authority describes the neigbourhood of Budaun as "waste, but well furnished with water and grass," and inhabited by *nílgáos* and other deer. "Orders were given," he continues, "that it should be retained waste for hunting purposes, otherwise it would quickly have become peopled and cultivated under the prosperous and fostering government of Fíroz." About the latter part of this sentence there is a terrible irony; but as a protegé and hunting companion of the devastator, Shams-i-Siráj might have found it awkward to explain the true cause of the devastation.

[2] Translated in Dowson's Elliot, VI., 229.

[3] A measure of length, equivalent to 55 yards English. What is here meant is probably the square jaríb, or *bígha*.

[4] The earlier authorities do not mention any third Sayyid.

[5] The year is given as 1382 (784 H.) by Yahyá bin Ahmad.

It is possible and even probable that Firishta was wrong in mentioning Bisauli as the site of this fortress. Bisauli is a great deal more than 7 *kos* distant from Budaun, and an earlier authority,[1] who was contemporary with Fíroz, places the building at Beoli, a village in parganah Satási, about 7 *kos* distant from Budaun. Maulvi Muhammad Karím notes that the surface of the country around Beoli is still strewn with old bricks and other débris marking the existence in former times of some extensive building. On the murder of Sayyid Muhammad, Malik Kabúl Khán was appointed to succeed him in the government of Budaun. A memorial of the new governor still exists in the city, where he founded a ward known as Kabúlpura.[2]

Kabúl Khán.

For a quarter of a century—that is, from the death of Fíroz in 1388 to the last year of his grandson Mahmúd's reign in 1413—we hear no more of Budaun. But the saying as to the happiness of countries that have no history in this case applies with some force. The silence of chroniclers shows that the district had escaped from the murderous invasion of Tamerlane, which occurred in the interval. In the year last mentioned one Muhábat Khán was governor of Budaun, and in 1414, when the Sayyid dynasty was founded by Khizr Khán, was still in possession of that appointment.[3] Khizr Khán had no sooner seated himself on the throne than it became necessary to suppress a fresh rebellion in Katehir, headed by Rái Har Singh Deo. For this purpose he despatched his general Táj-ul-Mulk, who crossing over the Ganges into Katehir, with Muhábat Khán's assistance "chastised and plundered the infidels of that country." Har Singh Deo fled to the mountains north of Rohilkhand, but returning and tendering his submission in 1416, was pardoned.[4] That submission was due rather to the approach of a large force under Táj-ul-Mulk than to any exhaustion on the part of the Rái: for two years later (1418) he again raised the standard of revolt, and Táj-ul-Mulk was sent a second time against him. As the royal forces crossed the Ganges, Har Singh retreated eastwards, devastating the country around him. But standing at bay amid the forests of Aonla he was again defeated, and forced once more to escape into the hills of Kumaun. Táj-ul-Mulk now retired with his booty towards Dehli, passing on his march the city of Budaun, and being accompanied so far as the fords of the Ganges by the governor Muhábat Khán.[5] The governor's observation had probably given him a low opinion as to the

Muhábat Khán.

[1] Yahyá bin Ahmad.
[2] Muhammad Karím's memoir. See also Gazetteer article on Budaun city.
[3] Dowson's Elliot, IV., 44, 47.
[4] *Ibid*, 47, 48, where the hills in question are called "the mountains of Aonla."
[5] *Ibid*, IV., 50. Har Singh having returned and paid tribute in 1420 was again pardoned.

strength and generalship of his sovereign's army, for in the following year (1419) he himself revolted. Khizr Khán marched in person against him and invested the fortress of Budaun, into which the rebellious chief had retired. But Khizr had neither the military talent nor military strength which Kutb-ud-dín had brought to bear upon the city; and this, the second historically authenticated siege of Budaun, turned out a failure. After a fruitless blockade of six months intrigues in his camp forced the Sultán to retire. But before crossing the Ganges on his route to Dehli he executed Kiwám Khán, Ikhtiyár Khán, and others of the officers who had been found conspiring against him.[1] For the next four years Muhábat retained his independence at Budaun. But in 1421 Mubárak succeeded his father Khizr on the throne, and on the approach of an army under the new monarch, the governor surrendered himself and was forgiven. The repeated pardon of conspicuous rebels was entirely contrary to the spirit of the age, and gave an unmistakeable sign, if any were needed, of the weakness of the Sayyid dynasty. The feeble lenience of Mubárak was of course followed by further rebellions. We are told that in the course of his revolt (1426) Ibrahím Sharki marched upon Budaun. But he was forced, probably before he reached that place, to retire, and was ultimately defeated beside "the river of Katehir."[2]

In 1435 Mubárak was murdered at the instigation of one Sarwar-ul-Mulk, who had been degraded from his office of prime minister, and Sayyid Muhammad ascended the throne. The monarch was, however, a mere puppet in the hands of his minister; and governing in the name of Muhammad, Sarwar-ul-Mulk succeeded before long in producing great and general dissatisfaction. One of the principal members of the party who joined to oppose him and uphold the royal authority was Malik Miyán Chaman, governor of Budaun.[3] The general whom Sarwar-ul-Mulk sent to suppress their so-called rebellion made common cause with the malcontents, and aided by the Budaun and other forces turned his arms against Sarwar-ul-Mulk. That obnoxious chief was defeated, and perished soon afterwards in an attempt on the life of the Sultán, whom he not unreasonably suspected of a design to shake off his authority and join the opposite party. Once more his own master, Muhammad, confirmed Miyán Chaman in the government of Budaun, adding thereto that of Amroha.[4]

Miyán Chaman.

[1] Dowson's Elliot, IV., 51.

[2] *Tabakát-i-Akbari* (Elliot, IV., 63) and *Tárikh-i-Mubárak Sháhi* (*Ibid*, 64). The Rámganga is probably the river meant.

[3] Dowson's Elliot, IV., 81, 82). The name of this governor is variously given by Yahya bin Ahmad as Miyán Chaman, Ahár Miyán, Malik Chaman, and Malik Jíman.

[4] *Ibid* (Elliot, IV., 84).

The death of Muhammad in 1444 placed the crown on the head of his son Aláu-d-dín. "In 851 H. (1447 A.D.) the Sultán went to Budaun, and after staying there some time returned to Dehli; when he said he was much pleased with Budaun, and wished to stay there always, Hisám Khán, in all sincerity, told him that it was impolitic to leave Dehli and to make Budaun the capital. This answer incensed the king, and he separated the vazír from himself and left him in Dehli. In 852 H. (1448 A.D.) he again went to Budaun and gave himself up to pleasure, resting satisfied with the little territory that remained to him."[1] It would have been far better for Alá-ud-dín had he taken his vazír's advice and remained at Dehli. He had not been in Budaun long before his disfavour drove a second minister, Hamíd Khán, into flight. Meeting at Dehli, Hamíd and Hisám took possession of the city, and invited Malik Bahlol Lodi to assume the sovereignty. The offer was readily accepted by Bahlol, who marched into Dehli with a large force. But as it seemed impolitic at that junction openly to renounce the royal authority, Bahlol caused the public prayers (*khutba*) to be read as before in Alá-ud-dín's name, and in a letter to the king represented that his occupation of Dehli had been effected for the maintenance of public order and the punishment of the king's enemies. Alá-ud-dín was not slow to perceive that he had lost his crown, but lacked the energy to attempt its recovery. He answered by abdicating the throne in favour of Bahlol, with the single stipulation that he should be allowed to retain the government of Budaun (1450).[2] At Budaun he ruled for 28 years, dying and being buried there in 1478. The exact place of his interment is uncertain, but it is believed that his remains lie in the mausoleum of his mother Makhdúma Jahán.[3] One of Alá-ud-dín's sons, Sayyid Haidar, is said to have founded the Mírán Sarái quarter at Budaun, and his own foundation of Alápur will be elsewhere alluded to.[4]

Alá-ud-dín.

At the time of Alá-ud-dín's death his son-in-law Husain Sháh, king of Jaunpur, was at Etáwa concerting measures for the conquest of Dehli. Seeing in this timely casualty a grand opportunity for his own aggrandizement he hastened to Budaun, ostensibly to condole with his wife's relations, but in reality to seize their heritage. The latter was an easy task, and after consolidating his power in Budaun he advanced on Dehli. Bahlol was then in the direction of Sirhind, but returned to oppose Husain. A truce was, however, struck after some indecisive skirmishes, and Husain returned

Husain Sháh.

[1] *Tabakát-i-Akhbari* (Elliot, IV., 87).
[2] *Ibid*, 87, 88). *Tárikh-i-Khán Jahán Lodi* (*Ibid*, V., 75, 78) and Firishta (quoted in Muhammad Karím's memoir).
[3] See Gazetteer article on Budaun city.
[4] See *ibid*, Alápur.

to Jaunpur.[1] Next year (1479) hostilities were renewed, and Bahlol succeeded in getting the upper hand of his antagonist. Budaun and Jaunpur were re-annexed to the Dehli empire, Husain fled to Bihar, and thus ended a struggle which had "continued, with brief intervals of hollow peace, for twenty-six years." In the course of this campaign, before the final discomfiture of Husain, Bahlol made some stay at Budaun.[2] He was now growing old, and in order to prevent disputes after his death, he sought to satisfy his kindred by distributing amongst them the various governments of his empire. In this general redistribution Budaun fell to the share of Khán Jahán Lodí, who was an old and trusted officer, as well as a prince of the blood.[3] A native historian tells the following tale illustrative of this governor's generosity. The story is characteristic of oriental rule, and shows how revenues wrung from the many were in those days squandered on the unproductive consumption of the few. The person benefited was in this case a lazy and impudent monk, whose gratitude might certainly be defined as "a lively sense of future favours."

Khán Jahán.

"One morning," writes Shaikh Rizkullah Mushtáki,[4] "Bandagi Mián Ládan Dánishmand went to the Khán Jahán, and when asked what brought him there so early, answered that he wished to eat *khichrí*, but that he thought he could not have it prepared in time; he had therefore thought of some rich man in whose house he could find it ready; he remembered the Khán, and immediately came to him. The Khán said he never ate *khichrí*; other things were being made ready, but if he (Ládan) liked *khichrí* it should be prepared for him. The Mián answered:—'The same difficulty exists here: while you are getting it ready the time for eating it will have passed.' The Khán said 'While it is getting ready I will send for some sweetmeats for you from the *bázár*.' The Mián said 'Very good, but tell the man to bring the money to me: I will direct him what he should bring.' When the money was brought the Mián said to the man, 'Give it to me, and you go and prepare the *khichrí*.' In short, when it was ready, and the Mián had finished it, he said he had eaten too freely, and it would be very troublesome for him to stand the motion of a litter. The Khán asked 'Why do you go in a litter; have you no horse?' He replied that a horse which goes uneasily is worse than a litter, and that his horse had very unpleasant paces. The Khán said 'I will give you one of my own horses which goes very easily.' The Mián exclaimed 'Why should I not ride if there be such a horse at my disposal?' The Khán ordered his men to bring a certain horse, and it was brought just as it stood in the stable, with only its clothing on it. He ordered it to be made over to the Mián, who said 'In consequence of my belly being so full, I complained of the litter; but now a greater difficulty has arisen, for I never *can* ride a horse with a naked back.' The Khán smiled, and sent for a saddle, which was brought and put on the horse. The Mián then asked whether he was to keep the animal at his house or send it back. 'Keep it at your house,' replied the Khán. The Mián said there was nobody to take care of it. On this he was told that a servant should be employed on monthly wages for the purpose. The Mián again asked what it ate, and was told that it always ate pulse, coarse sugar, and clarified butter. The Mián said 'Where are such things to be got in

[1] *Tarikh-i-Khán Jahán Lodí* of Niámatu-llah (Dowson's Elliot, V., 86, 87) and *Muntakhabát-i-Tawáríkh* (quoted in Muhammad Karím's memoir).

[2] Elliot, *Ibid*, 90 and Firishta (Muhammad Karím's memoir). The quotation is from Elphinstone, Hist. VI., 3.

[3] Firishta (Elliot, V., 90).

[4] In his *Wákiát-i-Mushtáki* (Elliot, IV., 538, 539).

58941

this poor man's house?' So these also were ordered to be given to him. Again he said, 'When this saddle becomes old another will be required, and new clothing will also be needed when the old is worn out.' He was told to take away those articles also. He then said 'It would be very troublesome to send the horse-keeper every day for its food; it would be a great favour if you were to grant me a village, the income of which will do for all these expenses at once—the wages of the groom and the horse's food, and its saddle, and its clothing, and its green fodder.' This request of his was also complied with, and a village was granted him in the district of Budaun. On his taking leave, he said he had taken his dinner, and received a horse and a village, but the litter-carriers who had brought him there had got nothing. On this some money was given to them, and then at last the Mián took his departure. Such was the generosity of Khán Jahán Lodi."

Bahlol died in 1488, being succeeded by his son Sikandar. The late emperor's policy had failed to attain its object, for almost immediately after Sikandar's accession his brother Bárbak of Jaunpur refused to recognize his authority. The field of the battle that ensued is uncertain; but being deserted by a large portion of his troops Bárbak was worsted, and retreated to Budaun. Sikandar followed and invested that city, thus opening its third authenticated siege. His brother before long capitulated, and was not only forgiven, but reinstated in the government of Jaunpur (1488).[1] On the death of Khán Jahán the government of Budaun was granted to Mián Zainu-d-dín, but the revenues of the fief appear to have been divided between the governor and his brother Mián Zabaru-d-dín, who lived at Dehli.[2] Sikandar was succeeded in 1517 by his son Ibráhím, during whose brief reign the empire was dismembered by revolt, and Budaun probably became part of the eastern kingdom established by Darya Khán Lohání.[3] The general anarchy ceased in 1526, when Bábar's conquest of Hindústan put an end to the Lodi dynasty and the life of its last king.

Zainu-d-dín.

A new and less famous epoch now opens on Budaun, which from the accession of the house of Tímúr to the rise of the Rohilla power enjoyed comparatively little importance. Humáyún succeeded his father Bábar in 1530, but after ten years of troubled sway was ejected by Sher Khán Súr; and we hear nothing more of Budaun until the accession of the latter's second son Muhammad Adil in 1553. Muhammad's short reign was disturbed by constant revolt. His kinsman Ibráhím rebelled, and was supported by Yahya Khán, governor of Sambhal, who completely defeated at Budaun the royal forces sent to quell the insurrection.[4] Ibráhím now seized Dehli, and order was not finally restored before Humáyún, returning after fifteen years of exile, re-established himself on the throne (1555).

Afgháns.

[1] *Tárikh-i-Dáúdí* (Dowson's Elliot, IV., 456, and note): Firishta (quoted in Muhammad Karím's memoir).

[2] *Wákiát'i-Mushtáki* (Elliot, 539, 540).

[3] On Bábar's invasion in 1524 "the eastern provinces, from Budaun to Bihár, were in open revolt." Caldecott's life of Bábar: London, 1844, p. 165. See also Elphinstone, Hist., VI., 3.

[4] *Muntakhbut-i-Tawárikh* (quoted in Muhammad Karím's memoir).

During the recent troubles Budaun had been seized by "a man of low birth and singular habits, but brave and of popular talents."[1] Kambar the mad (*Diwána*) acknowledged the authority of the restored emperor, who in return recognized him as governor. A high estimate of the favour in which he stood at court excited Kambar's ambition, and with a view of extending his authority over the neighbouring government of Sambhal he made a military demonstration in that quarter. But Ali Kuli Khán, the governor of Sambhal, was not to be thus intimidated by one whom he despised as an upstart; and Kambar returned to Budaun without gaining anything beyond his neighbour's implacable resentment. Ali Kuli now called on the Budaun governor to recognize his sovereignty, and on meeting with a refusal marched to Budaun and besieged the city. Notwithstanding his dangerous position, Kambar now indulged in more than his usual excesses. Injuring himself by his gluttony,[2] and others by his cruelty, he estranged some by exacting their money, and others by the dishonour of their daughters. It is indeed impossible to suppose that his nickname was unmerited, and that Kambar was not in some degree insane. He had, however, sense enough to maintain a careful defence of the fort. At night he used himself to go the rounds, and on one such occasion his attentive ear caught sounds which led to the discovery of a mine dug by the besiegers. At length some inhabitants, weary of the blockade without and tyranny within their walls, invited the besiegers to attack the Shaikhzáda bastion, and assisted their entrance with ladders. The soldiers of Ali Kuli now set fire to the city. Kambar Diwána was next morning captured as, muffled in a blanket, he attempted to escape. Led into the presence of the victor, he once more refused to recognize that chief's authority and was beheaded. In pretended ignorance of Humáyún's feelings, Ali Kuli sent the severed head to Dehli; but the emperor, though much irritated at this private war and its result, took no steps to punish its perpetrators. Kambar's body was buried at Budaun; and the lower classes, with whom, as one of themselves, he was very popular, used for many years to make pilgrimages to his tomb.[3]

Kambar Diwána.

Akbar mounted the throne in 1556, and some time after his accession bestowed the government of Budaun on Kásim Ali Khán Bakkál. In 1571, during the same reign, there was a

Kásim Alí.

[1] Erskine's Bábar and Humáyún, Bk. VII.

[2] Kambar's grace before meat was as follows:—"*Kháo! mál Khudá ká aur ján Khudá kí aur Kambar Diwána dárogha-i-matbakh Khudá ká.*" That is "Eat! wealth is God's and life is God's, and Kambar Diwána is superintendent of God's kitchen."

[3] *Tabakát-i-Akbari* (Elliot, V., 239): *Muutakhabut-i-Tawárikh* (quoted in Muhammad Karím's memoir): and Erskine's Bábar and Humáyún, Bk. VII. (which cites Firishta and the *Akbarnama*, as well as the authorities already mentioned).

great fire in the city. "An immense number of Musalmáns and Hindús," writes an eye-witness,[1] "perished in the flames. Carts full of the remains of those who were burnt were driven down to the river (Sot), and no one could tell who was a believer, and who an infidel. Many who escaped being burnt rushed to the ramparts, and were so scorched by the flames that men and women precipitated themselves from the wall in despair. Some had their skins burnt and disfigured. Water seemed only to add fuel to the flames." During the conflagration the dome of the great mosque fell in, but the damage was repaired towards the close of the reign by Shaikh Kutbu-d-dín *alias* Khubu Fatehpuri, who was not only governor, but a foster-brother of the crown-prince.[2] The year of fire was followed by one of revolt; for in 1572 we find the governor of Kánt and Gola, a tract corresponding pretty closely with what we should now call the Sháhjahánpur district, proceeding to Budaun to quell, or assist in quelling, an insurrection.[3] But the principal measure of Akbar's reign as regarded Budaun was the revision of boundary by which that district became a *sirkár* of the Dehli province. Under this arrangement, of which the details are shown in the Aín-í-Akbari (1596), the government of Kánt and Gola was absorbed into that of Budaun. The same authority informs us that Akbar established or maintained a mint for copper coinage at Budaun.

Shaikh Kutb-ud-dín.

Akbar died in 1605, and in the history of the next few reigns Budaun is rarely mentioned. Occupied at first with the affairs of the Dakhin, and afterwards with civil war, the annalists find little time to devote to the politics of a provincial government. According to tradition, Jahángír (1605-1627) appointed Nawáb Farid Khán governor of Budaun.[4] Niyáz Ahmad's history of Rohilkhand mentions one Ali Kuli Khán as governing there during the same reign; but no authority is quoted, and it is possible that the writer may have assigned a mistaken longevity to the Ali Kuli who besieged Budaun in 1555. A clear sign of the decaying importance of Budaun itself was shown in the reign of the next monarch, Sháhjahán (1627-1658). The head-quarters of the government were removed to Bareilly, hitherto an out-station in the same *sarkár*; but whether a corresponding change took place in the title of that *sarkár* we cannot pretend to say. The names of three successive governors

Decline of Budaun.

[1] Abdul Kádir (Elliot, V., 501).

[2] See Gazetteer article on Budaun. In the inscription recording the restoration of the building Kutb-ud-dín is called the *koka* (foster-brother) of prince Salím (afterwards the Emperor Jahángír). Several villages in the Budaun district are called Kutbpur after this governor.

[3] *Tarikh-i-Badáyúni* (Elliot, V., 503).

[4] Muhammad Karím's memoir.

during this reign—Abdullah Khán, Nának Chand, and Nazr Muhammad Khán—have been preserved to us. The last mentioned ruler built in 1632 a masonry bridge over the Sot near Budaun. It was afterwards destroyed by lightning, although some traces of it still exist.[1] In the time of Aurangzeb (1658-1707) a fresh territorial change was effected, and the governments of Budaun and Sambhal, corresponding with the modern division of Rohilkhand, were united under the old Hindu name of Katehir. The governor of the new province, Makrand Rái, fixed his headquarters at Bareilly. With the death of Aurangzeb began the dissolution of the Dehli empire and the rise of the Rohilla power.

Rise of the Rohillas.

The Afgháns who before long established their rule in Budaun belonged to two great classes—the Rohilla Pathán of Katehir and the Bangash Pathán or dependants of the Farukhabad governor. The history of the former will be treated as a whole in the notice on the Bareilly district, and that of the latter in the Farukhabad notice; but it remains here to describe briefly the vicissitudes of their sway in Budaun. The first to rise into prominence were the Bangash Pathán. Their chief Muhammad Khán was a cavalier of fortune, who in 1714 obtained from Farukhsiyar the fiefs of Bhojpur and Shamsabad.[2] The troubles in which towards the close of his reign the emperor was involved enabled Muhammad to become practically independent. He assumed the title of Nawáb (viceroy) of Farukhabad, a city he had named in honour of his master; and on that master's death in 1719 took forcible possession of parganahs Budaun and Usahat.[3] But meanwhile had begun the career of the Rohilla Ali Muhammad. He was the adopted son of one Dáúd Khán, who commencing life as a slave had murdered his master, turned mercenary, and in the beginning of the century obtained some villages in parganah Satási as a reward for his services against the Marhattas.[4] At the age of fourteen, in days when might was right, Ali Muhammad found himself fatherless.[5] But the natural energy of his character asserted itself. With a body of his father's retainers he took service under various chiefs, and by fair means or foul had soon added considerably to the paternal estates in Satási. His success became assured when, for assistance rendered

[1] Muhammad Karím's memoir. The bridge was reconstructed by the Rohillas, and the traces that remain are more likely to be those of the restored than of the original building.

[2] In the modern district of Farukhabad.

[3] *Siyár-ul-Mutakhárín: Tárikh-i-Rohilkhand* (quoted by Muhammad Karím).

[4] These villages included Beolí, already mentioned as the probable site of Fíroz Shah's fort. Hamilton's Rohillas, 1788, p. 34: Muhammad Karím's Memoir, and an article contributed to the *Calcutta Review* by Mr. R. S. Whiteway, C.S., 1875.

[5] *'Imád-us Sa'ádat* (quoted by Muhammad Karím).

against the Sayyids of Bárah, the emperor Muhammad Sháh (1719-1748) granted him the title of Nawáb, and confirmed him in the possession of all the lands he had earned or seized.[1] He was now joined by another Rohilla who should have been his enemy, but who through his means was destined to play an important part in the future of Budaun. Rahmat Khán was the son of the master whom Dáúd Khán had murdered, and might therefore be expected to have a blood-feud with Dáúd's adopted son. But Ali Muhammad was in need of an associate whose ancestry might in the eyes of the Rohillas atone for his own want of that convenience; and Rahmat, who was in need of money, joyfully accepted his offer of an appointment in Rohilkhand.[2] When the two men met, Ali laid his sword at the feet of Rahmat, and asked the latter to take vengeance if he wished it; but the meeting thus theatrically begun ended theatrically with an embrace.[3]

Ali Muhammad.

In his invasion of India (1738-39) Nádir Sháh did not penetrate so far as Budaun. But its effects were felt in the advent of a crowd of Afghán refugees who, frightened from Dehli by his atrocities, flocked to Alí Muhammad for employment.[4] Thus reinforced, the Nawáb recommenced the annexation of his neighbours' domains, and even defeated the governor of Moradabad, who had been sent to punish his depredations.[5] By skilful negotiations he managed not only to avert the penalties of this open rebellion, but to obtain the recognition of his authority over the greater portion of what are now the Budaun, Bareilly, and Moradabad districts. Victories which soon after attended his arms in Pilibhít and Kumaun served to increase the jealousy which his former successes had excited amongst dangerous rivals, and Safdar Jang, viceroy of Oudh, but better known under the title of the Nawáb Vazír, had not to linger long in his search for a cause of quarrel. An affray in which his foresters were worsted by those of Alí Muhammad formed the text of a sermon preached to the emperor on the rebellious and aggressive nature of Rohillas. Muhammad Sháh was thus incited to eject that race from Rohilkhand, as Katehir had now come to be called. Advancing in person towards the Ganges, he at Rámghát crossed over into parganah Gunnaur, while Ali Muhammad leaving his headquarters at Aonla, retired to Bangarh or Yúsafnagar, a fort he had himself erected in parganah

[1] Hamilton's Rohillas, p. 47.
[2] *Tárikh-i-Rohilkhand* (cited by Muhammad Karím).
[3] Elliott's Háfiz Rahmat, pp. 13, 14, and Settlement Report, 1873, para. 36.
[4] Mr. Whiteway's essay, p. 4.
[5] The action took place on the banks of the Aril in parganah Bilári, not far above the point where that river enters the modern district of Budaun.

Budaun.[1] His refuge was surrounded by forest, which was, however, too thin to present any obstacle to the advance of the imperial troops.[2] The intrigues of Safdar Jang or the prestige of royalty had, moreover, induced most of his followers to desert him, and after a short siege he was compelled to surrender almost unconditionally (1745). The intercession of the prime minister, who feared and disliked Safdar Jang, saved the life of Ali Muhammad. Leaving his family and effects at Budaun, he was taken to Dehli, but he was afterwards appointed commanding officer at Sirhind, his sons Abdu-llah and Faizu-llah being retained at Dehli as hostages for his good behaviour.[3] Badr Islám Khán and Farídu-d-dín Khán were appointed governors of Katehir.[4] The invasion of Ahmad Khán Abdáli in 1748 gave Ali Muhammad an opportunity of recovering his old domains. For his sons the hostages he had no fear, as Ahmad Khán had obtained possession of their persons and sent them to Kandahár, far beyond the reach of the Dehli emperor. On appearing in Rohilkhand, Ali Muhammad was joined by a host of his old followers, and as no troops could be spared to oppose him, he had little difficulty in re-annexing that province. In the same year Muhammad Sháh died, being succeeded by his son Ahmad Sháh. Ali Muhammad now joined heartily in the intrigues which gave his old enemy Safdar Jang the office of prime minister, and in return obtained not only an accession of territory, but an imperial confirmation of his title to the country he already held. Thus was firmly and finally established the rule of the Rohillas in Katehir.[5]

Although not an old man, their chief did not live long to enjoy his recovered authority. A complication of disorders, including dropsy and cancer, was hurrying him to his grave; and gathering his officers around him, he made a last disposition of his worldly affairs. A will was executed by which his possessions were distributed equally amongst his six sons. But as two of these were prisoners at a foreign court, and the remainder minors, Rahmat Khán was appointed regent (*háfiz*). Appointments of trust under Háfiz Rahmat were bestowed by the dying chief on other officers of Budaun notoriety: thus, Dúndi Khán became commander,

Rahmat Khán.

[1] Hamilton's Rohillas, pp. 63-64; Elliott's Life of Háfiz Rahmat, p. 20; and Muhammad Karím's memoir. It should be remembered that most of the present parganah Budaun at that time belonged to the Bangash Patháns. But for the advice of Khim Khán Bangash, Ali Muhammad would have fled to Kumaun without opposing the emperor.

[2] It was on the occasion of his thirsty march towards Bangash that Muhammad Sháh gave to the muddy Sot the name of "Yar-i-Wafádár," or faithful friend.

[3] The clemency shown towards Ali Muhammad compares favourably with the numerous executions of rebels after the Jacobite revolt which frightened England in the same year. But later events proved that Ali had been treated with mistaken lenience.

[4] Hamilton's Rohillas, pp. 64, 65: Elliott's Hafiz Rahmat, p. 21.

[5] *Ibid.*, pp. 84, 85; but the date there given, 1746, is wrong.

and Sardár Khán [1] paymaster, of the troops, while Fateh Khán was made steward of the household (Khánsámán). Not long after maturing this arrangement Ali Muhammad died (1749),[2] and Safdar Jang recommenced his intrigues for the possession of Rohilkhand. As one of his cat's paws Safdar employed Káim Khán Bangash, who had succeeded his father Muhammad as Nawáb of Farukhabad and master of the Budaun and Usahat parganahs. The Rohillas and the house of Bangash had hitherto ruled amicably side by side; and when the former were attacked by the imperial troops in 1745, Káim Khán had given Ali Muhammad some advice that was probably disinterested.[3] Safdar now succeeded in obtaining from Dehli an order appointing the Bangash governor of Rohilkhand, and directing him to take possession of that country.[4] The chief authorities differ as to the manner in which this order was received by the parties concerned, but it is probable that both viewed with apprehension a dangerous and exhausting struggle, which was likely to benefit the victor less than Safdar Jang. Negotiations of a peaceful character certainly took place; but they failed, and Káim Khán entered Rohilkhand with an army of about 60,000 men. The Rohillas marched from Aonla with less than half that force, and met him between the villages of Daunri and Rasúlpur in his own parganah of Budaun. Here a fierce battle ensued. At its outset the Rohillas suffered great havoc from the enemy's artillery; but two brilliant charges led by Dúndi Khán and Háfiz Rahmat respectively turned the fortune of the day, and the death of Káim Khán completed the rout of the enemy. Háfiz Rahmat now took possession of the Bangash camp, and despatched the corpse of its late master to Farukhabad for interment (1750).[5] The peasants around Daunri still show the battle-field, and tremble as on stormy nights they hear the din of phantom armies contending in the sky.[6] By this victory the Rohillas became masters of parganahs Budaun and Usahat, of which Fateh Khán was appointed governor.

Safdar Jang at once consoled himself for the defeat of Káim Khán by annexing that chief's territory of Farukhabad. But Káim's son Ahmad succeeded in regaining his heritage, and inflicted two severe defeats, first on Safdar's

[1] Hamilton's Rohillas, pp. 89, 93.

[2] The date is taken from Hamilton. Elphinstone represents Ali Muhammad as dead in 1748; but this can hardly be accurate, as Ali did not even recover Rohilkhand until after the Abdáli invasion of that year. Elliott adopts the same date as Elphinstone (1161 H.), and Mr. Whiteway buries Ali Muhammad in 1750.

[3] See preceding page.

[4] A similar order had already been obtained in favour of one Kutb-ud-dín, who while travelling to take up his appointment was slain by the Rohillas. But this affair will be mentioned in the notice on the Bijnor district, where it took place.

[5] Elliott's Háfiz Rahmat, pp. 30, 31.

[6] Mr. Whiteway's essay, p. 9.

deputy, and afterwards on Safdar himself. He next carried the war into the Nawáb Vazír's own province of Oudh; and Safdar, being hard-pressed and determined to humble the Patháns at any price, called in the aid of the Marhattas.[1] And now followed a struggle in which the Budaun district was again concerned. Reinforced by the horsemen of Sindia and Holkar, and by a contingent of Játs under Súraj Mal, Safdar Jang advanced on Farukhabad. Alarmed at the approach of this irresistible force, Ahmad Khán crossed over into Rohilkhand, where he had succeeded in enlisting the support of Sádullah[2] and Fateh Khán. Háfiz Rahmat and the other Rohilla chiefs somewhat foolishly held aloof from what they considered a dangerous alliance. They should either have prevented two of their number from joining Ahmad, or have joined him themselves with their whole available force. On finding Farukhabad empty, Safdar Jang despatched a body of Marhatta horse up the Ganges to take possession of the Rámghát ferry near Asadpur, and himself advanced more leisurely in the same direction. On reacning Rámghát he appears to have crossed the river with little opposition; and halting a few days at Asadpur, he wrote thence to the Rohilla chiefs demanding, in the name of the crown, tribute for the past three years. They now saw the folly of having neglected earlier preparations for the war to which by the action of Sádulláh and Fateh they stood committed. Without returning an answer they marched to support their friends, who with Ahmad Khán were retiring northwards before the advancing enemy. Before, however, a junction could be effected, Safdar Jang attacked the latter near Islámnagar. The Rohilla and Bangash forces, amounting to little more than 12,000 men, were completely outnumbered, and suffered a crushing defeat (1751).[3] Fearing that a similar disaster might befall his own army, Háfiz Rahmat retreated to the foot of the Himálayas, where in the following year the Rohillas were reduced to terms. They gave bonds for an indemnity and tribute, and Safdar handed these documents over to the Marhattas in part payment of the reward he had promised (1752).

Troubles with Oudh.

On his second invasion of the Panjáb in that year, Ahmad Sháh Abdáli, with a view to gaining the friendship of the Rohillas, released the two captive sons of Ali Muhammad and

Partition of Rohilkhand.

[1] Elphinstone's Hist., Bk. XII., chap. 4; Hamilton's Rohillas, pp. 101, 104; Elliott's Háfiz Rahmat, pp. 35, 40.

[2] Sadullah was a youthful son of Ali Muhammad.

[3] Hamilton's Rohillas, pp. 107-110. Elliott's "Life of Háfiz Rahmat" represents that chief as present at the engagement, which is described as a drawn battle. But this account is based on the Gulistán-i-Rahmat of Rahmat's own son.

sent them to Rohilkhand, with the recommendation that they should be placed in possession of the domains bequeathed to them by their father's will. Háfiz Rahmat was of course unwilling to sacrifice his authority in this manner, and after Rohilkhand had been purposely so divided amongst the sons of Ali Muhammad as to ensure their quarrelling amongst themselves, a fresh arrangement was adopted, by which the eleven parganahs now constituting the Budaun district were divided as follows (1754): Rajpura, Asadpur, Islámnagar, Bisauli, and Satási were assigned to Rahmat's cousin, Dúndi Khán; Fateh Khán retained possession of Budaun and Usahat, while Abdulláh Khán, who alone of all Ali Muhammad's sons obtained a footing in this district, was established in possession of Ujháni and Sahaswán. Kot was given to the paymaster Sardár Khán in return for expenses incurred by him during the late hostilities, and Salímpur Háfiz Rahmat kept for himself.[1] The monuments of their rule left by Dúndi Khán at Bisauli, by Fateh Khán at Budaun and Usahat, and by Abdulláh Khán at Ujháni will be referred to in the Gazetteer articles on those towns. The emperor Ahmad Sháh and the Nawáb Vazír Safdar Jang died in 1754, the former being succeeded by Alamgír II., and the latter by his son Shujá-ud-daula. The events of the next few years may be passed over very briefly. In 1757 Ahmad Sháh Abdáli again invaded India, and on his departure Rohilkhand suffered from a Marhatta incursion; but neither of these events affected the district of Budaun. In 1759 the throne became temporarily vacant by the murder of Alamgír II., the last Dehli emperor that need be mentioned in this narrative; and in the same year took place the fourth Abdáli invasion. The invader was assisted by the Rohillas, and as both Háfiz Rahmat and Dúndi Khán were concerned in the campaign, his army must have included a large contingent from Budaun. The Rohillas did not, however, distinguish themselves at the battle of Pánipat in 1761. Hardly more than six months after that event Abdulláh Khán, who had become a professed ascetic, and, according to the practice of his order, affected to cherish venomous reptiles, died from the bite of a pet snake at Ujháni,[2] and was succeeded by his son Nasrulláh. To the famine of the same year some allusion has been already made, p. 33.

Marhattas.

For the next eight years Budaun matters linger out of sight, but in the meanwhile the allied Rohilla and Marhatta forces under Háfiz Rahmat and Holkar had been defeated by their future masters, the English, in the Duáb. The same country was in 1769 invaded by the Marhattas, who seem to have by this time completely

[1] Mr. Court's Budaun Memoir, p. 2
[2] Hamilton's Rohillas, p. 160.

recovered from the effects of their chastisement at Pánipat. On his march to join Ahmad Khán Bangash against these marauders Háfiz Rahmat passed through Budaun and Usahat, intending to cross the Ganges at Kádir Chauk. But some information received at the latter place altered his design, and after halting for a few days at Sahaswán, he marched down the left bank of the river to cross it at Fatehgarh.[1] The result of this campaign was the complete discomfiture of the Rohillas. Their power was yet further weakened in 1770 by the death at Bisauli of Dúndi Khán, who was succeeded in his Budaun possession by his sons Mahibullah and Fatehullah. In the succeeding year the Marhattas, following up their successes of 1769, ravaged Rohilkhand, while the rulers of Budaun—Rahmat, Fateh, Sirdár, Fatehullah and Muhibbullah—fled northwards.[2] But in 1772 Rahmat entered into an offensive and defensive treaty with the Nawáb Vazír Shujá-ud-daula, promising to pay the latter a subsidy of about £400,000 for his assistance. This treaty, which was hereafter to exercise a decisive influence on the fate of the Rohilla power, was countersigned by Sir Robert Barker, the English commander-in-chief. Shortly after its execution the Marhattas withdrew, and the aged Sardár Khán of Kot expired, leaving that parganah to his sons Ahmad and Mír Muhammad Khán. The elder son Ahmad, who had succeeded to his father's office of paymaster, was before long engaged with his younger brother in a quarrel about the division of their patrimony. Finding that no redress could be obtained from Háfiz Rahmat, who favoured the claims of his senior, Mír Muhammad took up arms and seized possession of Aharát.[3] Rahmat now sent Fateh Khán against the insurgents, and Mír Muhammad was defeated and takenprisoner on the banks of the Sot.[4] Barely had this insurrection been quelled when one of Rahmat's own sons, Ináyat, rebelled against him. The wily father induced his son, by the promise of forgiveness and the Salímpur parganah, to proceed towards the latter slightly attended. On his way Ináyat was, not without some fighting, captured; and he was afterwards relentlessly banished (1772).[5]

The English appear.

The treaty with Shujá-ud-daula had been signed in June, and in November, when the floods of the rainy season had subsided, the Marhattas advanced towards the Ganges with the intention of invading Rohilkhand. On their way to Rámghát they despatched a message demanding from the Rohilla chiefs payment of the sums for which treaty

[1] Elliott's Háfiz Rahmat, pp. 89-90.
[2] *Ibid*, and Hamilton's Rohillas, pp. 161-166.
[3] *Vide supra*, p 45.
[4] Hamilton, p. 180.
[5] Elliott, pp. 110-111; Hamilton's Rohillas, p 180.

years before the latter had given bonds to Safdar Jang. The demand was of course a mere pretext for war, and the Rohillas treated it as such. Rahmat proceeded to organize his armaments at Bisauli, and in the meantime sent paymaster Ahmad Khán forward with a force to prevent the passage of the Marhattas at Rámghát. Ahmad seems to have confined himself to taking up a position at Asadpur near the ferry, and here he was attacked by a squadron of Marhatta horse who had succeeded in crossing the river. He at once sent to Bisauli for assistance, but before it could arrive was overpowered by a larger force under Holkar and compelled to surrender. The Marhattas now marched through the district into that of Moradabad, plundering the country as they went. But they were shortly to be opposed by a mightier power than themselves. As the designs of the Marhattas were known to be directed as much against Oudh as Rohilkhand, Shujá-ud-daula had before the invasion sought the assistance of his allies the English. A brigade under Sir Robert Barker had in answer to this call occupied Oudh; and when intelligence was received that the Marhattas were approaching Rámghát, the combined Oudh and British forces had advanced by forced marches towards Rohilkhand. On reaching the borders of that province they found the position as follows: Ahmad Khán had just surrendered to the army of Holkar. The camp, artillery, and military train of the Marhattas were awaiting a favourable opportunity to cross the Ganges under Besáji Pandit; and Háfiz Rahmat, still at Bisauli, was making advances to the Marhattas with a view of at once securing his own safety and evading the payment of the subsidy promised to Shujá-ud-daula under the late treaty.[1] Intelligence of these movements quickened the action of the allies, and an English detachment was with all speed sent to check the further passage of the Marhattas. A body of about 4,000 Marhatta horse were surprised in the act of crossing by a ferry[2] some five miles below Rámghát; but on the appearance of the hostile force they retreated scatheless to the southern bank, and the English pursued their march up the river to Asadpur, thereby separating the division of Besáji from that of Holkar, which, as already mentioned, had started for the Moradabad district. On arriving at the bank of the Ganges near Asadpur the British were assailed by a cannonade from the Marhatta artillery across the river. But our guns replied with such effect that those of the enemy were silenced, and the Marhattas with some precipitation removed their camp to safer ground. On

[1] Hamilton's Rohillas, pp. 188-192. The account given by Rahmat's son in the Gulistán-i Rahmat strikes one as being extremely inaccurate. It says nothing about these negotiations, describes Sindia as present with the Marhatta army, and represents Rahmat as eagerly marching from Bisauli to the rescue of Ahmad, and defeating the Marhattas with an inferior force.

[2] Hamilton places it at the "Ghat of Gurrickpore"—possibly that which is now known as the Dinápur Ghát.

the following day Rahmat, finding further procrastination impossible, joined Shujá-ud-daula. It was now arranged that the English should account for the Marhattas under Besáji, while the combined armies of Shujá-ud-daula and the Rohillas should pursue the force of Holkar. Sir Robert Barker's brigade crossed the Ganges at Rámghát, but Besáji avoided an action, and decamped with such speed that the English were able to re-cross over into the Budaun district on the following day. Here they found that, owing to mutual suspicion, and perhaps to some quarrel about the subsidy, Shujá-ud-daula and Háfiz Rahmat had remained inactive. It was therefore left for General Barker to expel Holkar from Rohilkhand; and marching towards Sambhal he performed that operation without the least opposition (1773).[1]

Fall of the Rohillas.

Shortly after the retreat of the Marhattas the death of Fateh Khán placed his son Azím in possession of parganahs Budaun and Usahat. The elephants, artillery, and other important personal property of the late chief, which were on his decease at Usahat, became the subject of a quarrel between Azím and his brother Irshidád Ahmad of Aonla. Through the mediation of Háfiz Rahmat, Azím was forced to admit Irshidád's right to one-half of the disputed valuables. After this admission the latter affected to treat his brother with great cordiality; but having thus thrown Azím off his guard, marched to Usahat and seized the coveted effects. Azím fled, while Irshidád took possession of Budaun and Usahat, and was confirmed in his father's title of steward. Meanwhile the paymaster Ahmad of Kot had been ransomed from the Marhattas.[2] But the dominion of the Rohillas in Budaun was fast drawing to a close. On his return to Oudh Shujá-ud-daula had demanded, and been refused, the subsidy promised under the treaty of the preceding year, and had resolved to indemnify himself by the annexation of Rohilkhand. In pursuance of this design he enlisted the assistance not only of the English, whose General had countersigned the treaty, but of several Rohilla chiefs, including Ahmad, Muhibulláh, and Fatehulláh, who held between them about half the district of Budaun. Everything being now ripe for action, he early in 1774 ordered his General Latáfat Ali to march up the Ganges from Farukhabad and build a bridge of boats at Rámghát. He was afterward induced to alter his original plan and advance upon Rohilkhand through his own territory; but the collection of materials at Rámghát, and a last threatening demand for the subsidy, had

[1] Hamilton's Rohillas, pp. 194, 195.
[2] *Ibid*, pp. 199, 204, 205; Elliott's Háfiz Rahmat, pp. 110, 111.

warned Háfiz Rahmat to prepare for the approaching struggle. The first step of the Rohilla chief was to provide himself with funds, the sinews of war; and for this purpose he made requisitions on the paymaster, Ahmad of Kot, and the steward, Irshidád Ahmad of Budaun and Usahat. Both these officers at first refused to make advances. But the former regarded the latter's territory of Budaun with a greedy eye, and when Rahmat persuaded Irshidád to offer certain lands in that parganah as security, Ahmad was unable to resist the temptation of making a loan which would give him some hold on the coveted domain. Neither the steward nor the paymaster joined the Rohilla army until some time after its formation.[1] They were not the only chiefs who while affecting to support Háfiz Rahmat had been urged by the promises or threats of the Nawáb Vazír to remain neutral. Muhibulláh and Fatehulláh had professed to be unable to move for want of money, and although Háfiz Rahmat sent them a large part of the sum borrowed from Irshidád, they lingered at Bisauli until the day before the decisive battle was fought.[2]

Such was the state of affairs when Shujá-ud-daula, backed by an English brigade under Colonel Champion, invaded Rohilkhand.[3] What happened afterwards belongs to the annals of the neighbouring district, Sháhjahánpur; and it will be enough here to mention that on the 23rd April, 1774, the Rohillas were completely defeated at Mírán-pur Katra. In this action Háfiz Rahmat ended his eventful life, and the Nawáb Vazír became master of Rohilkhand. Ahmad and Irshidád fled on the morrow of the battle to Bisauli, but deeming themselves unsafe there, continued with their families and treasure their flight towards the hills.[4] Muhib-ulláh and Fatehulláh, who arrived later, elected to remain at Bisauli. Fatehulláh afterwards started for Shujá-ud-daula's camp at Bareilly, but instead of obtaining, as he had hoped, a grant of territory, was placed under arrest. At the same time Najf Khán was despatched with a body of troops to take possession of Bisauli, where they kept Muhibulláh a close prisoner within his house. And when shortly afterwards the Nawáb Vazír arrived at Bisauli in person, both brothers were sent for confinement to Allahabad, while their parganahs were confiscated.[5] The rainy season had by this time set in, and the troops of the Nawáb Vazír, with their English allies, went into cantonments near Bisauli. But the

Battle of Míránpur Katra.

[1] Hamilton's Rohillas, pp. 221-223.
[2] *Ibid*, 225, 235; and Elliott's Háfiz Rahmat, pp. 113, 114.
[3] The conduct of Warren Hastings in entering upon this war formed the first charge in the impeachment against him in the British House of Commons some twelve years later.
[4] Hamilton's Rohillas p. 243.
[5] *Ibid*, 244, 251; and Elliott's Háfiz Rahmat, pp. 123, 124.

movements of Faizulláh Khán compelled them in the beginning of August once more to take the field. They marched northwards, and were absent some three months. On their return Shujá-ud-daula halted for a few days at Bisauli, while the English troops remained encamped at Rámghát for several weeks before quitting the district. During the campaign Shuja had contracted an illness of which he died soon after his return to Oudh (1775). He was succeeded by his son Asaf-ud-daula.[1]

Budaun under Oudh.

The change of rulers which Budaun had undergone was not a change for the better, and the beneficial results of Rohilla government have probably been exaggerated. Rough Afghán soldiers, with a strong dash of the freebooter in their characters, were indeed hardly the men "to scatter plenty o'er a smiling land." But there is no doubt that their vigorous personal rule was better for the country than was the rapacious administration of the Nawáb Vazír's deputies. While Shujá-ud-daula was in cantonments at Bisauli, a Hindu named Biyás Rai had wormed himself into the victor's favour, and succeeded in obtaining a farm of the Rohilkhand revenues.[2] His malversations and tyrannies were too open to escape notice even in that day, and he was soon displaced; but the system of governing the conquered districts by prefects, who were also tax-farmers, remained in force; and for the next twenty-seven years Budaun was ruled by the methods which in all countries and at all times have made the words publican and sinner commutable terms. The following is a list of the amils or tax-farming governors who ruled at Budaun during the reign of Ásaf-ud-daula :—

Khwájá Aftáb Khán	1774
Rájá Kundan Lál	1775 and 1776
Rájá Súraj Singh	1777
Rájá Kundan Lál	1778
Rájá Daulat Singh	1779
Rájá Kundan Lál and Khwája Ain-ud-din	1780
Khwaja Ain-ud-din	1781 to 1784 (both inclusive.)
Rájá Jagarnáth	1785 and 1786
Rájá Bhagwán Dás and Jeth Mal	1787
Mahdi Ali Khán	1788 to 1793 (both inclusive.)

The death of Ásaf-ud-daula in 1794 placed his adopted son Vazír Ali for a short time in possession of the Oudh territories. Vazír was, however,

[1] Hamilton's Rohillas, pp. 260, 270, 271; Elliott's Háfiz Rahmat, p. 128.

[2] Hamilton, pp. 253, 254. Biyás Rái had been the *Diwán* or prime minister of Háfiz Rahmat, and the yearly rent which he offered for the farm was two *karors* of rupees, or about two million pounds sterling,

deposed in the same year, and during the reign of his successor Saádat Ali the list of Budaun governors is continued as follows :—

Rájá Mohan Lál	...	...	...	...	1794 and 1795
Almás Ali	...	...	...	...	1796 and 1797
Husain Ali	...	...	...	...	1798 to 1801

If it be asked why a mere list of names and dates is given as the history of the Nawáb Vazír's administration, the answer is that his creatures left no more solid evidences of their rule behind them. No important public measures could be expected from men whose only object was the accumulation of a private hoard : no buildings attest in this district the existence of governors who were architects only of their own fortunes. "The amils," writes Mr. Court, "independently of being invested with administrative powers, were also farmers of the revenue of the provinces over which they held authority. Their tenure of power was uncertain, and it consequently became their object to collect as much, and to pay as little, as they could. They sublet the country in estates to the highest bidder. A total want of good faith existed between the amil and the sub-tenant. The farmer, again, whose tenure of lease was as precarious as that of the amil, in his turn exacted all he could from the cultivators of the soil, who were thus reduced to the lowest ebb of misery. Villages were depopulated, cultivation disappeared, and in its stead dense jungle covered the soil."[1] This "plundering and blundering" was fortunately of short duration. The Nawáb Vazír had under various treaties engaged to provide a subsidy for the support of the English force which he had located in his territories. But in 1801 the arrears of this subsidy had reached an amount which he was utterly unable to pay ; and to satisfy the debt he agreed to surrender Rohilkhand and other provinces to the East India Company. The agreement was ratified by a treaty[2] on the 10th of November in the same year, and since that date Budaun has been subject to the British Government.

Cession to the British.

The short and simple annals of the Budaun parganahs, from their cession up to the formation of the district (1824), are told elsewhere. Except administrative changes and settlements of land revenue no events of importance occurred. The same remark applies to the third of a century which intervened between the formation of the district and the great rebellion of 1857. The famine of 1836-37 did indeed cast a gloom over part of that period, but the misfortunes of that hungry year have been related once for all (p. 33).

The mutiny cannot be said to have come upon Budaun like a thief in the night. Premonitory signs of rebellion had appeared, not only in the outbreak of neighbouring districts, but in the

The rebellion of 1857.

[1] Court's Budaun Memoir, pp. 3, 4, [2] Aitchison's Treaties, Vol. II., pp. 121-126.

lawlessness of the district itself. Intelligence of the rising at Meerut (Mírath)[1] had with less than the proverbial speed of ill news reached the inhabitants of the district about the 15th of May, 1857.[2] "Men's minds," writes Mr. Carmichael, "had become excited and unsettled, and it may be presumed that there were not wanting either bad or ambitious characters who hoped by the introduction of 'the good old rule, the simple plan, that he shall take who has the power, that he shall keep who can,' to better their existing condition." The first outburst of misrule was at Bihta Gosáin, where a cartful of melons was plundered, and the police who came to enquire into the offence were repulsed and put to flight by the rabble. As the magistrate of the district was not in a position to punish the outrage, it of course led to others. On the 21st the villagers of the Asadpur parganah, who are still noted for their thieving propensities, opened a campaign of robbery on the highway, and piracy on the Ganges.[3]

Outbreak at Bihta Gosáin.

The Magistrate and Collector was Mr. William Edwards, and we are assured by Sir John Kaye[4] that there were few abler and few better men in the service. With the force at his disposal vigorous action was impossible, and Mr. Edwards strove to avert the impending calamity by politic measures. Conciliatory and reassuring letters were addressed to many of the more influential landholders; but at the same time the police force, mounted and dismounted, was largely augmented. Meanwhile lawlessness, especially in the western parts of the district, increased. Encouraged by the impunity which had attended their robberies, the rustic *canaille* now turned their attention to murder. Two landowners were slain by Ahars at Pataria in parganah Asadpur, while a third was despatched by Rájputs at Bináwar in parganah Budaun.[5]

Conduct of the Magistrate.

The 25th of May was a Muhammadan festival, and it was reported to the Magistrate that the Muhammadans of Budaun city would revolt at an appointed hour. "So he invited to his house the chief Musalmáns of the place, and there taking counsel with them on the public safety, detained them until the hour was passed. Many of them were fierce and insolent, and all excited. The meeting was a noisy and tumultuous one; but the people calmed down after a time, and the day passed over without an outbreak."[6] Mr. Edwards was no doubt in considerable danger. He was "esteemed to be rather a Christian of Christians," and Musalmán

His danger.

[1] 10th May, 1857. [2] Carmichael's mutiny narrative. [3] *Ibid.* [4] History of the Sepoy War, Vol III., chapter 2. [5] Carmichael, *l. c.* [6] Kaye's History of the Sepoy War, Vol. III., chapter 2.

bigotry was rampant. He was, moreover, the only man of pure European descent in the station. His treasury was guarded with a watchful yet covetous eye by a detachment of the 68th Native Infantry from Bareilly; and he mistrusted that force no less than the police guards at the jail and other public buildings. The storm of the 25th was, however, succeeded by a lull. Two uneventful days passed, but on the evening of the third, as Mr. Edwards "sat at his lonely dinner," there rode up to his house a horseman whom he recognized as his cousin, Mr. Phillips, Magistrate of the neighbouring district of Eta.[1] Mr. Phillips was on his way to Bareilly to seek military aid for the repression of disturbances in his own district, and he must have been considerably disappointed when his cousin informed him that such help had been already refused to Budaun. Hearing, however, that the "town and rich mart of Bhilsea"[2] were in some danger of being sacked by marauders, Mr. Edwards made another appeal to the Commissioner of Bareilly for assistance; and Mr. Phillips awaited the reply at Budaun. The Commissioner's answer gladdened them with the promise of a company of native infantry under an English officer.[3] But their exultation was short-lived; for on the morning of the 1st June, when the arrival of the promised force might reasonably be expected, news reached them that the Bareilly brigade had mutinied, that the few European survivors of that station had escaped massacre only by flight, and that a portion of the mutineers were advancing on Budaun.[4]

The Magistrate of Eta arrives.

News of the outbreak at Bareilly.

Now as Budaun is but a forced day's march distant from Bareilly, it was necessary that the two Magistrates should promptly decide on some line of conduct. Mr. Phillips' resolution was soon taken. He mounted his horse and galloped southwards, to cross the Ganges and reach his post before the roads were closed. Mr. Edwards decided to remain for the present at Budaun. He was undoubtedly right. Duty demanded that he should remain at his post until that post became untenable; and untenable it could not be called until an actual rising took place in the city, or until the nearer approach of the Bareilly mutineers rendered flight inevitable. During the course of the day he was joined by three fellow-countrymen, the Messrs. Donald, father and son, indigo-factors of Bilsi, and Mr. Gibson, a patrol in the Customs Department.[5]

Retreat of the Eta Magistrate.

The Magistrate is joined by other Europeans.

[1] The authorities differ as to the exact date of Mr. Phillips' arrival. Sir John Kaye, following of course Mr. Edwards' "Personal Narrative," makes Mr. Phillips reach Budaun on the 27th May. Mr. Carmichael in his Budaun mutiny narrative fixes the 28th as the date; and Mr. Phillips himself, in the Eta mutiny narrative, says he arrived on the 29th. [2] *i. e.*, Bilsi. [3] Kaye. [4] Carmichael. [5] *Ibid*, p. 2.

After they had prayed together Mr. Edwards advised his companions to make good their escape: but union gave a sense of safety, and they resolved to remain with the Magistrate.[1] The subahdár or native officer in command of the treasury guard, about a hundred men who have been already mentioned as belonging to the 68th Native Infantry at Bareilly, assured Mr. Edwards that his sipahis had no communication with their mutinous comrades at that station. He protested with solemn oaths that they would be true to their salt, and that they would defend the treasury of their masters against the mob of the city.

Mutiny of the treasury guard.

The perfidy of these declarations was proved on the afternoon of that very day, when the treasury guard mutinied. They "seized the treasurer under their charge, released the prisoners in the jail, and commenced a desultory fusillade with their muskets. They were joined, as a matter of course, by all the bad characters in the city, and all kinds of excesses were committed."[2] The released malefactors from the jail, some three hundred in number, came flocking around the Magistrate's house: and blood-thirsty yells warned its inmates that they must choose between flight or death.

Flight of the Magistrate and his companions.

Mr. Edwards and his three companions mounted their horses, which had been kept saddled, and rode for dear life.[3] But they had not galloped far before they were met by Shaikh Sharf-ud-dín and his retainers: and they were persuaded by that loyal landholder to take shelter in his house at Shaikhúpur, about three miles south-west of Budaun. On their way they repassed Mr. Edwards' bungalow, which was already being plundered. "The first man I saw," writes Mr. Edwards, "was one of my own orderlies, and who had been a favourite of mine, with my dress-sword on him." They reached Shaikhúpur in safety, and passed there a portion of the night. But consultation convinced them that there was no safety so near Budaun, and they continued their flight to Kakora, a village on the banks of the Ganges, and belonging to Shaikh Sharf-ud-dín,[4] whence they crossed over next morning (June 2nd) into the Eta district. Their subsequent adventures have no connection with the Budaun district, and need not be related here; suffice it to say that they survived the turmoils of that disastrous year.

[1] Kaye, Vol. III., chap. 2. [2] Carmichael, p. 2. [3] Kaye, Vol. III., chap. 2.
[4] Sir John Kaye says they "went on into the howling wilderness." No doubt the crops were not at that season on the ground, but "howling wilderness" is hardly the term to apply to a fertile parganah well-studedd with villages.

But to return to Budaun. The same morning which saw Mr. Edwards cross the Ganges saw the Bareilly mutineers arrive in the city.[1] They fraternized with the treasury guard and the populace, and set fire to the bungalows of the civil station. "The sepoys, the townspeople, the released convicts, the predatory classes from the neighbouring villages, scrambled for the spoil of the British Government and its officers, and execrations bitter and deep went up at the thought of the abnormal emptiness of the treasury; for Edwards, seeing what was coming, had wisely refused to receive for a time the instalments of revenue due from the zemindars."[2] But the more respectable burghers, the men who had property or honour to lose, trembled with some reason at these excesses. They spread the report that a European force was at hand, and the sipáhis thereupon decamped with their plunder to Bareilly.

Bareilly mutineers arrive at Budaun.

The departure of the soldiery enabled several Eurasians who had been hiding about the city to escape. Mr. Stewart, the head-clerk of the Collector's office, found a refuge with his family at Shaikhúpur. They were protected for many months by Shaikh Sharf-ud-dín, who eventually succeeded in sending them safely to Aligarh. Another clerk, named Erith, obtained refuge with the landholders of Nagla Sharki[3] in parganah Budaun, and three brothers, named Peters, of whom two were in Government employ, were sheltered by friendly zemindárs in parganahs Budaun and Ujháni.

Departure of mutineers and escape of Eurasians.

Anarchy now reigned supreme throughout the district. "The roads were no longer safe for travellers, and opportunity was taken by the bands of armed men who scoured the country in all directions not only to satiate their lust of plunder, but to settle old feuds by an appeal to arms, or more frequently by cruel murders."[4] The Ahars of Gunnaur tahsíl, the Rájputs of Budaun and Dátáganj tahsíls, and of parganah Kot, the Muhammadans of parganah Bisauli, and the Ahírs, Rájputs, and Muhammadans of parganah Sahaswán, began amongst themselves a series of petty civil wars in which village fought against village, and family against family. As examples may be quoted the attacks made by the Ahars on Bhoís in Sahaswán and Dhanári in Rajpura. The Rájput squire of Bhoís was besieged in his mud fort, and after a desperate resistance was slain with more than forty of his

General anarchy.

[1] According to Sir John Kaye, they arrived on the preceding evening. But June 2nd is given as the date in the official mutiny narrative. [2] Kaye. [3] The tenants of these landholders were less loyally disposed than themselves. The former assisted in destroying the records of the two munsifs' courts and of the principal police station at Budaun. [4] Carmichael, p. 3.

followers. The number of villagers murdered at Dhanári is uncertain, but the bleeding head of their Rájput chief was carried in triumph through the Ahar village of Bhiráoti. Bilsi was sacked for over a fortnight by the Rajputs. The factories of the Messrs. Donald, not only at that place, but at Budaun, Bisauli, and Ujháni, were completely gutted: even the iron boilers were melted down and cast into shot. It was an evil time for rich tradesmen, for the corn-dealers and money-lenders. They did not indeed suffer in their persons, but were compelled to pay black-mail to those over whom in more peaceful times thay had tyrannized.

The Government treasuries at outlying tahsílis fared little better than that at Budaun itself. The tahsíldár of Dátáganj saved his treasure from the hands of importunate Rájputs only to lose a great portion of it to the mounted police whom he had engaged to carry it into Budaun. The remainder he distributed amongst his orderlies, whether in consequence of threats, or because he saw no safer way of ridding himself of his dangerous charge, is uncertain.[1] The money at Bisauli tahsíli fell into the hands of one Azíz Khán, who had proclaimed himself subah or governor of that town and its environs. He was, however, harassed in his possession by the Rájputs, and at last fled with his booty to Khán Bahádur Khán at Bareilly.[2] There will be some occasion to mention this Khán Bahádur hereafter: and he may therefore be introduced to the reader here as a Pathán who on the strength of his descent from Háfiz Rahmat had appointed himself viceroy *(subahdár)* of Rohilkhand. His usurpation was not without some show of popular favour, and he proceeded to govern the province in the name of the emperor of Dehli.

Establishment of a rebel government.

It is refreshing to turn from anarchy to government of any sort. On the 17th June Abd-ur- Rahím Khán, whom Khán Bahádur had appointed governor *(názim)* of Budaun, arrived in that town with his deputy Fasáhatulláh. They had not appeared a day too soon. On the very morning of their arrival some Rájputs had failed in an attack on the loyal stronghold of Shaikhúpur. A few days before, a band of the same turbulent race had made a raid upon the city, and as Azíz Khán was back in Bisauli, further broils between his party and the Rájputs might be expected. The new governor at once applied himself to the arduous task of restoring order. He issued orders to all the subordinate officials who had served our Government to return to their posts and continue their duties as before. "All, with one or two exceptions, complied for fear of

[1] After the establishment of the rebel government search was made for these orderlies, and such as could be found were made to disgorge their booty (Carmichael's narrative, p. 5).

[2] Mutiny narrative, p. 4.

the consequences of a refusal, but many took an early opportunity to throw up their appointments." The Faujdári sarishtadár or clerk of the Magistrate's court was appointed Deputy Magistrate, and two pensioned tahsíldárs became Deputy Collectors. Other minor appointments were made in the same manner, the machinery of our Government being wisely preserved until the restoration of order should enable the rebel administrators to turn their attention to retrograde reforms. In the then troubled state of the district military organization could not be overlooked, and a brigadier *(sipáh sálár)* and paymaster to the forces *(bakhshi-i-fauj)* were nominated.

Their difficulties.

But the creatures of sedition found it had been an easier task to subvert the old reign of law than to establish a new one in its stead. Obstacles of religion and race hindered the consolidation of their rule. "The faith of the dominant party was the faith of a minority."[1] Elsewhere, where the Muslims undoubtedly excelled the Hindús in the qualities of fight and counsel, the former had little to fear. But a large portion of the Hindús in this district were the descendants, perhaps degenerate, of one of the most warlike races in the world. The prestige of Muhammadan government had been injured by the ascendancy of the British, and the Rájputs

Resistance of the Rájputs.

were not disposed tamely to resubmit themselves to the yoke of the circumcised. In July the financial needs of the governor pressed him to demand subsidies from the landowners

July.

around Budaun. In some cases the demand was successful, but the Rájputs of Khunak and Rafíabad sturdily refused to pay the obnoxious impost, and although their villages were burnt as a coercive measure, it does not appear that any of their money found its way into the public exchequer. In the same month Khán Bahádur Khán appointed two proprietors of some influence to manage the tahsíl of Dátáganj. But the zamíndárs of the neighbourhood, principally Rájputs, repudiated their authority, and gathering under the leadership of a Rájput chief known as "the Dhapú Dhám"[2] advanced upon Budaun. They were defeated in a skirmish on the outskirts of that city, and retired eastwards to their own country. The next resistance of the Rájputs was more successful. In August the landholders of Bisauli tahsíl refused to recognize the rebel tahsíldár as their lawful

August.

tax-gatherer, and the deputy governor, Fasáhatulláh, was sent with some troops and a gun to punish them.

[1] Kaye, III., chap. 2.

[2] This title resembled in some respects that of Macallum More borne by the Duke of Argyll. It was derived from the name of an ancestor; it was hereditary, and it was not officially recognized. Dhapu Dhám was the chief of the Janghára clan in parganah Salímpur.

This force was worsted near Vazírganj by the Rájputs of Rahriya, and in the combat Fasáhatulláh was himself wounded. But reinforced by another gun and fresh troops under Niyáz Muhammad Khán, he renewed the engagement and succeeded in overpowering his late victors.[1] The vengeance of the government now fell upon the defeated. Rahriya was sacked and burnt, while heavy fines were levied on the merchants of Bisauli and Vazírganj. In the same month the Rájputs of Dátáganj made preparations for a second attack on Budaun, but were awed into inactivity by the arrival of some troops and artillery from the latter place.

And of the Ahars.

The Rájputs seem to have now been humbled, and during the remainder of the rebellion we hear little more of any resistance on their part. But the Ahars of the Gunnaur tahsíl, a race who without much reason claim a Rájput origin, still maintained their independence. With their support the police and tahsíli officials at Gunnaur, who had loyally refused to recognize the rebel government, were enabled to remain at their post until so late as November. But of this hereafter.

The rebel government appoints farmers of revenue.

Being at last undisputed masters of the greater part of the district, the Muhammadan usurpers took advantage of their opportunity to make some mistakes in administration. The old native system of farming the revenue, which had proved so ruinous during the rule of the Nawáb Vazír, was revived. Towards the close of August one Azíz Ahmad obtained from Khán Bahádur the farm of Sahaswán parganah, where he established himself with some artillery and a few troops. A similar lease of the Bisauli and Islámnagar parganahs was granted in the following month to Rahm Ali Khán, a fugitive from the Duáb.

September.

But an attempt to establish a revenue farmer in Gunnaur parganah was frustrated by the Ahars, who ejected the rebel nominee. In October Khán Bahádur bestowed the lease of the Salímpur parganah on Bhúre Khán, who was assisted in his collection of the revenue by the now humiliated Rájputs. To engender a wholesome fear among these refractory Hindús, some of Niyáz Muhammad's Uhlans plundered the village of Kharkhauli and slew the son of the Rájput proprietor. Continuing his military demonstrations, Niyáz Muhammad visited Usahat and Sahaswán, levying fines from the merchants of the latter. But the rebel leaders had no reason to lull themselves into a false security, or to imagine that their present ascendancy would be permanent. They had indeed abundant evidence to show

October.

[1] Mutiny narrative, p. p. 6. It was perhaps in consequence of his reverse before the arrival of Niyáz Muhammad that Fasáhatulláh was next month superseded by Muhammad Yár Khán.

that the rule of the Frank was not yet extinguished. Early in this same month of October a body of fugitive rebels, horse and foot, under the command of Bála Ráo, had crossed over into the district from Anúpshahr and hurried onwards to Sháhjahánpur. Towards its close intelligence was received that Mr. J. Cracroft Wilson [1] had appeared on the opposite side of the Ganges with a body of cavalry.

Mr. Wilson's enterprise.

But Mr. Wilson had come to save rather than to destroy. On the 20th October, being then at Alígarh, he received through a loyal messenger a letter from Captain Gowan, late Adjutant of the 18th Native Infantry, which had mutinied at Bareilly. With other English fugitives, Captain Gowan had in August found his way into the Dátáganj tahsíl, where they were charitably sheltered by some Rájput landowners. He now sent a touching appeal for rescue to Mr. Wilson, and that brave and kind-hearted civilian was not the man to disregard his prayer. Mr. Wilson at once replied that he would be at Kachhla with a few horsemen on the 28th, and that Captain Gowan must attempt to meet him with as many Christian refugees as possible. Government would have forbidden, while his troopers would have shrunk from, so dangerous an enterprise: and Mr. Wilson wisely concealed his designs from both. Starting from Aligarh on the 27th with a mounted force of about 150 Irregulars, he reached the banks of the Ganges opposite Kachhla early on the following day. [2] Here he learnt that Kachhla was occupied by some rebel cavalry. It was of great importance to disperse them; and Mr. Wilson instructed a friendly grain-dealer to inform them that a large English force had arrived south of the river, and was on the point of crossing The ruse, as he afterwards discovered, succeeded completely; for the rebel troopers, leaving their dinners half-cooked, fled as far as Sahaswán. But of their flight Mr. Wilson was at the time unaware, and retiring southwards to Soron, where his camp was pitched, he despatched by messenger a letter containing fresh directions to Captain Gowan.

This letter never probably reached the person to whom it was addressed, but on the evening of the same day Mr. Wilson received Captain Gowan's answer to his first letter. Like the letter which had called it forth, this reply was written in the Greek character; for in those troublous times, when life or death often depended on writing in a cipher unknown to natives, Anglo-Indians had often reason to congratulate themselves that they had learnt the language

[1] Mr. Wilson had been Judge of Moradabad until the outbreak of rebellion at that station, and was at this time on special (or rather general) duty in connection with the suppression of the mutiny. For his services in the performance of that duty he received a Companionship of the Bath, and he was after his retirement created a Knight Commander of the Star of India.

[2] Wilson's Moradabad mutiny narrative, pp. 22-24.

of Homer.' Captain Gowan informed Mr. Wilson that he hoped to see him at Miyáun in parganah Usahat on the following day (29th). Now as Miyáun is some thirty miles from the ferry at Kachhla, no time was to be lost. Mr. Wilson at once started with 100 picked horsemen and an elephant, reaching the Ganges at 11 o'clock that night. But here disappointment awaited him. He found that the river opposite Kachhla was divided into three streams, and that there were only four indifferent boats in which to cross them. "There were barely six hours of darkness before me, and light was death to my hopes. But there was a noble end to be gained, and five minutes' reflection sufficed for the formation of new plans. There were twenty-eight boats, which the rebel troops had seized and moored under the village of Kachhla, and I resolved, as I could not hope to get my party across the river that night, mounted and fit for the march to Miyáun, that I would at any rate take away from the rebels the means of crossing over and annihilating me, and at the same time retain the ferry in my own hands. Captain Gowan's messenger was at once despatched to Miyáun to tell him what had occurred, to assure him that I would occupy the enemy's attention at Kachhla, while he on his part must induce his Rájput escort to get him and his party over the river at any friendly ferry available, and to inform him that I would make a forced march to any ferry which he might name, and bring him away in safety."[1] With so daring and energetic a man as Wilson little time elapsed between the formation of a plan and its execution; his force was rapidly dismounted, and before dawn had brought the whole of the enemy's little fleet safely to the southern bank of the river. Having now learnt the success of his yesterday's stratagem, he resolved to try another of the same kind. He sent for the superintendent of the Kachhla ferry, and told him that a bridge of boats must be constructed for the passage of troops and artillery. News of the approach of a large British force was in consequence transmitted to Budaun.[2] On the evening of the same day (30th) a messenger brought Captain Gowan's answer. It notified that the fugitives would cross the river at Játi in parganah Usahat, and begged Mr. Wilson to meet them at Kádirganj on the opposite side. Mr. Wilson went at once, and after a ride of 20 miles reached Kádirganj at 3 A.M. on the morning of the 31st. He despatched a villager towards Játi to acquaint Captain Gowan of his arrival, and awaited with some suspense the result. After three hours the villager returned, saying that the party were at hand. Under pretence of being native

[1] Wilson's Moradabad mutiny narrative, p. 26. [2] From Budaun it was passed on to Bareilly, as appeared from a letter found amongst Khán Bahádur's papers after the suppression of the mutiny.

ladies, they were travelling in a closed wagon guarded by matchlockmen. The wagon arrived shortly afterwards, and when opened disclosed Captain Gowan, with Sergeant-Major Belcham, Mrs. Belcham, and their three little children.[1] Thus had Wilson's daring quest met with the success it deserved. But these were not the only Christian fugitives whom he rescued out of the Budaun district during that year. In the end of November and beginning of December eighteen others were conveyed across the river to his camp. Their nationality is not stated, and they were probably native proselytes.

November. The rebel governor marches to Kachhla.

On the 1st of November the rebel government, which must by this time have discovered the real weakness of Mr. Wilson's force, despatched 4,000 men and four guns to Kachhla. As their General, Niyáz Muhammad, was then at Islámnagar making preparations for subduing the Ahars of Gunnaur, these troops were commanded by the governor in person. They remained at Kachhla 15 or 20 days, without, however, assuming the aggressive; and at the end of that period, after exchanging shots with a British force across the river, they retreated in some disorder to Ujháni.[2] Before their retirement Abdur-Rahím had been superseded in the governorship by Mubárak Sháh Khán, who had been a candidate for the viceroyalty of Rohilkhand, and whom as a dangerous rival Khán Bahádur probably wished to see out of the way. The deputy of the new governor was Ahmad Sháh Khán. Meanwhile Niyáz Muhammad had descended upon the Ahars with a crushing force. For his allies he had some Rájput chiefs of the Moradabad district, who were burning to avenge the slaughter of their fellow clansmen at Dhanári. An easy victory was gained over the Ahars at Bhiráoti on the 5th of November, and was followed by the flight from Gunnaur of the loyal police and tahsíli officials, and the rebel government was now in complete possession of the district.

Mubárak Sháh Khán becomes governor.

Defeat of the Ahars at Bhiráoti.

And complete ascendancy of the rebels.

December.

But ominous signs of defeat and disaster prevented them from enjoying in ease their hour of triumph. The victory of Sir Thomas Seaton at Gangeri, in the adjoining district of Aligarh, sent a host of rebels flying over the Ganges into Budaun. Men, too, and money were required for Fatehgarh, and to meet the cost of the proposed expedition fresh subsidies were necessary. A "benevolence" of Rs. 40,000 was raised amongst the merchants of Budaun, and at the same time a fresh farm of the

[1] Wilson's, p. 28. [2] Carmichael's, p. 7. The British force was probably part of the column under Colonel Sir T. Seaton which was then in the Eta district.

revenue in parganahs Salímpur and Budaun was granted to the ex-governor, Abdur Rahím. But it was easier to extort money from unresisting grain-dealers than to displace the governor of Salímpur. Notwithstanding the fact that Abdur Rahím was accompanied by a force under Niyáz Muhammad, Bhúre Khán resisted, and the new year opened with the defeat and death of himself and his son.[1]

January, 1858.

Niyáz Muhammad's expedition to Fatehgarh.

Niyáz Muhammad now flew at higher game. Mobilizing all the available forces at Budaun, and being reinforced by a contingent from Bareilly, he started to take possession of Fatehgarh. As he passed southwards through Kakrála he was joined by a body of Patháns, and crossing the Ganges together at Súrajpur, they entered the Farukhabad district. They were doomed, however, to something more than disappointment. On the 27th of January, hardly more than a week after they had quitted Budaun, they were surprised by General Sir Hope Grant at Shamsabad and utterly routed, with the loss of their guns and baggage. Such was the speed with which they fled to Budaun that many of them reached that town on the evening of the same day. On his return in the beginning of February, Niyáz Muhammad began to vent his ill-humour on the Hindús. A police officer of that religion who had shown some kindness to Captain Gowan during his flight was blown from a gun. One Rájput gentleman was flogged till he was left for dead, and two others escaped a similar fate only by a heavy ransom raised amongst their clansmen. The remainder of the month was spent in plundering villages in the north of the Eta district[2] and the neighbourhood of Sahaswán. In March these marauding expeditions were continued. A village on the Ganges foreshore of the Aligarh district was burnt, and the town of Kádirganj was sacked in revenge for the assistance which the inhabitants were supposed to have afforded in the rescue of Captain Gowan.

He is utterly routed by Sir Hope Grant.

February.

March.

But the end of misrule was at hand, and the continued reverses of the rebel arms in neighbouring districts must have predicted to the rulers of Budaun the defeat that was in store for themselves. In the beginning of April came a fresh warning, when Muhsan Ali Khán, who had been routed in Sháhjahánpur by Sir Hope Grant, passed through the district in his circuitous flight to Bareilly. The rebels now set their house

April.

[1] Carmichael, p. 8. [2] Further ravages in the Eta district were for the time checked by the appearance of Captain Murray and Mr. Daniell, C.S., with a body of the Ját horse. Wilson, p. 35.

in order, and to strengthen their position called in the aid of fanaticism. Vazír Khán, a Wahábi of some ability, who had served the British Government as sub-assistant surgeon at Agra, was made second in command, and a body of 300 Jahádís, or warriors for the faith of Islám, were invited from Bareilly. Having made these arrangements, the rebels awaited the attack which they now knew was impending from the south.

General Penny crosses into the district.

They had not long to wait. On the 27th April, General Penny, accompanied by Mr. Wilson, crossed over into the district at Neoli ferry. The General's force consisted of seven guns, a squadron of the 6th Dragoons (Carabineers), a regiment of native cavalry (the Multáni Horse), a wing of Her Majesty's 64th Regiment, a wing of the Balúch Battalion, the 22nd Sikh Regiment, and about 260 men of the 11th Native Infantry under Captain Gowan. The following day was occupied in bringing commissariat stores across the Ganges, and as no general advance could be made until this operation was completed, Captain Gowan was despatched to capture or drive in a picket of the enemy that was posted about four miles off on the road to Kakrála. The picket fled precipitately, and communicated its panic to the rebel force at Kakrála, which at once retreated to Budaun. There was, however, another force at Usahat, consisting of about 1,000 men and one gun, and this remained to be disposed of before General Penny could advance upon Budaun. It was resolved therefore to march first to Usahat, which lies eastward of Neoli. A solicitous regard for the health of his soldiers perhaps led the General to forget that there are greater dangers than the heat of the dawn and the evening. "Nothing," he said, "shall induce me to expose my Europeans to the sun."[1] The route was given for the night of the 29th, when a full moon fortunately lessened the perils of a nocturnal march; and at the appointed hour the old man started with his troops, little knowing that he should never see that moon rise again. When the advanced guard reached a village one mile short of Usahat, they were informed that not only the rebel force at the latter place, but a picket which had been posted in the village itself, had retreated in the afternoon towards Dátáganj. They had first beheaded a messenger who had fallen into their hands while carrying despatches from General Penny to the Commander-in-Chief.[2] This intelligence was confirmed on the arrival of the troops at Usahat, and at midnight the march was resumed for Kakrála, about eight miles further on the road to Budaun. Half-way to Kakrála the halt was sounded, to enable the infantry to come up. On their arrival General Penny bade the

[1] Wilson, p. 37.

[2] The Commander-in-Chief was at this time advancing on Sháhjahánpur.

commanding officer "not to hurry his men, but to let them take their time."[1] That fatal order probably cost him his life. The General continued his march with the artillery and cavalry, but their officers allowed the infantry to take a long rest.

Action at Kakrála.

And now Kakrála was less than a mile distant. Penny and his staff were riding with the advanced guard, followed at a short interval by the artillery and cavalry, while the infantry were far behind. A faint glow in the east showed that day was dawning, and perhaps inspired that sleepy cavalcade with a sense of greater security. But they were startled by a cry from Captain Simeon, the assistant adjutant-general, who exclaimed that there were horsemen in front. Horsemen there were, but as they were apparently retreating, and the General was anxious to reach Kakrála before sunrise, little notice was taken of them. But matters assumed a more serious aspect about a quarter of a mile from Kakrála, when in a small plantation which skirted the road the application of a port-fire to a gun was distinctly visible. The strange horsemen, who had no doubt been intended as a decoy, now wheeled out of the way, and four guns loaded with grape were discharged at our advanced guard. By a miracle, or rather because the guns were perhaps not sufficiently depressed, no one was injured. General Penny's artillery used all possible speed to return the fire, but the road was sandy, and before the guns could be turned upon the enemy the latter had fired several rounds. Meanwhile a body of Gházís or champions of Islám, brandishing each two swords, rushed from their ambuscade upon our dragoons and artillery. The Carabineers charged, and at about the same time our guns opened fire. After some confused hand-to-hand fighting the Gházís were repulsed with slaughter, and the enemy retreated with his guns to a spot far east of the road. An occasional round-shot, fired after them through the trees, prevented the rebels from attempting a flanking movement. The General was now missed. After some search his lifeless body was found some distance in advance of the spot where the late conflict had taken place. His left arm had been broken by a bullet, and his reins dropping from his grasp, his pony must have carried him into the thick of the enemy, who had despatched him with their razor-like swords. Other officers were wounded, but their leader alone was slain. The command now devolved upon Colonel Richmond Jones of the Carabineers,[2] who awaited with anxiety the approach of the infantry.

And death of General Penny.

[1] Wilson, p. 38.

[2] Afterwards a Companion of the Bath.

On hearing shots fired, that force had started to join the advanced guard at the double. But they were far behind, and it was some time before they appeared. On their arrival Colonel Jones assumed the offensive. A few Gházís attempted a feeble opposition, but they were now fighting against hopeless odds, and the enemy was soon in full flight towards Budaun, pursued by our cavalry. The chase continued through dust and glare until past noon on the 30th. "The heat," writes an eye-witness, "may be conceived when I state that seven horses, all stud-bred, born and reared in the country, died from the effects of it.[1] Many of the flying rebels were killed, and one of their guns was captured, while between the scene of action and Kakrála as many as eighty of their corpses were discovered. The force now returned to camp at Kakrála, where in the evening General Penny was buried.[2] It was afterwards ascertained that the rebel leader at Kakrála had been Vazír Khán, who must now have regretted his exchange of the lancet for the sword. But this was not the only defeat which the rebels sustained on that eventful day. At Bisauli, Major Gordon's column from Moradabad surprised and routed a body of their troops.[3] These simultaneous reverses compelled the government at Budaun to choose between two disagreeable alternatives—hanging or a dangerous flight. They preferred the latter, and with the fear of the gallows before their eyes, burnt their records and sped in haste to Bareilly. Their flight was imitated by all the soldier mutineers in the district, while the rabble of Budaun followed their example in burning the records of the tahsíli.

The rebels fly towards Budaun.

Flight of the rebel government.

The month of May saw the gradual restoration of order and the British rule. From Kakrála Mr. Wilson and Colonel Jones marched through the Usahat and Salímpur parganahs, crossing the Rámganga and quitting the district on the 2nd, in order to meet the Commander-in-Chief at Míránpur Katra. But before leaving Mr. Wilson appointed two loyal Rájput landholders temporary managers of the Dátáganj tahsíl, and three others chief police officers of Budaun, Bilsi, and Ujháni respectively. These appointments were followed towards the middle of the month by others of the same nature. At the request of the Commissioner of Bareilly, where order was now re-established, Shaikh Sharfud-dín became temporary tahsíldár of Budaun. Mr. Carmichael was appointed to act as Magistrate

May. Gradual restoration of British rule.

[1] Wilson, p. 39. [2] His body was shortly afterwards removed and re-interred at Meerut. [3] Carmichael, p. 9.

and Collector, and whilst still at Bareilly nominated severa Rájput gentlemen to manage the parganahs of Sahaswán, Kot, and Bisauli. Our fiscal administration was now restored in seven out of the eleven parganahs. But the security which had been so rudely disturbed could not be restored in a day: and during the remainder of the month the safety of the district was endangered, not only by retreating bands of rebels, but by actual encounters between the rebels and the loyal. Rahm Ali found his way with some mutineers into the Sahaswán parganah, and crossing the Ganges near the town of Sahaswán fled on towards Gwálior. A large body of rebels gathered together with some guns at Islámnagar under the command of a Hindu attorney and a Muhammadan butcher. Their object was rather robbery than resistance, and they continued to plunder for some days the surrounding villages. A force of Rájputs under Dára Singh of Ujháni was repulsed in an attempt to disperse them. But these *condottieri* were at length routed at Islámnagar by the Nawáb of Rámpur's troops under Saádat Ali Khán. The attorney Rámnaráyan was slain, and two brass guns were captured by the victors. On the 27th May about 2,000 rebels, horse and foot, crossed over into the district by the Játi ferry. They gave themselves out as followers of Tántia Topi, and were probably fugitives from Jhánsi. They passed through parganah Usahat into Sháhjahánpur, and evading two columns sent against them from the capital of that district, made good their escape into Oudh.

June. Complete pacification of the district.

Such disturbances of the peace ended with May, and the pacification of the district may be regarded as completed by the beginning of the following month. On the 3rd of June Brigadier Coke's column from Sháhjahánpur arrived at Usahat, and after burning three rebel villages on the road reached Budaun on the 6th. Here several important rebels were arrested by order of Mr. Ricketts, the civil officer accompanying the column. On the 8th Mr. Carmichael arrived at Budaun with another column from Bareilly under Colonel Wilkinson. Both forces started on the following day for Moradabad, that of Colonel Wilkinson marching by the direct road through Bisauli, while that of Brigadier Coke adopted the more circuitous route by way of Sahaswán. Mr. Carmichael accompanied the latter. On the road to Sahaswán the force burnt two rebel villages, and at that place itself several arrests were made. From Sahaswán Mr. Carmichael proceeded with the column to Islámnagar; and here several rebels concerned in the late conflict with the Nawáb of Rámpur's troops were executed. Military aid was no longer required in the re-establishment of order, and Coke's force passed on into the Moradabad

district, while the Magistrate made a tour of the Gunnaur and Sahaswán parganahs. Before his return to Budaun in August the district had "become well settled, and the revenue was coming in rapidly,"[1] a sure sign of peace and prosperity.

Causes which assisted the rebellion.

Thus after more than a year of bloodshed and crime ended the rebellion in Budaun. It would be beyond the scope of this notice to enquire the cause of the general lawlessness which during its continuance prevailed throughout the district. But it may not be amiss to quote on this subject the opinion of Mr. Edwards, who had both local experience and abundant opportunities of observation. "To the large number of these sales" (sales of estates in execution of decree) "during the past twelve or fifteen years, and the operation of our revenue system, which has had the result of destroying the gentry of the country and breaking up of the village communities, I attribute solely the disorganization of this and the neighbouring districts. The ancient landed proprietary body of the Budaun district were still in existence, but in the position of tenants, not proprietors. None of the men who had succeeded them as landowners were possessed of sufficient influence or power to give me any aid in maintaining the public tranquillity. On the other hand, those who really could control the vast masses of the rural population were interested in bringing about a state of disturbance and general anarchy. The ancient proprietary body took the opportunity of murdering or expelling the auction-purchasers, and resumed possession of their hereditary estates. The rural classes would never have joined the sepoys, whom they hated, had not these causes of discontent already existed. They evinced no sympathy whatever about the cartridges, or flour said to be made of human bones, and could not then have been acted upon by any cry of their religion being in danger. It is questions involving their rights and interests in the soil and hereditary holdings, invariably termed by them as '*ján se aziz*,' dearer than life, which excite them to a dangerous degree."[2] Since 1858 there have been no disturbances of any moment in the district, and the most important event in its subsequent history was the settlement of land revenue, which has been fully reviewed on former pages.

Medical statistics.

The returns given below show that the chief endemic disease of the district is fever of an intermittent type. At the end of the rains, or rather the beginning of winter, damp and cold combine to make ague epidemic in the more low-lying parts of the southern

[1] Carmichael, p. 11. [2] Edwards' personal narrative.

parganahs. But the mortality from this cause is in most years not high. Stone in the bladder is common, and in the sadr dispensary alone some 70 or 80 cases are operated on yearly. "The stones removed," writes Dr. Butler Ruttledge, "are generally of phosphatic construction, and the cause of the prevalence of the disease would appear to be the water, which in this district is generally very hard, containing large quantities of the lime salts." In giving the mortuary returns for the past five years it should be remarked that those for 1876 are abnormally high:—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Other causes.	Total.	Percentage of deaths to 1,000 of population.
1872 ...	11,313	1,313	2,304	872	2,630	18,432	19·72
1873 ...	9,828	5,761	1,930	458	2,212	20,189	21·60
1874 ...	12,870	1,529	2,936	46	3,199	20,580	22·02
1875 ...	11,212	355	5,409	1,741	3,335	22,052	23·60
1876 ...	14,299	2,619	6,528	94	3,690	27,330	29·25

Vaccination.

It will be observed that the number of victims yearly claimed by small-pox is very large. Almost every adult shows some marks of this disease, and vaccination appears to have increased but slowly during the last few years. The following figures will, however, speak for themselves:—

In 1871-72 there were 21,176 vaccinations, of which 18,305 were successful.
„ 1872-73 „ „ 16,211 „ „ „ 13,747 „ „
„ 1873-74 „ „ 16,104 „ „ „ 13,446 „ „
„ 1874-75 „ „ 19,132 „ „ „ 15,907 „ „
„ 1875-76 „ „ 19,151 „ „ „ 16,941 „ „

These operations were in every case performed by Government vaccinators. With the bulk of the native inhabitants vaccination is in little favour. The more enlightened attach greater importance to inoculation than to a system which they imperfectly understand; and the more ignorant Hindús strangely enough prefer propitiations of the small-pox goddess Sítla to an operation which derives its origin from that sacred creature the cow.

Cattle diseases.

Two cattle diseases are of common occurrence. The first, rinderpest, known in different parts of the district as *bedan*, *sítla*, and *máta*,[1] is extremely fatal to horned cattle, but rarely

[1] The two latter terms are also applied to the human disease of small-pox.

attacks sheep. Its symptoms are fever, discharge of mucus from eyes and nostrils, sores within the mouth, dysenteric diarrhœa, and (occasionally) cutaneous eruptions. The second, or foot-and-mouth disease, attacks both sheep and horned cattle, but is seldom fatal. It is characterized by fever and a vesicular eruption on the mouth and feet, which in the case of females extends also to the udders. The vesicles a few days after their appearance burst, leaving sores, and when the foot is affected the hoof is sometimes shed.

Dispensaries.

There are one sadr (chief) dispensary and seven branch dispensaries in the district. The former is of course at Budaun, while the latter are situated at Bilsi, Bisauli, Dátáganj, Gunnaur, Islámnagar, Sahaswán, and Usahat. At these institutions European medicines are dispensed by native doctors under the supervision of the civil surgeon. Most of the native medicines already mentioned [1] as obtainable at Etáwah (Itáwa) are sold also by the druggists of Budaun, but the following supplementary list may be added :—

Vernacular name.	Scientific name.	Vernacular name.	Scientific name.
Bahera.	*Terminalia bellerica.*	Karwa tel (mustard oil).	*Oleum Sinapis.*
Bet majnu (willow).	*Salix Babylonica.*	Madár ka jar.	*Calotropis procera.*
Chúna páni (lime-water).	*Calcis aqua.*	Nárangi (orange).	*Citrus aurantium.*
Gájar (carrots).	*Daucus carota.*	Nausádar (sal ammoniac).	*Ammoniæ hydrochlorus.*
Kághazi nimbu (lime-fruit).	*Citrus acida.*	Nil (indigo).	*Indigofera tinctoria.*
Karwa nimbu.	*Citrus medica.*	Podina (mint).	*Mentha viridis.*
Kíládána.	*Pharbitis nil.*	Post ka tel (poppy oil).	*Oleum papaveris.*
Káksi.	*Sesymbrum Iris.*	Rendi ka tel (castor oil).	*Oleum ricini.*
Kaner.	*Nerium odorum.*	Sukhdarsan.	*Crinum Asiaticum.*
Karela.	*Momordica charantia.*	Tulsi.	*Ocymum basilicum.*
Khárka tel.	*Oleum Carthami.*		
Kandara (squilla).	*Scilla Indica.*		

Some common articles, such as table-salt, saltpetre, and charcoal, are also included in the local pharmacopœia. Dr. Ruttledge's opinion is unfavourable to the skill of native practitioners. "Their practice," he writes, "is entirely empirical, and is characterized by the repeated exhibition of powerful purgatives and the deprivation of food. They also administer largely the mineral poisons, probably with the most disastrous effects. Earth and bullock's urine is a popular tropical application, to which the most astounding effect is commonly attributed. To enhance the effect of material treatment the assiduous performance of religious ceremonies is strictly enjoined."

[1] Gazetteer, Vol. IV., pp. 403-4.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

BUDAUN (BADÁYUN) DISTRICT.

CONTENTS.

	Page.		Page.
Alápur	135	Kachhla	183
Asadpur	136	Kakora	*ib.*
Asadpur parganah	*ib.*	Kakráia	*ib.*
Asafpur	143	Karengi	185
Babrála	*ib.*	Kot Sálbáhan	*ib.*
Bára Chihra	*ib.*	Kot Salbahan pargana ...	*ib.*
Bihta Gosáin	*ib.*	Lakhaopur	191
Bilsi	144	Mundiya	*ib.*
Bináwar	145	Parauli	*ib.*
Bisauli	*ib.*	Rajpura	192
Bisauli tahsíl	147	Rajpura parganah	*ib.*
Bisauli parganah	*ib.*	Sádullághanj	198
Budaun	154	Sahaswán	199
Budaun tahsíl	165	Sahaswán tahsíl	201
Budaun parganah	*ib.*	Sahaswán parganah	202
Cháopur	171	Salímpur	209
Dabtúra	172	Salímpur parganah	*ib.*
Dátáganj	*ib.*	Satási parganah	215
Dátáganj tahsíl	*ib.*	Shaikhúpur	220
Dhanári	173	Sirásauli	*ib.*
Ganwán	*ib.*	Sukheta	221
Gunnaur	*ib.*	Ujhási	*ib.*
Gunnaur tahsíl	175	Ujháni parganah	223
Haibatpur	*ib.*	Usahat	229
Hazratpur	176	Usahat parganah	230
Islámnagar	*ib.*	Vazírganj	235
Islámnagar parganah	177	Zarífnagar	236

ALÁPUR, a market-town in the Dátáganj tahsíl and Usahat parganah of the Budaun district, stands on the road between Budaun and Jaláláhád,[1] about 12 miles from the former. The population according to the last census (1872) was 5,347, being composed of Hindús and Musalmáns in almost equal proportions. The name of the town is derived from that of the Emperor Sayyid

[1] In the Sháhjahánpur district.

Alá-ud-dín, who is said to have founded it after his abdication of the throne of Dehli and retirement to Budaun in A.D. 1450. But a local tradition asserts that a village was in existence here before that monarch gave his name to it, and that the inhabitants were Bhíhars, one of the aboriginal races of Rohilkhand. The estate within which the town lies has for ages been held by Sáraswat Bráhmans, who claim to have obtained it from Alá-ud-dín. But another tradition relates how that monarch bestowed it free of revenue on a local poet named Alá-be-nawa. Alá the poet, says the legend, entered the presence of Alá the king, and read before him a Persian *kasída* or ode beginning—

Chisán nazír-i tu gardíd dar sharf-i gauhar ?
Zi kán-i Fátima hasti, va az sadaf gauhar.
"What man is he whose nature vies with thine.
Thou pearl, thou gem from Fátima's own mine?" [1]

As the reward of this melodious flattery, Alápur passed into the hands of Alá-be-nawa literally for a song.

A market is held here twice a week. There is a fourth-class police station or outpost and a *halkábandi* or village school. But the place is not architecturally rich, and the solitary mosque and two Hindu temples which it possesses are in no way remarkable. Act XX. of 1856 (the Chaukídári Act) is in force at Alápur, and in 1876-77 the house-tax thereby imposed, added to a balance of Rs. 93-6-1 from the preceding year, gave a total income of Rs. 1,000. The expenditure, which was principally on local improvements (Rs. 447), police, and conservancy, amounted to Rs. 989. The number of houses was in the same year estimated at 1,042, and of these 495 were assessed with the tax, whose incidence was Rs. 2-0-4 per house assessed, and Rs. 0-3-0 per head of population.

ASADPUR, a village which lies within and gives its name to parganah Asadpur, in the Gunnaur tahsíl of the Budaun district. It is situated on the left bank of the Ganges, which is here crossed by a bridge of boats [2] communicating with Rámghát on the opposite or Aligarh shore. Asadpur is 40 miles from the civil station of Budaun; had in 1872 a population of 1,682 inhabitants, and contains a police outpost (*chauki*) or station, 4th class.

ASADPUR, a parganah in the Gunnaur tahsíl of the Budaun district, is rhomboidal in form, and is bounded on the north-west side by parganah Rájpura

[1] Literally—What kind of man hath become thine equal in excellence of nature ?
Thou art from the mine of Fátima, and a pearl from the oyster.
The play on the word *gauhar* evaporates in translation. Gauhar means a gem in general, and *par excellence* the pearl; but it also signifies essence, nature. As the daughter of the prophet Muhammad, Fátima was the putative ancestress of Sayyid Alá-ud-dín.

[2] The list of ferries, bridges, &c., contains no mention of this crossing, but it is marked on the map attached to the settlement report.

of the same tahsíl; on the north-east by parganah Islámnagar of the Bisauli tahsíl; on the south-east by parganah Sahaswán of the Sahaswán tahsíl; and on the south-west by the river Ganges, which separates it from the Aligarh district. The total area according to the settlement report of 1873 was 145 square miles and 186 acres, a measurement some acres less than that recorded at the census of 1872. The number of villages on the rent-roll is 192, and the average area of each is about three-fourths of a square mile. Within the district of Budaun this parganah is better known by the name of Gunnaur; Gunnaur being its chief town and the headquarters of the tahsíl.

Physical features.

The parganah lies between the Ganges and the high ridge of sandy or *bhúr* land which traverses the whole length of the district, and which is here nearly parallel to, and distant ten or twelve miles from, the river. The soils may be roughly divided into three distinct tracts. Starting from the bhúr ridge, and travelling in a south-westerly direction, we pass first through a belt of mixed *bhúr* and *khádir* (porous alluvial) land, until the Chúya Nadi[1] is reached. South of this stream (if such a title can be bestowed on a water-course that is all but dry in the winter and spring, and quite so in the summer) the soil assumes a more fertile aspect; and we come upon a second tract of rich alluvial loam and clay (dúmat and mattiyár) which occupies by far the greater portion of the parganah. Villages, which were rare in the region we have just quitted, are more frequently met with; and, except when we pass along the banks of a jhíl (lake) or through a patch of *dhák* forest, uncultivated land is seldom sighted. Further to the south-west we cross the Maháwa, a perennial stream, which in this parganah runs nearly parallel to its tributary the Chúya. We meet with no other stream until the Ganges is reached; but there is no lack of water, unbricked wells being abundant, and tanks and lakes not uncommon. As the Ganges is approached, the nature of the surface again alters, and we enter upon a third and less fertile tract of *bela* land. Here the preponderating soil is loam (*dúmat*), cultivation is less frequent, and we come across large savannahs of tall grass and reeds, inhabited by wild boar, hog-deer, and even antelope. This *bela* tract is subject to frequent inundations from the Ganges, and was on that account lightly assessed during the late settlement.

The bhúr-khádir.

Dúmat mattiyár.

Bela tracts.

[1] There are several streams of this name in the upper divisions of the North-West Provinces. One, for instance, in Bijnor, and another in Bulandshahr, to say nothing of a brook named the Choi or Chúi in this district itself. The word in fact means simply (1) a water-hole dug in the bed of a dried-up river; and hence (2) a rivulet. (See Forbes' Dictionary.)

There is little difference of level in this parganah, the highest elevation being 592·71 feet at Gunnaur, and the lowest 578·68 at a village name Pattaria. The general slope of the country is towards the south-east, and the Chúya and Maháwa streams just mentioned run in that direction. These and the Bardmár, which flows a short distance along the north-west frontier of the parganah before joining the Chúya, but which dries in summer, are the only streams worthy of notice.

Communications.

The Oudh and Rohilkhand Railway passes through the western corner of the parganah, which possesses at Babrála a station on this line. The only important road is that which, passing eastward through Babrála and Gunnaur, bisects the parganah, and ultimately joins the imperial Bareilly and Háthras road at Ujháni, in the parganah of that ilk.

Economical features.

As might be expected in the absence of any large town, the products of the parganah are purely agricultural. The principal crops are wheat, barley, and gram in the spring harvest, and cotton, bájra (*holcus spicatus*), and juár (*holcus sorghum*) in the autumn harvest. Asadpur parganah is noted for a brisk cattle trade, the headquarters of which are at Jagannathpur, about two miles from Gunnaur. At the market held there every Saturday a large number of cattle, imported principally from the Duáb, are sold. The traffic in cattle carried on by the Asadpurís is, however, not always so honest. The dhák forests in the centre of the parganah and the patches of high grass on the banks of the Ganges afford every facility for concealing stolen cattle. And the poorer inhabitants, according to Mr. Carmichael, "seem to spend most of their spare time in cattle-lifting, at which they are great adepts."

Settlements.

The following statement shows the present area of parganah Asadpur, as compared with its area at the time of the former or "Regulation IX." settlement (1835):—

Period.	Assessable area.	Cultivated area.	Total area.
	Acres.	Acres.	Acres.
Former settlement (1835) ...	74,938	46,497	90,667
Present settlement (1871) ...	78,126	53,909	92,986
Percentage of increase ...	3	33	3

Included in the present total area are 14,860 acres of unassessable land, whereof 389 acres are revenue-free and the remainder barren waste. It will be seen that although at the time of the present settlement the total assessable

area, cultivable and cultivated, was 78,126 acres, the area actually under cultivation was 53,909 acres only. This difference between the possible and actual cultivation is far larger than might have been expected, and is ascribed (1) to the extreme poverty of soil in some of the more northern portions of the parganah; (2) in the Bela tract, to the dread of inundations; and (3) in a few isolated cases to the fact of land having been thrown out of cultivation in view of the approaching settlement. The large increase (7,412 acres) which the above table shows to have taken place in the cultivated area of the parganah during the currency of the former settlement was probably due to the equitable and moderate assessment of the late Mr. Louis. Asadpur was one of the parganahs that had suffered most from the high pressure of previous settlements. The very land had deteriorated owing to the excessive cropping necessary to enable it to meet the severe demand assessed upon it. Estates had been alienated both by public and private sale, and their owners reduced to the position of mere cultivators. Mr. Louis lowered the demand, and the margin of cultivation steadily extended, until at the time of Mr. Court's statistical report (1852) the cultivated area had reached 55,090 acres. Since 1852 it has again decreased, and was, as the table just given shows, 53,909 acres only at the time of the present settlement. It is noticeable that during the whole currency of Mr. Louis' settlement not a single estate was sold for arrears of revenue.

Mr. Louis' settlement, 1835.

The settlement just mentioned came into force in 1835, and continued so until 1871, when the present settlement was confirmed by Government. The annexed statement compares the new and the old assessments:—

The current settlement, 1871.

	Incidence of revenue on		Total.
	Assessable area per acre.	Cultivated area per acre.	
	Rs.	Rs.	Rs.
Former demand	1 0 0	1 10 0	75,986 0 0
Present ditto	1 2 10¾	1 11 4¾	83,926 6 0
Increase ...	0 2 10¾	0 1 4¾	7,940 6 0

Cesses included, the new demand amounted to Rs. 92,319.

The new settlement was carried out by Mr. Carmichael on the following principles. He adopted, with some slight differences, Mr. Louis' classification of the parganah into three circles according to its well-marked natural divisions, already mentioned in this notice, and these three circles he styled (1) the bhúr khádir, (2) the dúmat mattiyár, and (3) the bela circle. He next proceeded to ascertain the average rent-rate per acre prevalent in each circle; a process facilitated by the fact that the rents in this parganah are, as a rule, paid in money and not in kind. These rent-rates when ascertained were compared with the average rent-rate judicially decreed in cases of enhancement from each circle, and the rent-rate ultimately assumed as a basis for further operations was a fair mean struck between the two. From the rent-rate thus finally adopted the revenue-rate was deduced in the usual manner, exactly half of the assumed rent-rate being taken as revenue.

The following table compares the average rent-rates prevalent, the rent-rate ultimately adopted, and the revenue-rates deduced therefrom:—

		Average rent-rate per acre.	Assumed rent-rate per acre.	Deduced revenue-rate per acre.
		Rs. a. p.	Rs. a. p.	Rs. a. p.
(1) Bhúr khádir circle.	Bhúr (*sandy soil*) ...	1 8 2	1 8 0	0 12 0
	Khádir (*porous alluvial soil*).	2 3 6½	3 0 0	1 8 0
(2) Dúmat mattiyár circle.	Dúmat (*loamy soil*)...	3 10 3½	4 0 0	2 0 0
	Mattiyár (*clayey soil.*)	3 2 10¾	4 8 0	2 4 0
	Bhúr ...	2 14 1¼	3 0 0	1 8 0
	Gauháni (land immediately surrounding a village).	5 1 11	5 0 0	2 8 0
(3) Bela circle,	Dúmat ...	3 7 3½	3 8 0	1 12 0
	Bhúr ...	1 6 6½	1 8 0	0 12 0
	Gauháni ...	4 7 2¼	4 8 0	2 4 0

Turning now from the revenue to the revenue payers, we find that the prevailing proprietary castes are Ahars and Shaikhs, the former holding 98 villages and the latter 60. The Ahars are, as a rule, very poor, owing to the great number of shareholders between whom the proceeds of their villages are divided. Most indigent clans have at one stage of their history been cattle stealers, and it is therefore not surprising to learn that the Ahars of Asadpur take kindly to this branch of industry. The Shaikhs

Proprietary body.

Ahars.

claim descent from a Persian saint and his two disciples, who settled at Gunnaur about 700 years ago; and some account of the tribe will be found in the article on that town.

Shaikhs.

Other castes.

The remaining 34 villages of the parganah, not held by Ahars or Shaikhs, are distributed amongst proprietors of other castes as follows :—

Rájputs or Thákurs	... 6	villages.
Bráhmans	... 6	„
Kayaths	... 4	„
Sayyids	... 4	„
Mixed classes	... 14	„
	34	

Transfers of land.

Changes in the class of proprietors have during the last half-century been rare, and little landed property would appear to have passed into the hands of the money-lenders. The annexed statement shows that alienations of estates were during the currency of the last settlement extremely few :—

Alienations.	*By private sale.*		*By foreclosure of mortgage.*		*By sale in execution of decree.*		*Total.*	
	Entire mahals or estates	Shares in mahals.	Entire mahals.	Shares in mahals.	Entire mahals.	Shares in mahals.	Entire mahals.	Shares in mahals.
	None.	77	2	2-3	3	97	5	397

Population.

According to the census of 1872 parganah Asadpur contained 159 inhabited villages (as distinguished from villages on the rentroll), of which 49 had less than 200 inhabitants; 64 had between 200 and 500; 39 had between 500 and 1,000; 6 had between 1,000 and 2,000; and one had between 3,000 and 5,000.

The total population in 1872 numbered 65,905 souls (30,569 females), giving 455 to the square mile. Classified according to religion, there were 57,790 Hindús, of whom 26,703 were females; 8,108 Musalmáns, amongst whom 3,862 were females; and 7 Christians. Distributing the Hindu population amongst the four great classes, the census shows 4,712 Brahmans, of whom 2,126 were females; 271 Rajputs, including 117 females; and 1,762 Baniyás (824 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 51,045 souls, of

whom 23,636 are females. The principal Brahman subdivisions found in this parganah are the Sanádh (3,449), Gaur (541), and Gautam. The chief Rájput clans are the Tomar and Bargújar. The Baniyás belong to the Bárasaini (979), Chausaini (252), Agarwál (195), and Dasa subdivisions. The most numerous amongst the other castes are the Muráo (3,033), Chamár (6,544), Kahár (2,114), Garariya (1,369), Khákrob (1,419), Kori (1,419), Khagi (1,367), and Ahír (26,656). Besides these the following castes, comprising less than one thousand members, are found in this parganah :—Mahajan, Kayath, Darzi, Pási, Hajjám, Darodgar, Zargar, Dhobi, Bharbhunja, Kadara, Kumhár, Khatik, Kurmi, Nat, Kalál, Gosáin, Bairági, Ját, Bhát, Jotishi, Gujar, Jogi, Lodhá, Nonera, Lohár, Mála, Shorágar, Mallah, and Ghosi. The Musalmáns are distributed amongst Shaikhs (7,463), Sayyids (215), Mughals (39), and Patháns (391), the remainder being entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 109 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 1,403 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 260 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods ; 14,955 in agricultural operations ; 2,644 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,634 persons returned as labourers, and 273 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,571 as landholders, 44,734 as cultivators, and 18,600 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 597 males as able to read and write out of a total male population numbering 35,336 souls.

History.

In the reign of Akbar (1556-1605) parganah Gunnaur was one of the mahâls of sarkár Sambhal, with an area of 51,035·05 bighas (about 31,896 acres) and a revenue of 267,919 dams (Circ. Rs. 6 698). It continued under the rule of the Dehli emperors until 1748, when it was seized by the Rohilla chief Ali Muhammad. On his death the parganah passed into the hands of his Pathán general, Dúndi Khan, and remained under Pathán government until 1774. In that year it was annexed with the rest of Rohilkhand by the Nawáb Vazir of Oudh, who had

failed to receive from the Patháns an indemnity they owed him on account of assistance rendered against the Marhattas. In 1801 it passed with the rest of the "ceded provinces" into British rule, and was under the name of Asadpur incorporated in the Moradabad district. While forming part of this district it underwent four settlements, and in 1824, during the currency of the fourth settlement (which was thrice extended for periods of six years), it was transferred to the newly-formed district of Sahaswán (now Budaun). Its revenue was at this time Rs. 80,585. The next settlement was that of Mr. Louis, already described.

ÁSAFPUR, a village in the Bisauli parganah of the Budaun district, is notable only as containing a station on the line of the Oudh and Rohilkhand Railway. An unmetalled road from Bisauli passes through the village, and acts as a feeder to this line. Ásafpur is 29 miles from Budaun, and contained in 1872 a population of 1,496 inhabitants.

BABBÁLA, a village in the Ásadpur parganah and Gunnaur tahsíl of the Budaun district, contains a station on the Oudh and Rohilkhand Railway. Besides the railway, a road from Ujháni to Anúpshahr (in the Bulandshahr district) passes through the village. It contained in 1872 a population of 1,694 inhabitants, and is 54 miles distant from Budaun.

BÁRA CHIHRA, a village in the Ujháni parganah and Budaun tahsíl of the Budaun district, is remarkable for its large fair, held on the first Sundays of Asárh (June-July) and Mágh (January-February). At this fair no less than 5,000 persons are said to assemble. Bára Chihra is 7 miles from Budaun, and had in 1872 a population of 517 persons.

BIHTA GOSÁIN, a town in the Kot parganah of the Budaun district, is distant 18 miles from the city of Budaun, and contained in 1872 a population of 2,765 inhabitants. Act XX. of 1856 (the Chaukídári Act) is in force here, and in 1876-77 the house-tax thereby imposed, added to a balance of Rs. 63-11-11 from the preceding year, gave a total income of Rs. 518. The expenditure, which was principally on public works (Rs. 150-0-2), police, and conservancy, amounted to Rs. 479-4-0. The number of houses was in the same year 647, and of these 296 were assessed with the tax, the incidence being Re. 1-12-0 per house assessed, and Rs. 0-3-0 per head of population. Bihta Gosáin was the first town of the district to suffer from disturbances on the outbreak of rebellion in May, 1857. A cartload of melons was plundered by the inhabitants, and the police

History.

who came to enquire into the outrage were resisted and forced to retire. The Magistrate of Budaun was not at that critical juncture in a position to punish the offence, which was therefore followed by others of the same nature. No other events of historical importance are connected with the town.

BILSI, a town in the Sahaswán tahsíl and Kot parganah of the Budaun district, is 16 miles distant from the city of Budaun, and contained in 1872 a population of 6,089 persons, principally Hindús. "The town," writes Mr. Whish in 1872, "is for trade purposes the principal one in the district;" and writing in the following year, Mr. Carmichael states that it is "next to Chandausi in Moradabad, considered to be the largest mart in this part of Rohilkhand." But, if we may judge from the municipal income, there has been some decline in the prosperity of Bilsi since these passages were written.

The town was founded during the rule of the Nawáb Vazír (1774-1801) by one Jasrám Baniya of Sirasaul, under the orders of Bilasi Singh, a landowner of the neighbourhood. It was originally called Bilasiganj, or Bilasi's market, a name which time has worn down into Bilsi. There are two principal *muhallas* or wards, Bilsi and Sáhibganj, the latter so called because some English gentlemen, or sahibs, have worked an indigo factory near it since 1850. Indeed much of the prosperity of Bilsi is ascribed to the fact of its being the headquarters of this large concern (Messrs. Maxwell and Debnam's) which has out-factories all over the district of Budaun. Under native rule Bilsi was not a place of any importance. Its commercial activity is probably due to the good roads, constructed during the last thirty or forty years, which connect it with Chandausi, Budaun, Háthras, and Fatehgarh. With these places there is a brisk trade, the principal exports being wheat, sugar, leather, canvas for gunny bags, and parched rice; the principal imports cotton, clarified butter and other groceries, salt, red dye (ál), utensils of iron, brass, and copper, chintz, and English and country cloths.

The town possesses a travellers' rest-house (sarái), an imperial post-office, and branch dispensary. Its police station is of the 1st class, but its school is of the *halkabandi*, or least advanced type; a market is held at Bilsi every Monday and Friday. The town is a municipality under Act XV. of 1873, and its municipal committee consists of nine members, of whom three are officials, and six private persons, elected by the tax-payers. The following

statement shows the municipal income and expenditure during the year 1876-77 :—

Income.		Expenditure.	
	Rs.		Rs.
Tax on circumstances and property	3,636	Collection of taxes	213
Rents	24	Head-office charges	124
Fines	20	Supervision of public works ...	10
Pounds	159	Police	1,038
Miscellaneous	8	Conservancy	510
		Lighting	32
Total ...	3,847	Pounds	78
		Public works	900
		Education	75
		Dispensary	180
		Vaccination	60
		Miscellaneous	25
Opening balance	155	Total ...	3,245
		Balance ...	757
Grand Total ...	4,002	Grand Total ...	4,002

The incidence of the taxation was Rs. 0-9-6 per head of population. Reference has been already made to the decline in municipal receipts, which in 1871-72 amounted to Rs. 6,573, exclusive of any balance from the preceding year. But it is only fair to add that at that time there existed an octroi tax which has since been abolished.

BINÁWAR, a village in the parganah, tahsíl, and district of Budaun, is situated on the Bareilly road, 9 miles from Budaun. It had in 1872 an agricultural population of 636 souls, of whom 484 were Hindús and 152 Musalmáns. Bináwar contains a police station of the 3rd class, a district post-office, and a sarái or rest-house. A fair is held here on Wednesdays and Sundays. During the festival of the Holi the Thákurs of Bináwar and its environs hold a gathering on a mound in the village. This mound is called Bain, after a rájá of whom nothing else is known, and who is possibly a mythical personage. There is an encamping-ground for troops on the Bareilly road at Bináwar.

BISAULI, the capital of the tahsíl and parganah of the same name in the Budaun district, is 24 miles from the city of Budaun, and contained in 1872 a population of 4,522 inhabitants. The name is locally derived from the large number of bambus which formerly grew around the town, and if this is the true derivation, the form Bisauli would perhaps be more correct. (Basaur, Baswári, a bambu plantation.[1])

[1] From *bans*, a bambu, and *wára* or *wári*, a suffix used in compounds to signify a plantation or settlement. *Conf.* bihnaur, a small field or nursery for seedlings (bihan); Ahraura, the settlement of herdsmen (Ahir); and one or two other words formed on the same principle.

Divisions of the town.

The town contains three muhallas or wards, *viz.*, (1) Gadapura, or beggars' town, so called after some religious mendicants who inhabited it; (2) Kághazitola, or paper-makers' quarter; and (3) Katra, or the market, which is said to have been founded for the sale of grain by a merchant named Kánmal.

History and antiquities.

Bisauli first assumed importance about the year 1750, when Dúndi Khán (see history of the district, p. 110) built there the fort that is still standing. Other memorials of that gallant Pathán's rule exist in a sarái or rest-house, a mosque, and an imámbára,[1] all good of their kind. "The old man's tomb," writes Mr. Carmichael, "lies a little way south of the town on a commanding spot overlooking the broad valley of the Sot, over which river he had constructed a substantial bridge, which was in existence in my day, but which was eventually carried away by floods. The fort of Bisauli, with an area of 67 acres within, the construction of the same ruler, lies about a quarter of a mile to the north-west of the town, and from its battlements on a clear day the snowy peaks of the Himálaya mountains can be seen distinctly with the naked eye." Government sold the fort in 1839, and it is now the property of Messrs. Maxwell and Debnam (see article on Bilsi), who have an indigo factory and small house within its walls. Within the fort also, and near its south gate, is a tomb beside which a dancing festival is held weekly. Dúndi Khán built at Bisauli a residence called the Shísha Mahal, or glazed palace, the remains of which were just visible some twenty-five years ago. But the chief's impoverished descendants have from time to time sold the bricks of the building, and even the foundations have now been grubbed up to furnish material for humbler abodes. Dúndi planted some fine mango groves to the north of the town. These were known under the name of the Chahárbágh, or four gardens, and their fruit was formerly somewhat celebrated. But a few years ago the trees were again, to quote Mr. Carmichael, "ruthlessly cut down by a Vandal in the shape of a railway contractor, who bought the trees for some Rs. 4,000 from the Baniya into whose hands they had fallen, and whose cupidity got the better of the pride which natives generally have in the preservation of trees."[2]

After the fall of the Pathán *régime* Bisauli declined in importance, but it is now said to be recovering some of its former prosperity, and the increase of the population by more than one-third between 1865 and 1872, if accurately

[1] A mosque or *masjid* is a building for ordinary (Muhammadan) worship: an imámbára is a building where the rites of mourning for the Imáms Hasan and Husain are performed during the Muharram festival. [2] Settlement report, para. 323.

recorded, certainly points to this conclusion. The town stands on the high-road between Budaun and Chandausi, and this fact should assist its commercial development. A market is held every Wednesday.

Public buildings, &c.

The public buildings of Bisauli are a tahsíli with the usual appanages, a munsif's court, a branch dispensary, an excise godown, a police station of the 1st class, and an imperial post-office. Of Dúndi Khán's sarái mention has already been made. Act XX. of 1856 is in force, and in 1876-77 the house-tax thereby imposed, added to a balance of Rs. 88-5-9 from the preceding year, gave a total income of Rs. 1,235-8-0. The total expenditure was Rs. 1,220-5-0, the principal items being local improvements or public works (Rs. 183-9-2), police, and conservancy. The number of houses was in the same year estimated at 772, and of these 551 were assessed with the tax, whose incidence was Rs. 2-0-9 per house assessed, and Rs. 0-4-0 per head of population.

BISAULI, a tahsíl of the Budaun district, comprises the parganahs of Satási, Bisauli, and Islámnagar. The total area according to the census of 1872 contains 343 square miles and 563 acres, of which 289 square miles and 623 acres are cultivated. The area assessed to the Government revenue is given at 338 square miles and 465 acres, of which 286 square miles and 338 acres are cultivated, 24 square miles and 481 acres are culturable, and 27 square miles and 286 acres are barren. The land revenue during the same year stood at Rs. 2,12,787 (or with cesses Rs. 2,33,027), falling at Rs. 0-15-6 on the total area, Rs. 0-15-8 on the entire cultivable area, and Re. 1-2-4 on the cultivated area. The population numbered 185,372 souls (86,446 females), giving 539 souls to the square mile, distributed amongst 390 villages. The same statistics show 673 persons blind, 148 lepers, 58 deaf and dumb, 24 idiots, and 12 insane persons in the tahsíl.

For a detailed account of this tahsíl see the articles on its three parganahs, Satási, Bisauli, and Islámnagar.

Boundaries, area, &c.

BISAULI, a parganah in the Bisauli tahsíl of the Budaun district, is bounded on the north by parganah Bilári of the Moradabad district; on the north-east by the independent territory of Rámpur and parganah Sirauli of the Bareilly district, being separated from both by the Aril river and its tributary the Gángan; on the east by parganah Aonla of Bareilly district, the Aril being still the boundary; on the south-east by parganah Satási of the Bisauli tahsíl; on the south-west by the river Sot, which separates it from parganah Kot of the Sahaswán tahsíl; and on the west and north-west by parganah Islámnagar of the Bisauli tahsíl.

According to the last settlement report (1873) the parganah contained a total area of 97 square miles and 238 acres; and of this area, which is smaller by 1 square mile and 38 acres than that shown in the census report of 1872, details will be given in describing the last settlement itself. The number of estates on the parganah rent-roll is 110, the average area being 0·89 square mile for each village.

Physical features.

The parganah is a characteristic specimen of the scenery of the Gangetic valley, being a level plain in a high state of cultivation, with little to break the horizon, except an occasional mango orchard. Mr. Clarke writes of slight undulations, but these must be slight indeed, for the difference between the highest and lowest levels is less than 13 feet. The greatest elevation is 596·48 feet above the sea at Síkri village, and the smallest 584·03 feet at a place called Dasauli. In the vicinity, indeed, of the two streams that water the parganah the ground is sometimes broken into ravines. The Sot and the Aril are both perennial, and follow in an easterly direction the general slope of the country, the former being navigable by small boats during the rains. There is no marked difference of soil, and the mould throughout the parganah is of the class known as *kather*. Kather, writes Mr. Clarke, a former Collector of Budaun, "has a brown-looking colour, and is of a thirsty, tenacious nature, with a subjacent sandy stratum affording abundant crops when supplied with a large quantity of water, but losing its energies if not supported by the agency of copious rain or irrigation; when dry, the surface soon hardens and cakes, and vegetation is burnt up, proving a want of power in the soil to appropriate atmospheric moisture, a circumstance that may perhaps account for the small quantity of sugarcane grown." Luckily, however, for the cultivator, water is plentiful and irrigation easy. Besides the two rivers already mentioned, there are several useful *jhíls* or lakes and a multitude of unbricked wells. These wells rarely last for more than one season, but it costs little to dig them open again. On the completion of the settlement now in force, no less than 32 per cent. of the cultivated area was ascertained to be irrigated. It must not be supposed that the kather soil is entirely homogeneous in character. It varies in quality from place to place, and is sometimes loamy *(dúmat)*, sometimes clayey *(mattiyár)*, and sometimes sandy *(bhúr)*.

Economical features.

Passing from the soil to its products, we find that the principal crops are during the vernal harvest wheat, and during the autumnal harvest millets and cotton. The most

important exports are corn and indigo. Owing to the general cultivation of the parganah, pasture land is scarce, and there is no cattle trade. The dearth of large towns sufficiently accounts for the absence of manufactures.

Communications.

The principal highway is the Budaun and Chandausi road, which traverses the whole length of the parganah from south-east to north-west. A second road, branching off from the first at the town of Bisauli, feeds the Oudh and Rohilkhand Railway at Asafpur. About 10 miles of that line run through the north of the parganah, and besides the station at Asafpur just mentioned, there is another at Dabtúra.

Settlements.

The following table compares the areas of the parganah under the past and present settlements :—

Period.	Assessable area.	Cultivated area.	Total area.
Former settlement (1837) ...	Acres.	Acres.	Acres.
Present ditto (1872) ...	52,428 55,713	46,984 52,522	61,504 62,318
Percentage of increase ...	6	12	2

The present total area includes 6,605 acres of unassessable land, whereof 863 acres are revenue-free and the remainder barren waste.

Mr. Clarke's settlement.

The former (or Regulation IX. of 1833) settlement, made in 1836-37 by Mr. Clarke, was more in the nature of a re-allotment of the old demand than of a new assessment, and the net increase of revenue thereby effected was Rs. 3,461 only. The almost uniform similarity of its soils prevented Mr. Clarke from dividing the parganah into separate circles. But he classified the villages as kather 1st class and kather 2nd class, according to their degree of fertility, assuming for the former a rent-rate of Rs. 2-6-5, and for the latter of Re. 1-12-10 per acre, and from these rent-rates he deduced his revenue rates, which were respectively Re. 1-3-8¾ and Rs. 0-15-10 for the 2nd class.

Mr. Clarke's settlement remained in force until 1868. In that year the present settlement by Mr. Carmichael came provisionally into effect, being

confirmed by Government three years later (1871). The annexed statement shows the comparative results of the old and new assessment :—

Settlement.	*Incidence of revenue on*		Total (excluding cesses.)
	Assessable area.	Cultivated area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Past	1 1 2½	1 3 3¾	56,992 10 7
Present	1 3 9¼	1 5 0¼	62,755 0 0
Increase ...	0 2 7¼	0 1 8½	5,762 5 5

Cesses included, the new demand amounted to Rs. 69,025.

Mr. Carmichael's settlement, 1868.

As a preliminary to the new assessment, the rent-rates prevalent in the parganah were ascertained by Maulvi Muhammad Karím, the Settlement Deputy Collector. The Maulvi adopted Mr. Clarke's plan of dividing the villages into two classes, although his classes in no way corresponded with Mr. Clarke's : they were, moreover, subdivided into irrigated and unirrigated, into *gauháni* (land immediately surrounding a village), *dúmat* (loamy), *mattiyár* (clayey), and *bhúr* (sandy) soils. The following table shows the average rent-rate per acre payable on the various soils, as ascertained by the Deputy Collector :—

Name of soil.	*1st class villages.*		*2nd class villages.*	
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Gauháni	2 11 5¼	2 3 11	2 8 5¾	2 7 0
Dúmat	3 1 4½	9 12 0¾	2 15 7½	2 10 4½
Mattiyár	2 14 4½	2 15 7¾	2 7 6½	3 14 11½
Bhúr	3 7 3½	2 13 1½	2 5 0	2 7 3½

Mr. Carmichael considered that there was not sufficient difference between Muhammad Karím's 1st and 2nd class villages to justify the distinction between them, and the two classes were accordingly consolidated into one. The rent-rates already ascertained were then compared with the rent-rates decreed

in cases of enhancement; and the rent-rates which Mr. Carmichael after this comparison assumed as a basis for further operations were :—

	Irrigated. Rs. a. p.	*Unirrigated.* Rs. a. p.	
For Gauháni ...	... 3 0 0	... 2 8 0	per acre.
„ Dúmat ...	.... 3 0 0	.. 2 8 0	
„ Mattiyár ...	... 3 0 0	... 3 0 0	
„ Bhúr ...	... 2 8 0	... 2 0 0	

The application of these rates gave a gross rental of Rs. 1,35,632, but on an actual assessment of the parganah village by village that figure was reduced to Rs. 1,25,510, and half the latter sum, or Rs. 62,755, gave a revenue which with the addition of cesses formed the total of Rs. 69,025 already mentioned.

The proportions in which the 110 estates on the rent-roll are distributed amongst the revenue-paying or proprietary castes is shown in the margin. The Thákurs, who possess between them more than half these estates, are mostly of the Gaur and Katheria clans. The Gaurs are generally found in the south of the parganah towards the banks of the Sot. They claim descent from Ráe Bhán Singh and Prataáp Bhán Singh, of Jaipur, who settled in Rohilkhand at a period vaguely described as "some time during the reign of the Mughal emperors."[1] Sir Henry Elliot says that the Gaurs are one of the Chattís Kula, or 36 original tribes of Rájputs, and mentions the fact that many of them are settled in parganah Bisauli; and Colonel Tod, quoted by the same authority, thinks they are of the same race as the ancient kings of Bengal who gave their name of Gaur to the capital Lakhnáoti. The Katherias, on the other hand, are met with principally in the north of the parganah. Mr. Carmichael describes the village of Síkri as their headquarters. Little is known as to their origin, but the tradition is that they emigrated from Kathiáwár into this part of the country at some time antecedent to the Musalmán invasion. The chief of the clan is known by the title of rájá, but this title would not appear to be recognized by Government.[2]

Thákurs	...	57 villages.
Bráhmans	...	8 „
Sayyids	...	6 „
Banyás	...	4 „
Patháns	...	4 „
Shaikhs	...	4 „
Ahírs	...	3 „
Kayaths	...	1 „
Mixed classes		23 „
Total	...	110 villages.

Alienations.

Alienations amongst the proprietary body during the currency of the last settlement were few, a fact that

[1] Settlement report of 1873.

[2] It is not included in the Government "List of Nobles" for the North-Western Provinces, and is probably a title of courtesy. In the same way custom confers on different families of Chandel and Gautam Rájputs the titles of Rájá, Rána, Ráo, or Ráwat.

bears witness to the moderation of Mr. Clarke's assessment. The transfers of property during that period may be thus tabulated :—

Alienations.	*By private sale.*		*By foreclosure of mortgage.*		*By order of court.*		*Total.*	
	Entire mahál or estates.	Portions of mahál.	Entire mahál.	Portions of mahál.	Entire mahál.	Portions of mahál.	Entire mahál.	Portions of mahál.
	3	36	1	50	...	51	4	137

According to Mr. H. R. Wilson, the chief cause of alienations in this parganah is the extravagance of proprietors.

Population.

According to the census of 1872 parganah Bisauli contained 105 inhabited villages, of which 19 had less than 200 inhabitants; 43 had between 200 and 500; 51 had between 500 and 1,000; 10 had between 1,000 and 2,000; one had between 2,000 and 3,000; and one town, Bisauli, had between 3,000 and 5,000.

The total population in 1872 numbered 57,054 souls (26,613 females), giving 582 to the square mile. Classified according to religion, there were 50,076 Hindús, of whom 23,410 were females; 6,939 Musalmáns, amongst whom 3,187 were females; and 39 Christians. Distributing the Hindu population amongst the four great classes, the census shows 5,483 Brahmans, of whom 2,577 were females; 3,325 Rájputs, including 1,420 females; and 1,567 Baniyás (768 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 39,701 souls, of whom 18,645 are females. The principal Brahman subdivisions found in this parganah are the Sanádh (4,542) and Gaur (1,602). The chief Rájput clans are the Katheriya (1,416), Gaur (514), Ráthor (239), Chauhán (381), Bargújar, Gautam, Janghára, and Bhadauriya. The Baniyás belong to the Bárasaini (888) and Agarwál (197) subdivisions. The most numerous amongst the other castes are the Muráo (5,648), Chamár (8,681), Ahar (6,463), Kahár (1,866), Garariya (2,019), Darodgar (1,163), Khákrob (1,234), Kori (1,523), and Ahír (2,584). Besides these the following castes, comprising less than one thousand members, are found in this parganah: Mahájan, Kayath, Darzí, Kisán, Rogangar, Hajjám, Zargar, Dhobi, Bharbhunja, Kadra, Kumhár, Khatik, Kurmi, Nat, Kalál, Gosáin, Bairági, Ját, Bhát, Jotishi, Gújar, Khagi, Jogi, Lodha, Máli, Mina, Chhípi, Abnási, Juláha, and Bista. The Musalmáns are either distributed amongst Shaikhs (5,109), Patháns (1,561), Sayyids (163), and Mughals (106), or entered as "without distinction."

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 84 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,681 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 516 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 12,231 in agricultural operations; 1,937 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,281 persons returned as labourers, and 318 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 998 as landholders, 36,622 as cultivators, and 19,434 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 803 males as able to read and write out of a total male population numbering 30,441 souls.

History

There is little to distinguish the history of this parganah from that of Rohilkhand in general. From A.D. 1206 to 1748, *i.e.*, from the reign of Kutb-ud-din, who subdued, to that of Muhammad Sháh, who lost them, this and the neighbouring parganahs were ruled by the emperors of Dehli. In the reign of Akbar (1556-1605) we find what is now parganah Bisauli forming a part of Mundíya Satási, one of the

under the Mughal,

mahál of Sarkár Dehli. The whole area of this mahál, including the modern parganahs of Satási and Bisauli, was 29,753 bíghas (18,595 acres), and its total revenue was 12,15,720 dáms (about Rs. 32,893). The confusion which followed the invasion of Ahmad Sháh

Pathán,

Abdáli enabled the Rohilla chief Ali Muhammad to seize the provinces now known as Rohilkhand, and thus, in 1748, Mundíya Satási passed from under the dominion of the Mughals. On his death-bed Ali Muhammad made that mahál over to one of his generals, Dúndi Khán, in trust for his (Ali Muhammad's) absent sons. These sons were, however, compensated with other territory or a money payment, and Dúndi Khán kept possession of Mundiya Satási. Fixing his headquarters at Bisauli, he adorned that town with several buildings of which the remains still exist. On the second Marhatta invasion in 1772 the Rohillas appealed for assist-

Nawáb Vazír's,

ance to the Nawáb Vazír of Oudh, Shujá-ud-daula, promising an indemnity for his aid. The aid was rendered, but the promise was broken, and to indemnify himself Shuja-ud-daula in 1774 annexed Mundíya Satási with the rest of Rohilkhand. From that date

until 1801, when Rohilkhand was ceded to the British, Mundíya Satási remained in the territory of the Nawáb Vazír.

and British rule,

After the cession in 1801 it was separated into two parganahs, Bisauli and Satási, both of which were incorporated in the Moradabad district. While forming a part of Moradabad parganah Bisauli was four times settled, and during the currency of the fourth settlement (which was three times extended for periods of five years) it was transferred, in 1824, to the newly-formed district of Sahaswán (now Budaun). The next settlement was that of Mr. Clarke, already described. The history of the parganah after 1824 is the same as that of the district (*q. v.*, pp. 89—132).

BUDAUN, or more correctly Badáyún, the capital of the district, tahsíl, and parganah of that name, is situated in north latitude 28° 2′ 30″ and east longitude 79° 9′ 45″, at a distance of 28 miles from Bareilly. In 1847 there were 21,369 inhabitants, and in 1853 there were 27,635. In 1865 the population numbered 31,044 persons. The site had an area in 1872 of 335 acres, with an average of 99 persons to the acre. According to the census of the same year there were 46,974 inhabitants, of whom 18,417 were Hindús (8,857 females), 28,547 were Musalmáns (14,718 females), and 10 were Christians. Distributing the population amongst the rural and urban classes, the returns show 1,246 landholders, 9,859 cultivators, and 35,869 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 5,494, of which 3,471 were occupied by Musalmáns. The number of houses during the same year was 11,224, of which 3,186 were built with skilled labour, and of these 1,901 were occupied by Musalmáns. Of the 8,056 mud cabins in the town 4,803 were owned by Musalmáns. Taking the male and adult population, who numbered 10,194 persons (not less than fifteen years of age), we find the following occupations pursued by more than forty males :—almstakers, 54; barbers, 180; bricklayers, 165; butchers, 128; carpenters, 95; confectioners, 83; cotton cleaners, 50; cultivators, 1,368; dyers, 65; goldsmiths, 95; grain-parchers, 82; greengrocers, 86; innkeepers, 81; labourers, 1,368; lac workers and sellers, 48; landowners 380; livery-stable keepers, 55; cloth merchants, 142; money-changers, 42; money-lenders, 87; oil-makers, 101; oil-sellers, 62; pandits, 163; pán sellers, 56; petty dealers, 257; potters, 88; servants, 2,471; shopkeepers, 295; shoemakers, 160; tailors, 94; tobacco sellers, 44; washermen, 84; water-carriers, 134; and weavers, 1,178. Mr. Whish observes that the population are, as a rule, litigious and ignorant, and that native gentlemen of the better class are rare.

Site and scenery. The old town.

The town stands about a mile east of the left bank of the Sot or Yár-i-Wafádár river, and may be divided into old and new Budaun. The old town, or as it is called by the inhabitants, the fortress (kíla), lies nearest the river. As the name shows, it was originally fortified, and indeed the remains of formidable ramparts still exist on its northern, western, and southern faces. Those on the southern face stand out most prominently, and are crowned with substantial houses. Those on the northern and western faces are skirted by a rampart-road, or boulevard (in the original sense of the word), which is much affected by the inhabitants as an evening promenade. The view from the west rampart is described by Mr. Carmichael as most extensive. "The eye wanders delightedly from the old picturesque Muhammadan burial-grounds at one's feet to the vast expanse of fertile country beyond, the whole landscape being relieved by the stream of the Sot, which flows like a silver thread in a serpentine course at a short distance from the old city walls."

Roads.

Two roads, issuing from the western side of the city, cross the Sot and stretch towards Bilsi and Ujháni respectively. The latter crosses on a bow and chord bridge supported by piers (after the American plan), which was built to replace the old Khánsámán bridge mentioned hereafter. The city is intersected at all points by good broad metalled roads, and the imperial highway from Bareilly to Háthras passes through its outskirts. The principal roads not already mentioned are the Bisauli road issuing on the north, the Sháhjahánpur road issuing on the east, and the Usahat road issuing on the south of the city.

The new town.

The old town is supposed to have formerly included 15 of the existing muhallas or wards; the remaining 38 are part of the new town which has sprung up beside the old. The following list shows the names of all 53, with their probable derivations:—

Name.	Derivation or translation.
	Old Town.
	Muhallas or wards of Budaun.
1. Farsholí Tola (quarter).	Uncertain; but the word is perhaps connected with Farshwála, a carpet seller.
2. Chaudharí Ganj or market.	Called after Chaudhari Abdul Ali.
3. Mirzáganj.	Ditto Mirza Karám Ali.
4. Cháh Khajúr.	The well of date-palms.
5. Maulavi Tola.	Called after some Maulavi or Muhammadan jurisconsult.
6. Kázi Tola.	Called after some Kázi or Muhammadan judge.
7. Shaikh Patti.	The division or quarter of Shaikhs.
8. Sayyid Bára.	The Sayyids' enclosure.
9. Muhalla Kamángarán.	Kamángarán, bow-makers or polishers.

Name.	Derivation or translation.
	OLD TOWN.
	Muhallas or wards of Budaun.
10. Mirdhá Tola.	Mirdha, a kind of overseer formerly employed in villages.
11. Baidon Tola.	The physicians' quarter.
12. Chaudharí Muhalla.	Called after Chaudhari Hetrám.
13. Kúcha Sayyiddán.	Sayyid Ali's street.
14 Sotha.	The Sotha gate
15. Cháh Mír.	Nobleman's well.
	NEW TOWN.
16. Sarái Jálandarí.	Called after some Afgháne of Jálandar.
17. Ulahtápur.	Uncertain; but the word is said to be derived from some *ulahta, i.e.*, querulous or abusive inhabitant.
18. Maulavíganj.	Maulaví Tafazzul Husain.
19. Míran Sarái.	Nobleman's (or Sayyid's) rest-house.
20. Sarái Fakír.	Called after the fakír or mendicant Bahádur Sháh.
21. Katra.	The market.
22. Cháh Málzádi.	The harlot's well.
23. Kharsáli.	Called after Sáhib Rái Kharsáli.
24. Kúcha Pande.	The Pánde Bráhman's street.
25. Sarái Alaf Khán.	Rest-house of Alaf Khán.
26. Salámatganj.	Called after one Salámat-ul-lah.
27. Faganganj.	Mr. Collector Fagan.
28. Bhangi Tola.	The sweepers' quarter.
29. Muhalla Rangrezán.	Rangrezán, *i.e.*, dyers.
30. Ditto Bazzázán.	Bazzázán, or cloth merchants.
31. Carmichaelganj.	Mr. Collector Carmichael.
32. Katra Sháh Alam.	Sháh Alam's market.
33. Sarái Náhar Khán.	Náhar Khán's rest-house.
34. Hasanganj.	Called after one Hasan Khán.
35. Kabúlpura.	Town of Kabúl Khán.
36. Chaube Muhalla.	Chaube Bráhmans.
37. Sarái Ghura.	Uncertain.
38. Barhámpur.	Called after one Barhám Khan.
39. Sháhbázpur.	Ditto Shaikh Shahbáz.
40. Mustafáganj.	Ditto Chaudhari Mustafa.
41. Muhalla Kánungo	The Kanúngos' quarter.
42. Tiketganj.	Called after Rája Tiket Rái.
43. Sarái Kárawán.	The Caravansarái.
44. Sarái Nau.	The new rest-house.
45. Chakla.	Uncertain.
46. Patiáli Sarái.	The rest-house of Patiáli, a parganah in the neighbouring district of Eta (Itá).
47. Alamgíriganj.	Uncertain; perhaps so called because built in the time of the Emperor Alamgír.
48. Jogipura.	The town of Hindu ascetics.
49. Páji Tola.	The *villains'* quarter.
50. Kalsen Muhalla.	Uncertain; but called probably after the deified Rája of the same name who is worshipped at Usahat.
51. Chaudhari Sarái.	The foreman's rest-house.
52. Lautanpur.	Uncertain.
53. Uparpára.	Ditto.

Carmichaelganj.

The principal street or block of buildings, Carmichaelganj, was built by Mr. Carmichael while Collector of the district. It is municipal property, and the municipal committee derives a large yearly income, usually about Rs. 6,000, from the rents of its shops. Dr. Planck, who visited Budaun in 1868, calls this thoroughfare "a remarkably

commodious *ganj* or market-place," and proceeds to describe it as follows:— "It consists of wide streets in the form of a cross, with wide open central circle, the roadways well made with *kunkur* (nodular limestone), saucer surface drains on each side, and good brickwork shops on either hand. Here the business of Budaun seems to have concentrated itself, as out of the whole number of shops only six remained unlet at the time of my visit." The other thoroughfares of the town are not such as to require any special mention; but there is no doubt that Budaun has improved in general appearance and cleanliness since about 1850, when Mr. Court describes its streets as narrow "and proportionably dirty."

Civil station.

The civil station of Budaun is small and contains few houses of the class occupied by Europeans; such houses are indeed not required in any number, for the European residents are limited to two or three judicial and executive officers, a civil surgeon, superintendent of police, district engineer, and (occasionally) an assistant sub-deputy opium agent. Owing to the proximity of the force at Bareilly no troops are quartered here, and there is no resident district and sessions judge, the duties of that office being divided between the judges of Bareilly and Sháhjahánpur. The civil station is surrounded by a good metalled road, planted with a fine avenue of trees.

Principal buildings. Ancient.

The principal ancient buildings of Budaun are the fort, the Jámi Masjid, the Rauza-i-Ikhlás Khán, Ziyárat-i-Sayyid Ahmad, Ziyárat-i-Míranji Shahíd, Makbara Chimni, and Makbara Makhdúma Jáhán.

The fort.

The fort can hardly be described as an existing building, being little more than the remains of an ancient wall. It has been already mentioned, but some further account of its construction and history may be found interesting. There are two traditions as to its origin: one, that it was founded by Rájá Buddh about 905 A.D.; the other, that its was founded by his descendant Rájá Ajayapál about 1175. Its walls, built of limestone and brick, were so broad and solid that it is said four chariots could stand abreast on them, and the inhabitants suppose that its foundations were laid some 60 or 70 feet below the ground, though why such deep foundations were necessary does not appear. It had originally three large gates: the northern, called Bhartaul; the eastern, called Marhi or Márhai; and the southern, called Sotha; but, with the exception of the Bhartaul gate, whose remains are still shown in muhalla Mirzáganj, none of these are now visible. Opposite the Marhi gate was buried a chief named Burhán Kátil, or entitled Berún Kotwál, who was slain while storming the fort with Sálár-i-Masaúd. The

place of his burial was called after this ancient worthy, but the name has been corrupted into Burankhattál.[1]

The Jámi Masjid.

The Jámi Masjid or cathedral mosque stands on the higher part of the old town, in the ward now known as Maulavi Tola. Its commanding position renders it a conspicuous object in the landscape, and it can be seen for many miles around Budaun, but most clearly from villages on the west, towards which the country slopes. It is a fine domed building of stone, which was certainly brought from a distance, and probably from Bijnor. The dome has some pretensions to beauty, and the gilded globe finial which surmounts it is about 90 feet from the ground. Attached to the mosque is an outer court containing a tank, and the total area of the precincts is 72,720 square feet. Until a few years ago these precincts included a ruined cloister, rendered more picturesque by the fine old trees that had grown up amidst its broken arches. But these ruins have been removed in the course of modern "improvements." The mosque was either converted out of, or built from the materials of, an ancient Hindu temple and hostel that had stood on the same site. The former alternative seems the more probable, as Musalmán conquerors rarely troubled themselves to destroy any heretic shrine that might be converted to the uses of Islám.[2] The foundation of the original temple is, like that of the fort, ascribed sometimes to Buddh, and sometimes to Ajayapál. It was dedicated to Somnáth, one of the numerous synonyms for the god Shiva, and contained an idol called Nilkanthi Mahádeo, that is, Shiva of the azure neck. The hostel or dharmsála attached to the temple contained a well that is still in existence, and known by the name of Cháh Bhandár, meaning, perhaps, the storehouse well.

But whatever doubt may enshroud the foundation of the former temple, it is certain that the present mosque was built by Rukn-ud-dín, who from A.D. 1228 till 1236, when he succeeded his father Altamish on the throne of Dehli, was governor of Budaun. From the fact of its having been erected during the reign of Shams-ud-dín Altamish, this mosque is sometimes called "Shamsi;" and on the outer gateway is an Arabic inscription which has been translated thus:—

"Enter in peace! The great Sultán, the master of the necks of nations, Shams-ud-dunya-va-dín;[3] the helper of Islám and the Muslims, the most just of

[1] The weight of authority is in favour of the tradition that the chief was named Burhán Kátil, and served under Sálár-i Masaúd. But a Berún Kotwál, or country police inspector, is said to have fallen while storming the city with the later besieging force under Kutb-ud-dín, and to have been buried in the same place. The person is evidently the same, though his name and epoch are differently given.

[2] A case in point is that of St. Sophia's at Constantinople; but instances nearer Budaun may be found in the mosque of Aurangzeb at Benares and the present Jámi Masjid at Etáwa.

[3] *i.e.*, Sun of the world and the faith.

rulers and kings, Abúl Muzaffar Altamish, the emperor, assistant to the commander of the faithful (may God perpetuate his kingdom!) In the blessed month of Ramazán, 628" (November, 1230 A.D.)

It is said that when the old temple was demolished or altered by the iconoclastic Muslim, Shiva of the azure neck and other gods his companions in misfortune were ignominiously hidden away in some neighbouring wells. The Hindús assert that the idols are still in existence, although the wells which contain them are buried under the ruins of the old fort. During the conflagration of A.D. 1571 the dome of the mosque fell in, and Kutb-ud-dín Khán, who was at that time governor of Budaun, ordered his son Kishwar Khán to repair the building. Inscriptions on either side of the entrance arch record that the repairs thus ordered were completed in A.D. 1604. A colony of bees is now settled in the restored dome. Attached to the door of the mosque is an iron chain formerly used for the trial by ordeal of suspected criminals. It was supposed that the chain would shrink away from the contaminating touch of the guilty, but would allow itself to be handled at pleasure by the innocent.

Rauza Ikhlás Khán.

The Rauza or mausoleum of Ikhlás Khán stands about a mile east of the city, at the junction of several roads, including that from Budaun to Sháhjahánpur. It crowns a slight eminence, and consists of a square brick and limestone tower surmounted by four turrets. Ikhlás Khán was the son of the Kishwar Khán just mentioned in connection with the Jámi Masjid. He was himself a contemporary of Sháhjahán (A.D. 1628-1658), and was employed by that monarch in one or more of the Persian campaigns (A.D. 1637-1653) that ensued when Ali Mardán, the Persian governor of Kandahár, revolted and surrendered his province to the Dehli emperor. He (Ikhlás) had already served with distinction in the Dakkhan against the insurgent Khán-i-Jahán Lodi (A.D. 1629-1630). Sháhjahán bestowed on him the title of Dohazárí (man of two thousand), a word formed either on the same principle as *millionaire*, and meaning that he drew a salary of Rs. 2,000 a month, or on that of *centurion*, and meaning that he was in command of 2,000 men. The former interpretation is the one locally adopted, but the latter seems the more probable when we consider that Ikhlás was a military chief.[1] The mausoleum is in good preservation. Between the mutiny and the completion of the present jail it was used as a prison; and it has from time to time been occupied as a residence by European officers stationed temporarily in the district.

[1] According to Forbes' Dictionary *Yakhazárí* (man of one thousand) may mean either the commander of 1,000 men or the recipient of Rs. 1,000 monthly.

Ziyárat-i-Sayyid Ahmad.

The ziyárat or tomb[1] of Sayyid Ahmad is situated about a mile north-east of Budaun, on the Bareilly road, near the village of Nawáda. Sayyid Ahmad was a person held in great sanctity by the Musalmáns, and the mausoleum owes certain miraculous powers to his presence therein. Those, for instance, who place sweetmeats in a recess in one of the walls are supposed to find relief from any sickness or other affliction under which they may be suffering. There is a fair here every Wednesday, and on high-days and festivals the grave of the saint is decked out with cloth. On the north side of the building is a pond called Ságar (or the sea) in which people occasionally bathe.

Ziyárat-i-Míránji Shahíd.

The ziyárat of Míránji the Shahíd or martyr stands in muhalla Sayyidbára, within and near the north gate of the fort or old town. Míránji Mulhim or Malhan was the tutor of Sálár-i-Masaúd, and fell fighting against the infidels during the latter's assault on Budaun about A.D. 1028.

Makbara Chimni.

The Makbara or cemetery of Chimni is located in the west of the city, about half a mile from the Jámi Masjid. Chimni was the sister of the Ikhlás Khán lately mentioned, and this fact fixes the date of the building at about A.D. 1660.

Makhdúma Jahán's tomb.

The tomb of Makhdúma Jahán, mother of the Emperor Alá-ud-dín (A.D.1444-1450), stands on the Shaikhúpur road, just outside muhalla Mírán Sarái. An inscription over the entrance records that the building was completed in A.D. 1472. Alá-ud-dín is himself supposed to lie buried in this building, and it is indeed certain that he died and was interred at Budaun. Writing in 1873, Mr. Carmichael remarks that this mausoleum is ill cared for, and suggests that Government should undertake its preservation.

Besides the buildings already mentioned there are many other smaller tombs of Muslim worthies in Budaun, and owing to this fact the town is sometimes called Piránshahr, or the city of saints. Indeed, as early as the thirteenth century the poet Amír Khusru wrote of Budaun as follows :—

Zibas kaz markad-i ahl-i bastrat mamba-i júd ast,
Bojáe surma dar dída kasham khák-i Badáyún-ra.
" Abundant virtue hath that soil where sleep the good and just,
So on my eyes, instead of salve, I smear Badáyún's dust."[2]

[1] A ziyárat, or more accurately ziyárat-gah, is a tomb or other spot to which pilgrimages (ziyáraten) are made.

[2] Or in prose—
Forasmuch as from the resting-place of Súfís flows a spring of bounty,
I apply to my eyes instead of collyrium the dust of Badáyún.

Yamín-ud-dín Muhammad Hasan, better known under his *nom de plume* of Amír Khusru, was born in A.D. 1253, and died in 1335. He was the constant friend and companion of prince Muhammad, son and heir-apparent of the Emperor Ghiyás-ud-dín Balban (1266-1286); and when that prince was slain in repelling Mughal invasion of the Panjáb, the poet also was taken prisoner. His principal works, written like the couplet just quoted in Persian, are as follow :—I., Kirán-u's Sadain (The Conjunction of Two Auspicious Planets) : II., Four Diwáns, or books of odes : III., *Ashika* (*L'Innamorata*): and IV., *Ijáz-i Khusruvi* (The Miracles of Khusru).

Principal modern buildings.

The principal modern buildings are of less interest, and in fact include little beyond the Government offices usually found at the headquarters of a district. Amongst them may be mentioned the town-hall, the courts, the jail, the dispensary, the saráis or hostels, the chief distillery, the church and mission chapel, and the various schools.

The town-hall, a two-storied building surrounded by a garden, occupies a central position at the junction of several roads, and just outside the principal market. In the lower story are the offices of the municipality, and in the upper is located a literary institute, founded in 1868 at the wish of Sir William Muir.[1] This institute consists of a library and reading-room, and for a small monthly subscription supplies its members (principally native gentlemen) with a few English and vernacular newspapers and books.

The courts consist of (1) a sessions-house, which with the offices and stables attached is used by the judges on their quarterly visits to Budaun ; and (2) a range of courts and offices for the magistrate-collector, his coadjutors, and other judicial officers. These last, which include the Government treasury, were rebuilt not many years ago, and are superior in capacity and comfort to the head-offices of many larger districts. Contiguous to the courts are the jail and police lines. The former can accommodate on occasion some 450 prisoners.

The dispensary is a commodious building with two wings, one of which was built at the cost of a Muhammadan gentleman, Shaikh Sharf-ud-din of Shaikhúpur. This institution is supported partly by Government endowment and partly by voluntary contributions. There are two large saráis, one in Carmichaelganj near the town-hall, and an older one close to Mustafáganj. In sarái Náhar Khán, at no great distance from the courts, is the sadr or chief distillery.

About the church there is little to say, except that it was opened for service in 1872. It might be supposed that two places of Christian worship were hardly needed at Budaun ; but there is also a chapel belonging to the American Methodist Mission. The Christian cemetery is in the Company Bágh or public gardens. The zila or district school (until lately known as a high school) is situated in the Kálsen ward. In the same building is housed one of the three branches of the tahsíli school, the other two being located in the Kamángarán and Chaube muhallas respectively. There is a municipal free school in Carmichaelganj, and there are several girls' schools in different parts of the city.

[1] The then Lieutenant-Governor of the North-Western Provinces.

Of private schools the most important is that attached to the American Methodist Mission.

It may have been observed that no mention has been made of either tahsíli or kotwáli (chief police station). They have no buildings of their own, and are both quartered in hired houses, the former at Pájítola, and the latter at Cháh Málzadí.

Trade and manufactures.

From a commercial point of view Budaun is not a place of any importance. "It may be said generally," writes Mr. Whish, "that only such things as the necessities of a fairly large city and civil station make indispensable are produced here." The only manufacture that can be mentioned as peculiar to the town is a kind of *papier-maché* ink-stand or writing-case. The list of the principal trades, with the number of persons engaged in each, has already been given.

Municipality.

The municipality of Budaun is composed of twelve members, of whom three are official, and the remainder elected by the tax-payers. The income is derived chiefly from an octroi tax, which in 1876-77 fell at Rs. 0-5-7 per head of population. The following statement shows the income and expenditure for four years:—

Income.	1873-74.	1874-75.	1875-76.	1876-77.	Expenditure.	1873-74.	1874-75.	1875-76.	1876-77.
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
Opening balance ...	11,384	9,151	7,119	6,033	Collections ..	2,209	2,299	2,407	2,617
Class I.—Food and drink	6,878	8,705	9,297	9,254	Head-office ...	287	179	126	126
„ II.—Animals for slaughter.	672	500	460	522	Supervision ...	...	...	...	...
„ III.—Fuel ...	1,197	1,321	1,263	1,251	Original works...	6,762	6,999	4,386	7,151
„ IV.—Building materials.	863	878	1,034	894	Repairs ...	5,355	1,229	2,404	3,259
„ V.—Drugs	1,302	1,225	1,029	1,148	Police ...	5,361	5,268	5,282	5,291
„ VI.—Tobacco ...	66	165	192	194	Education ...	1,039	1,438	1,463	1,353
„ VII.—Textile fabrics,	2,466	2,440	2,784	2,522	Charitable grants,	1,320	1,306	1,314	1,315
„ VIII.—Metals ...	778	673	544	566	Conservancy ...	3,334	4,429	4,575	4,440
Total Octroi ...	14,122	15,907	16,603	16,356					
					Road-watering,	43	15	48	91
Tax on professions and trades.	1,882	...	...	...	Lighting ...	915	884	853	892
Rents	6,174	5,448	4,875	4,751	Gardens ...	86	75	68	125
Gardens	21	61	20	30	Contributions ...	...	...	...	...
Fines	239	221	150	356	Miscellaneous ...	306	567	744	513
Pounds	289	278	327	277	Extraordinary ...	148	148	148	471
Extraordinary ...	1,581	...	53	7					
Miscellaneous ..	624	889	704	723					
Total ...	36,316	31,955	29,851	28,533	Total ...	27,165	24,836	23,818	27,444

and the following statement shows the imports and the consumption per head of population of all taxable articles for the last two years :—

Articles.	1875-76.			1876-77.		
	Net imports in quantity.	Net imports in value.	Consumption per head.	Net imports in quantity.	Net imports in value.	Consumption per head.
	Mds.	Rs.	M. s. c.	Mds.	Rs.	M. s. c.
Grain ...	2,33,907	...	7 19 3	2,32,951	...	7 18 11
Sugar, refined ...	1,893	...	0 2 7	2,905	...	0 3 11
Do., unrefined ...	20,073	...	0 25 10	19,775	...	0 25 9
Ghi ...	1,929	...	0 2 7	2,007	...	0 2 9
Animals for slaughter ...	...	25,652	R. 0 13 1	...	29,324	R. 0 15 0
Oil ...	346	...	M. 0 0 7	403	...	M. 0 0 8
Oilseeds ...	8,158	...	M. 0 10 7	9,194	...	M. 0 11 12
Fuel ...	2,773	...	M. 0 8 9	2,152	...	M. 0 2 12
Building materials,	24,413	29,738	M. 0 31 4 R. 0 15 2	17,991	29,032	M. 0 23 0 R. 0 14 10
Drugs, gums, and spices ...	2,623	27,085	M. 0 8 5 R. 0 13 10	2,272	31,634	M. 0 2 14 R. 1 0 3
Tobacco ...	4,541	...	M. 0 5 13	4,818	...	M. 0 6 2
Cloth ...	...	1,79,268	R. 5 11 10	...	1,64,694	R. 5 4 4
Metals ...	...	35,271	R. 1 2 1	...	35,777	R. 1 2 4

History.

As the history of the city has been fully told in that of the district, it will be unnecessary to give here more than a very brief outline of the former. The first historical as opposed to traditional event in the annals of Budaun was its siege and capture by Kutb-ud-dín in 1196, when the last Hindu king was slain ; but legend speaks of an earlier capture by Sayyid Sálár-i-Masaúd Gházi in 1028. The next name of note connected with the place is that of the Emperor Shams-ud-dín, who, when governor of Budaun, is said to have built the Idgáh to the west of the city. During his reign Táj-ud-dín Eldoz, king of Ghazni, was taken prisoner while invading the Panjáb (1215) and interred in the fort, where he died. His tomb is still shown as "the grave of the Bactrian king." Rukn-ud-dín, afterwards emperor, became governor in 1228, and built, as already mentioned, the Jámi Masjid. In 1255 the governor Imád-ud-dín revolted, but was defeated by the imperial troops and executed ; while in 1270 the Emperor Ghiyás-ud-dín

visited the town and flogged the governor, Malik Bakbak, to death as a punishment for some alleged cruelties. The next rebellion witnessed by Budaun was that of its governor Amír Umr in 1299; but this movement was easily suppressed, and its author forfeited his life. For one hundred and twenty years afterwards no events of marked importance occurred in the city; but it may be mentioned that Kabúl Khán, who was appointed governor about 1380, founded the Kabúlpura ward. In 1419 the governor Muhábat Khán successfully revolted. The Emperor Sayyid Khizr Khán besieged the rebellious fortress, but was forced to retire after a fruitless blockade of six months; and Muhábat Khán remained in independent possession of Budaun until circumstances induced him to submit to the succeeding monarch, Mubárak (1421). The next emperor, Alá-ud-dín, retired after his abdication (1450) to Budaun, where he built, as already told, a tomb for his mother. His son Sayyid Haidar is said to have founded the Mírán Saráí muhalla of the city. In 1488 the rebel Bárbak Lodi of Jaunpur, being hard-pressed by his brother, the Emperor Sikandar, took refuge in Budaun, but was forced to capitulate after a short siege. The city was besieged for the last time in 1555, when a private quarrel between its governor Kambar Diwána and his neighbour the governor of Sambhal caused the latter to invest and storm Budaun, putting his enemy to death. No further calamity befell the town until 1571, when it was almost destroyed by fire, and its great mosque injured, as above noticed. During the reign of Sháhjahán (1627-1658) the headquarters of the government were removed from Budaun to Bareilly, and the importance of the former was thereby considerably lessened. On the death of the Emperor Farrukhsiyar (1719) the Bangash Nawáb of Farukhabad seized possession of the city; but after little more than thirty years it was wrested from his son by the Rohillas under Háfiz Rahmat. Budaun was now entrusted to the government of Fateh Khán, Khánsámán. Until a few years ago a memorial of his rule existed in the Khánsámán bridge over the Sot, which he substituted for the original structure built by the governor Nazr Muhammad Khán in Sháhjahán's reign, and destroyed by lightning. In 1852 Mr. Court describes this bridge as "frightfully ugly," owing to modern repairs, which were as new cloth on an old garment; and it has since then been swept away by floods. On the death of Fateh Khán in 1773 his sons Azím and Irshidád quarrelled, and after a brief possession of the city the former was ejected by the latter. In the following year (1774) Budaun with the rest of Rohilkhand was annexed by the Nawáb Vazír of Oudh, whose deputies governed the city until its cesssion to the British in 1801. It recovered some portion of its ancient

importance when made in 1838 the headquarters of the district which bears its name.

The only remarkable event which has since then befallen Budaun was the rebellion of 1857. The immediate cause of the outbreak was the approach of a body of rebel troops from Bareilly on the 1st June in that year. The treasury guard mutinied, and on the arrival of their friends from Bareilly the Budaun insurgents broke open the jail and burnt the houses of the civil station. Meanwhile the European residents had fled towards Farukhabad. A rebel government wss now established, the first governor being Abdur Rahím Khán. He was superseded in November by Mubárak Sháh Khán, who remained in power until General Penny's victory at Kakrála (May, 1858) forced him to fly from Budaun. British Government was now re-established, and in June a new magistrate-collector arrived to administer the district.

BUDAUN, a tahsíl in the district of the same name, comprises the parganahs of Budaun and Ujháni. The total area according to the census of 1872 contains 439 square miles and 467 acres, of which 299 square miles and 374 acres are cultivated. The area assessed to the Government revenue is given at 415 square miles and 433 acres, of which 282 square miles and 265 acres are cultivated, 75 square miles and 283 acres are culturable, and 57 square miles and 525 acres are barren. The land revenue during the same year stood at Rs. 2,10,812, (or with cesses Rs. 2,32,408), falling at Rs. 0-12-0 on the total area, Rs. 0-12-8 on the entire cultivable area, and Re. 1-1-7 on the cultivated area. The population numbered 222,952 souls (103,745 females), giving 507 souls to the square mile, distributed amongst 552 villages. The same statistics show 766 persons blind, 83 lepers, 60 deaf and dumb, 6 idiots, and 25 insane persons in the tahsíl.

A detailed account of the tahsíl will be found in the articles on its two parganahs Budaun and Ujháni.

BUDAUN, a parganah in the tahsíl and district of the same name, is bounded on the north by parganahs Aonla and Saneha of the Bareilly district, on the east by parganah Salímpur, and on the south by parganah Usahat, both of the Dátáganj tahsíl; on the west by the river Sot, which separates it from parganah Ujháni of its own tahsíl and parganah Kot of the Sahaswán tahsíl; and on the north-west by parganah Satási of the Bisauli tahsíl. According to the census of 1872 and last settlement report, which in the case of this parganah agree, the total area is 211 square miles and 391 acres; and details of this area will be given in describing the last settlement itself.

The number of estates on the rent-roll at the completion of the last settlement (1871) was 226, the average area being 0·93 square mile.

Physical features.

The parganah may be roughly divided into three tracts running north and south. The first or eastern tract forms part of the valley of the river Aril, which flows for a short distance through the north-eastern corner of the parganah, but passes for the most part outside its frontier. The tract is, however, traversed by the Kadwára, a disjointed series of watercourses which may once have been the bed of the Aril. The soil of this region is a mixture of *dúmat*, or loam, and *khádir*, a porous alluvial earth. Irrigation is easy, the water being supplied from the Aril, the Kadwára and other watercourses, and lakes or *jhíls*. Even in dry seasons the cultivator can, by digging small excavations called *bíhárs*, obtain water at a distance of some 6 or 8 feet from the surface. But although the soil is, as a rule, irrigable, and hence fertile, forest patches of dhák (*Butea frondosa*) and date-palm are not uncommon. Indeed a portion of the tract is known as Bankati,[1] a term which shows that it was originally cleared from the forest.

The central and by far the broadest tract, which may be called the watershed of the Aril and Sot rivers, is a fine plateau raised considerably above the country on either side of it. The soil is a rich and productive loam. Barren spots are rare, although near Bináwar there are patches of a thick thorny jungle called *híns*. Water, though not so plentiful as in the eastern tract, is easily obtained from unbricked wells. Such wells are generally dug at Christmas, and fall in about six months afterwards when the rains begin; but in favoured localities there are excellent earthen wells of a more lasting kind.

The western or narrowest tract is the valley of the Sot, in which the town of Budaun itself lies. Here the soil resembles that of the eastern tract, and we find the dúmat or loam of the central tract mingled with the alluvial soil or khádir so frequently met with near the beds of rivers. But jungle is scarcer than in the eastern tract.

There is nothing in the parganah which could by the wildest exaggeration be called a hill. The highest level above the sea is 563·54 feet at the village of Banái, and the lowest 535·16 at the village of Faridpur. The general slope is from north-north-west to south-south-east, and in that direction flow the Sot and the Aril, the only two perennial streams of the parganah. During floods the Sot is occasionally navigable by boats of 40 or 50 maunds burthen.[2]

[1] Derived from *ban*, a forest, and *kati*, cut or cleared.

[2] *i. e.*, between one and two tons.

Economical features.

The commercial products of the parganah are almost entirely agricultural, and the only large town, Budaun, can, as we have already seen, boast of no important manufactures. The principal crops are in spring wheat and barley, and in autumn jowár (*holcus sorghum*), bájra (*holcus spicatus*), and cotton. The last mentioned staple is almost entirely grown in the central or upland tract of the parganah. In the lower tracts water is apt to lodge around its roots, and thereby damage or destroy the crop. The produce of the land finds an easy outlet in the fine metalled road from Bareilly to Háthras, along which it is conveyed to market at Budaun or Bináwar. There are several other roads in the parganah, but these are all either entirely unmetalled, or metalled only for a short distance around Budaun.

Revenue and settlement.

The land revenue of the parganah was, when the present settlement came in force, Rs. 1,15,434 including cesses; and the sum paid by cultivators to landowners as rent and cesses was next year estimated by the census at Rs. 2,74,200. The following table shows the areas of the parganah at the time of the past (1836) and present (1871) settlements:—

Former area in acres.			*Present area in acres.*			*Percentage of increase on*		
Cultivated.	Assessable.	Total.	Cultivated.	Assessable.	Total.	Cultivated area.	Assessable area.	Total area.
60,453	91,763	113,432	85,522	98,840	135,431	41	8	19

The great increase in the total area of the parganah is owing to the inclusion in the present measurements of 19 revenue-free villages, which under the Regulation then in force (IX. of 1833) were excluded from survey at the former settlement. The parganah has always been remarkable for its large number of revenue-free holdings. Of the present unassessable area (36,591 acres) as much as 20,778 acres are revenue-free, the remainder (15,813 acres) being barren.

Mr. Brown's settlement (1836.)

The 1836 settlement was effected by Mr. Sneade Brown. The former demand had been a moderate one, and he found the parganah in a fairly prosperous condition. That condition Mr. Brown's settlement did nothing to disturb. He himself made, in the opinion of Mr. Carmichael, "a very fair and just assessment, so much so

that during its currency large tracts of waste land were reclaimed and brought under the plough." The proceeds and incidence of his assessment are in the following table compared with those of the present settlement :—

	Incidence of revenue on		Total, excluding cesses.
	Assessable area.	Cultivated area.	
	Per acre.	Per acre.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Former demand ...	0 1 4 6¾	1 6 0¾	83,373 3 1
Present demand ...	1 2 9½	1 5 8½	1,04,940 0 0
Increase ...	0 4 3¾	...	21,566 12 11
or Decrease ...	...	0 0 4¼	...

Mr. Carmichael's settlement (1871).

The present settlement was the work of Mr. Carmichael. It came into effect provisionally in 1869, and was confirmed by Government two years later, in 1871. Mr. Brown had divided the parganah into four circles, but owing to the transfer of villages its constitution had much altered during the currency of that officer's settlement, and Mr. Carmichael found that under existing circumstances two circles only were required. These were (1) the dúmat or loamy, and (2) the dúmat khádir or loamy alluvial circles. In the former were 105 villages, all, with a few isolated exceptions, situated in the central tract of the parganah already described ; while the latter contained 59 villages, situated in the eastern and western tracts, the valleys of the Aril and Sot.

Taking as the basis of his calculations the rent-rates which investigation showed actually to exist, the settlement officer next proceeded to assume a rent-rate for the soils of each circle. The rates thus assumed were as follows :—

Circle.	Rate per acre for			
	Gauháni, or land around village site.	Dúmat, or loamy soil.	Mattiyár, or clayey soil.	Bhúr, or sandy soil.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1 Dúmat ... { Irrigated ...	4 0 0	3 0 0	3 0 0	2 0 0
1 Dúmat ... { Unirrigated ...	3 8 0	2 8 0	3 0 0	2 0 0
2 Dúmat-khádir { Irrigated ...	5 0 0	4 0 0	3 0 0	2 0 0
2 Dúmat-khádir { Unirrigated ...	4 0 0	2 8 0	3 0 0	2 0 0

These rates were not fixed altogether without difficulty. A good deal of the land, more especially in the dúmat circle, was sír or home-farm cultivated by the proprietors themselves, and as no rent was actually paid on such land, the settlement officer had little to guide him in calculating its proper rent-

rate. The application of the above figures give for both circles a total rental of Rs. 2,36,224, and according to the ordinary rule, half of this, or Rs. 1,18,112, would have been taken as revenue. But the demand actually assessed was slightly below this, or Rs. 1,16,063 only. That this sum was not excessive is proved by the fact that from 1869 to 1871, during the provisioual currency of the settlement, it was realized without any difficulty.

Proprietary castes.

Shaikhs ...	73
Thákurs ...	48
Bráhmans ...	22
Káyaths ...	14
Kurmis ...	10
Patháns ...	8
Sayyids ...	4
Mughals ...	2
Baniyás ...	1
Ahirs ...	1
Mixed classes ...	44
Total ...	226

The proprietors or revenue payers belong principally to the Shaikh, Thákur, and Bráhman classes. The proportion in which the 226 estates of the parganah are distributed amongst these and other castes is noted in the margin. Of the Shaikhs, a Musalmán tribe who hold nearly a third of the whole parganah, Mr. Carmichael observes:—"Many of these men are non-resident, much affecting the service of Government; but other members of their families manage their estates. Others are resident, seldom in the villages, mostly in the city of Budaun. They are, as a rule, a grasping set of men, and hard landlords to their tenants." Most of the Thákurs belong to the Gaur clan mentioned already in connection with parganah Bisauli. It may be mentioned that during the mutiny of 1857 a Budaun Gaur (the late Himmat Singh) harboured in his village for months the head clerk of the Budaun collectorate, and that for this service Government rewarded him with a grant of land. The remaining Thákurs of the parganah are either of the Chauhán, Bargújar, Solanki, Bais, or Gautam clan. The Bráhmans are principally of the Sáraswat tribe, whose acknowledged head bears the title of Chaudhari. This title was conferred on his ancestor by the Emperor Alá-ud-dín (A.D. 1444-1450) as a reward for military services.

Alienations.

The number of estates alienated by proprietors during the currency of the last settlement was somewhat high in Budaun as compared with other parganahs. Such transfers and the manner in which they were effected may be thus tabulated:—

	By private sale.	By foreclosure of mortgage.	By order of court.	Total.
Entire estates	15	3	4	22
Portions of estates ...	296	69	129	494

Population.

According to the census of 1872 parganah Budaun contained 280 inhabited villages, of which 115 had less than 200 inhabitants; 103 had between 200 and 500; 45 had between 500 and 1,000; 12 had between 1,000 and 2,000; and 4 had between 2,000 and 3,000; one town, Budaun, containing more than 33,000 inhabitants.

The total population in 1872 numbered 133,073 souls (62,650 females), giving 628 to the square mile. Classified according to religion, there were 95,997 Hindús, of whom 44,311 were females; 37,032 Musalmáns, amongst whom 18,322 were females; and 44 Christians. Distributing the Hindu population amongst the four great classes, the census shows 6,114 Brahmans, of whom 2,767 were females; 5,683 Rájputs, including 2,339 females; and 1,703 Baniyás (778 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 82,497 souls, of whom 38,427 are females. The principal Brahman subdivisions found in this parganah are the Sanádh (4,934), Gaur (398), Kanaujiya and Sáraswat. The chief Rájput clans are the Gaur (216), Ráthor (814), Solankhi (216), Chauhán (850), Bais (246), Katheriya (220), Tomar, Bargújar, Sakhaswár, Katheya, Gautam, Jangori, Punder, Gahlot, Dhákara, Báchhal, Sombansi, and Ponwár. The Baniyás belong to the Agarwál (136), Bárasaini, and Rastogi subdivisions. The most numerous amongst the other castes are the Muráo (9,685), Chamár (19,440), Mahájan (2,295), Kayasth (1,991), Kahár (4,928), Kisán (7,582), Rogangár (3,155), Pási (1,148), Garariya (4,642), Hajjám (1,423), Darodgar (2,419), Khákrob (1,836), Dhobi (1,592), Bharbhunja (1,058), Kurmi (4,636), and Ahír (7,596). Besides this the following castes, comprising less than one thousand members. are found in this parganah :—Darzi, Zargar, Kadara, Kumhár, Khatík, Nat, Kalál, Gosáin, Bairági, Ját, Bhát, Jotishi, Kon, Gújar, Khagi, Jogi, Lodha, Nonera, Lohár, Máli, Patwa, Kanjar, Bári, Khatri, Chak, Tamboli, and Dosádh. The Musalmáns are distributed amongst Shaikhs (30,306), Sayyids (752), Mughals (466), and Patháns (5,508), the remainder being entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 530 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 4,643 in domestic service, as personal servants water-carriers, barbers, sweepers, washermen, &c.; 1,760 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 24,046 in agricultural operations; 6,562 in industrial

occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 5,426 persons returned as labourers, and 586 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 5,989 as landholders, 68,015 as cultivators, and 59,069 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,123 males as able to read and write out of a total male population numbering 70,423 souls.

History.

The history of the parganah is for the most part the same as that of its capital Budaun, already given, and very few facts therefore remain to be noticed here. In the Ain-i-Akbari, Haveli[1] Badáyún is entered as a mahál of sarkár Badáyún in the súba or province of Dehli. It had then an area of 650,300·25 *bighás* (*circ.* 406,437 acres) and a revenue of 73,58,571 *dáms* (about Rs. 1,83,862). The mahál appears to have originally included most of what is now known as parganah Ujháni, but with this it parted during the government of the Rohillas (A. D. 1748-1774). On its cession to British rule (1801) it was incorporated in the Moradabad district, and while forming a part of that district underwent its first revenue settlement. Its second, third, and fourth settlements were effected after its transfer to the Bareilly district in 1805, and during the currency of the fourth (which was three times extended for periods of five years) it was transferred to the newly formed district of Sahaswán. At this time (1824) it comprised large portions of the modern parganah Usahat. In 1838, when the district of Sahaswán was renamed after Budaun, parganah Budaun was composed of three subdivisions, Haveli Budaun and talukas Azímabad and Alápur. But in 1844 taluka Azímabad was transferred to parganah Salímpur, and 23 villages were at the same time made over to parganahs Usahat and Ujháni, Budaun obtaining in return only nine villages from Bareilly district and Ujháni; and 31 out of the 40 villages composing taluka Alápur were afterwards transferred to parganah Usahat. Since then no changes worthy of record have been made in the conformation of the parganah.

CHAOPUR, a village in the Rajpura parganah and Gunnaur tahsil of the Budaun district, stands near the left bank of the Ganges, 56 miles from Budaun. The unmetalled roads from Rajpura, Gunnaur, and Anúpshahr meet in the village. Cháopur is remarkable only for its great fair held on the full moon of Kártik (October-November), and attended by about 20,000 people.

[1] Haveli signifies the district immediately surrounding a fort, and furnishing revenues for the support of its armament and garrison.

At other times of the year it is in no way important, and contained in 1872 a population of 2,018 persons only.

DABTÚRA, a village in the Bisauli parganah and tahsíl of the Budaun district, is 24 miles distant from Budaun, and had in 1872 a population of 988 inhabitants. It contains a station on the Bareilly and Chandausi branch of the Oudh and Rohilkhand Railway, which passes through the village.

DÁTÁGANJ, the capital of the parganah and tahsíl of Salímpur, in the Budaun district, is situated on the unmetalled road from Budaun to Sháhjahánpur, 17 miles from the former. Another unmetalled road from Usahat to Sadulláhganj passes through the town, which possesses a considerable bazaar, and had in 1872 a population of 2,281 inhabitants.

Dátáganj is sometimes called Arela, a name obviously derived from the Aril river, which flows past it, about two miles to the west. Since about 1833, when its headquarters were removed from Salímpur to this town, the tahsil of Salímpur has been better known by the name of Dátáganj. The tahsíli office is described by Mr. Carmichael as being "in the form of the fortified buildings of this nature constructed in those days to guard against any sudden attack of dacoits. It is a square building of solid brick and stone, with bastions at the four corners, and there is a large well in the centre of the courtyard within." Adjoining the tahsíli is the Government distillery, and the remaining public buildings are a 1st class police station, an imperial post-office, a branch dispensary, and a tahsíli school, of which the upper story is reserved for the occasional accommodation of district officers.

Act XX. of 1856 (the Chaukídári Act) is in force at Dátáganj, and in 1876-77 the tax thereby imposed, with a balance of Rs. 59-9-4 from the preceding year, gave a total income of Rs. 980-3-0. The expenditure, which exceeded the income by not quite Rs. 10, was principally on public works (Rs. 402-3-3), police, and conservancy. In the same year the town contained 518 houses, of which 158 were assessed with the tax, the incidence being Rs. 3-9-8 per house assessed, and Rs. 0-4-0 per head of population.

DÁTÁGANJ, or SALÍMPUR, a tahsil of the Budaun district, comprises the parganahs of Salímpur and Usahat. The total area according to the census of 1872 contains 437 square miles and 395 acres, of which 273 square miles and 393 acres are cultivated. The area assessed to the Government revenue is given at 435 square miles and 231 acres, of which 279 square miles and 627 acres are cultivated, 99 square miles and 138 acres are culturable, and 56 square miles and 106 acres are barren. The land revenue during the same year stood at Rs. 2,27,732 (or with cesses Rs. 2,50,627), falling at Rs. 0-13-0 on the total

area, Rs. 0-13-1 on the entire cultivable area, and Re. 1-4-10 on the cultivated area. The population numbered 194,030 souls (87,239 females), giving 443 souls to the square mile, distributed amongst 592 villages. The same statistics show 479 persons blind, 56 lepers, 34 deaf and dumb, one idiot, and 26 insane persons in the tahsíl. A detailed account of this tahsíl will be found in the articles on its two parganahs Salímpur and Usahat.

DHANÁRI, a village in the Rajpura parganah and Gunnaur tahsíl of the Budaun district, is 45 miles distant from Budaun, and had in 1872 a population of 1,637 inhabitants. Its only claim to be mentioned here is that it is traversed by the Oudh and Rohilkhand Railway, and contains a station on that line.

GANWÁN, a market town in the Rajpura parganah and Gunnaur tahsíl of the Budaun district, is 64 miles from Budaun, and had in 1872 a population of 1,951 inhabitants, principally Hindús. The unmetalled road from Anúpshahr to Moradabad is met in the village by a similar road from Islámnagar and Bhiráoti.[1] Before the completion of the Oudh and Rohilkhand Railway the former road was much used by travellers to Naini Tál, and Ganwán derived some importance from this fact; but since the opening of a new route by rail the town has declined. It contains a sarái or inn for natives, and had until lately a staging or dák bungalow; there is also a district post-office.

Act XX. of 1856 was in force at Ganwán until the close of 1875-76, when the local Government withdrew the town from its operation, and the collection of a house-tax ceased. Added to a small balance from 1874-75, the proceeds of that tax had during its last year amounted to Rs. 710-15-8, and of this sum Rs. 710-11-1 were spent chiefly on police, conservancy, and local improvements. The average incidence of the tax was Rs. 2-10-10 on each of the 264 houses assessed.

GUNNAUR, the headquarters of the tahsíl of that name, and of parganah Asadpur, in the Budaun district, is 64 miles from Budaun.

Population.

It had in 1865 a population of 5,298, and in 1872 of 4,574 persons. The inhabitants are principally Muhammadan Shaikhs belonging to four *fariks* or sects, *viz.*, (1) the Chughánís, who claim descent from Táj-ud-dín and Muiz-ud-dín, servants of one Makhdúm Sáhib hereafter mentioned; (2) the Pirzádás, who claim descent from Makhdúm Sáhib himself; (3) the Shaikhzádas; and (4) the Kázizádás or Usmánís, who can neither give any definite account of their lineage.

[1] A large village in parganah Rajpura.

General appearance.

In appearance the town resembles a large village, consisting chiefly of mud-built huts, but here and there may be seen a few brickbuilt houses in a more or less disreputable condition, and there are several good masonry wells walled with blocks of limestone. The site is about three miles from the banks of the Ganges, whence a large quantity of sand finds its way into the town. The roadways are described by Dr. Planck in 1868 as deep with dust, and much sunk beneath the level of the houses on either side. "An aspect of extreme poverty," continues the same writer, "characterizes the town nearly everywhere." There are three muhallas or wards, called respectively the Chaudhari (foreman's), Dulahpura (weavers' town), and Sarái (rest-house) muhallas. There are also 13 hamlets surrounding the town, all called after their founders or some notable inhabitant, but all having the prefix Gunnaur attached to them. To enumerate all these is unnecessary, but the names of two, Gunnaur Mahmud and Gunnaur Fázil, may be given as specimens. The tahsíli and police station (1st class) are both square masonry buildings of a solid appearance. The other public buildings are a sarái, branch dispensary, imperial post-office, cattle-pound, tahsíli school, and house for the accommodation of officers visiting the place on duty. The last mentioned building, erected by Mr. Carmichael in 1865, stands at the eastern entrance of the town.

Wards.

Public buildings.

Act XX. of 1856 is in force here, and in 1876-77 the house-tax thereby imposed, with a balance of Rs. 48-9-4 from the preceding year, gave a total income of Rs. 1,236-3-6. The expenditure, which was principally on public works (Rs. 344-13-11), police, and conservancy, amounted to Rs. 1,203-13-8. The number of houses was in the same year 968, and of these 530 were assessed with the tax, the incidence being Rs. 2-5-4 per house assessed and Rs. 0-4-4 per head of population. Being situated on the unmetalled road between Bulandshahr and Budaun, Gunnaur was formerly becoming an emporium of some importance; but the opening of the Oudh and Rohilkhand Railway diverted the traffic that had formerly passed through it.

Income and expenditure.

According to local tradition Gunnaur was anciently called Bahmanpuri, or Brahmans' town, a title derived from the circumstance that some Brahmans held it revenue-free from the Rájá of Majhola. The name continued unchanged until about seven hundred years ago, when a Persian pilgrim named Shaikh Tahir Majíd-ud-dín, but better known as Makhdúm Sáhib (lord and master), settled here with his

History.

two servants or disciples, Táj-ud-dín and Muiz-ud-dín. The story may be continued in the words of Mr. Carmichael :—"As the *fakír* and his followers were Muhammadans, and the residents of the place Bráhmans, a feud soon sprang up between them on matters of religion, and the Bráhmans appealing for assistance to the Rájá of Majhola, that sovereign set out for Gunnaur, accompanied by his followers, to chastise the intruders. When the king and his followers got as far as the stream of the Bardmár, distant about two miles from Gunnaur, they were all struck with blindness, which induced them to implore the *fakír's* aid, when he restored to them their sight; and the Rájá, in return for this miracle, bestowed on the fakír the village of Báhmanpuri, as also other adjoining mauzas. The Sháh Sáhib, as the fakír was called, then changed the name of the place to that of his native town Gunnaur in Persia." The story has some points in common with that of St. Paul's conversion. It may fairly be doubted whether any place in Persia is called Gunnaur, but the tomb of the Makhdúm Sáhib is still shown in Gunnaur of Budaun, and an adjacent village, Makhdúmpur, is named after him. During the government of the Nawáb Vazír (1774-1801) his *soi disant* descendants were deprived of some of the villages said to have been bestowed upon him by the Rájá of Majhola, but the others they still retain.

GUNNAUR, a tahsíl of the Budaun district, comprises the parganahs of Asadpur and Rajpura. The total area according to the census of 1872 contains 310 square miles and 229 acres, of which 176 square miles and 588 acres are cultivated. The area assessed to the Government revenue is given at 308 square miles and 157 acres, of which 176 square miles and 189 acres are cultivated, 89 square miles and 304 acres are culturable, and 42 square miles and 304 acres are barren. The land revenue during the same year stood at Rs. 1,64,377 (or with cesses Rs. 1,80,856), falling at Rs. 0-13-3 on the total area, Rs. 0-13-4 on the entire cultivable area, and Re. 1-7-3 on the cultivated area. The population numbered 128,788 souls (59,016 females), giving 415 souls to the square mile, distributed amongst 308 villages. The same statistics show 217 persons blind, 30 lepers, 36 deaf and dumb, one idiot, and three insane persons in the tahsíl.

For a detailed account of this tahsíl see the articles on its two parganahs Asadpur and Rajpura.

HAIBATPUR, a town in the Kot parganah and Sahaswán tahsíl of the Budaun district, is 11 miles distant from the town of Budaun, and had in 1872 a population of 2,043 persons. Act XX. of 1856 was in force at Haibatpur

until the close of 1875-76, when the local Government withdrew the town from its operation, and the collection of a house-tax ceased. Added to a small balance from 1874-75, the proceeds of that tax had during its last year amounted to Rs. 337-3-11, the total expenditure on police, conservancy, and other items being Rs. 324-5-11. The average incidence of the tax was Re. 1-14-10 on each of the 174 houses assessed. The meaning of Haibatpur is "the town Haibat, or Affright," but nothing is known of its history, and whether it was named after a man named Haibat, or after an actual panic that occurred there, is uncertain.

HAZRATPUR, an insignificant town in the Salímpur parganah and Salímpur or Dátáganj tahsíl of the Budaun district, contained in 1872 a population of 1,051 inhabitants, mostly Hindús and agriculturists. It stands about a mile from the right bank of the Aril river, 21 miles distant from Budaun. Hazratpur has a 3rd class police station and a district post-office. A market is held here twice a week.

ISLÁMNAGAR, a town in the Islámnagar parganah and Bisauli tahsíl of the Budaun district, had in 1872 a population of 5,630 inhabitants, and stands on the unmetalled road between Budaun and Sambhal, 34 miles from the former. It has 14 muhallas or wards, 11 of which are called after the classes that inhabit them. Islámnagar is sometimes called Núdhana or Neodhana, a corruption of the ancient name Hinúdhna. The latter is said to have been altered to Islámnagar in the reign of Shams-ud-dín Altamish (1211-1236 A.D.) by one Názim Rustam Khán Dakkhani, who had a son named Islám.[1]

The town contains a 2nd class police station, a district post-office, branch dispensary, sarái or inn for natives, cattle-pound, and parganah school. A market is held every Monday and Friday. Act XX. of 1856 (the Chaukídári Act) is in force here, and in 1876-77 the house-tax thereby imposed, with a balance of Rs. 74-0-7 from the previous year, gave a total income of Rs. 1,408. The expenditure, which was principally on local improvements or public works (Rs. 319-15-0), police, and conservancy, amounted to Rs. 1,366-13-6. The number of houses was in the same year 1,108, and of these 539 were assessed with the tax, the incidence whereof was Rs. 2-9-9 per house assessed and Rs. 0-4-0 per head of population.

The outskirts of the town are well planted with groves of mango trees. A plantation of this sort is justly valued by the Hindustáni as a means, at once useful and permanent, of perpetuating his name; and Mr. Carmichael was

[1] The local tradition is here given for what it may be worth; but it should be mentioned that a person of this name was *názim* or governor of Sambhal in a far later reign—that of Sháhjahán (1628-1658).

"credibly informed" [1] that around Islámnagar men of the lowest classes, such as sweepers and curriers, sometimes possess mango orchards of their own.

Islámnagar was in May, 1858, the scene of a skirmish between a body of rebels and the troops of the Nawáb of Rámpur under Hakím Saádat Ali. The former were defeated, leaving two brass guns and one of their leaders dead on the field.

ISLÁMNAGAR, a parganah in the Bisauli tahsíl of the Budaun district, is in shape a rude triangle, bounded on its north-western side by parganahs Sambhal and Bilári of the Moradabad district; on the eastern side by parganahs Bisauli of its own tahsíl and Kot of the Sahaswán tahsíl; and on the southern side by parganahs Sahaswán of the Sahaswán tahsíl and Asadpur and Rajpura of the Gunnaur tahsíl. According to the census of 1872 and the last settlement report, which in the case of this parganah agree, the total area is 157 square miles and 482 acres, and details of this area will be given in describing the last settlement itself. There are 175 villages on the parganah rent-roll with an average area of 90 square miles each. This parganah and that of Kot adjoining are considered the most fertile of their district.

Physical features.

In appearance Islámnagar is a flat plain, there being not more than a dozen feet of difference between the highest level (608·06 feet above the sea) at Islámnagar and the lowest (595·43 feet) at Ikhkhera village. It has nevertheless two well-marked natural divisions, while three-quarters of its area consist of a loamy or *dúmat* tract. The remaining quarter, included within its western angle, is occupied by that *bhúr* or sandy ridge which has been already mentioned (p. 6) as traversing the whole length of the Budaun district.

The *dúmat* or loamy tract.

Two perennial streams, the Aril and the Sot, cross the loamy tract in a south-easterly direction, the former through its northern corner, and the latter through its centre. Along the banks of the Sot there is some admixture of alluvial soil (khádir) with the prevailing *dúmat*, and north of this river the tract is less fertile than on its south. The Sot in fact divides the loam into belts of 1st and 2nd class productiveness, but the whole tract is in a high state of cultivation, and waste land is extremely rare.

The water of the Aril is sometimes used for irrigation, but owing to the sandiness of its banks the Sot is little adapted for that purpose; and in watering his fields the cultivator of this tract has recourse chiefly to unbricked wells and lakes (*jhíls*). In favoured parts, especially around the town of Islámnagar

[1] See his settlement report of 1873.

and in taluka Ugras, unbricked wells, lasting as long as twenty years, can be constructed; but elsewhere these excavations, as usual in *dúmat* soil, fall in after about a season's use. There are several lakes, and of these the largest is the Charsora jhíl.

The *bhúr* or sandy tract.

The sandy tract presents a strong contrast to the region just mentioned, being poorly cultivated and sparsely inhabited. *Bhúr* soil cannot indeed, unless highly manured and irrigated, bear a rotation of crops for more than three successive years; after that period it is exhausted, and must be allowed to lie fallow for the same time in order to recover its fertility. It is not surprising that, with this disadvantage, the *bhúr* tract is used almost as much for pasture as for cultivation.

Economical features.

The principal spring crops are in the *dúmat* tract wheat, and in the *bhúr* tract barley; the principal autumn crops are millet (*bájrá*) and cotton. Sugarcane and rice are but little grown. No manufactures worth mentioning are located in the parganah, and its products may be therefore briefly described as agricultural. The principal market for these products within the parganah itself is Islámnagar; but a good unmetalled road, passing through that town, connects the surrounding country with the important marts of Bilsi in the same district and Sambhal in the district of Moradabad. This is the principal road, and there are no metalled highways. The Oudh and Rohilkhand Railway runs for about 5½ miles without any station through the northern corner of the parganah.

Land revenue and settlement.

The land revenue fixed at the last settlement was Rs. 1,10,306, including cesses. The sum paid by cultivators to landowners as rent was at the same time returned as Rs. 2,12,494; but it must be remembered that this sum does not include rents paid to proprietors of revenue-free holdings, and the census estimate of the following year, *viz.*, Rs. 2,42,697, will therefore be found more complete, if not so correct.

The following table compares the areas of the parganah at the time of the past (1835) and present (1871) settlements:—

Former area in acres.			*Present area in acres.*			*Increase in*		
Assessable.	Cultivated.	Total (including unassessable.)	Assessable.	Cultivated.	Total (including unassessable.)	Assessable area.	Cultivated area.	Total area.
79,279	59,852	100,834	92,488	80,621	100,962	17 acres	34 acres	½ rood

From 1835 to 1852, when Mr. Court wrote his statistical report, cultivation appears to have extended but slowly. In the latter year the cultivated area amounted to 63,022 acres only, but in the following nineteen years it must have increased by 17,599 acres. Of the present cultivated area 26 per cent. is irrigated. The revenue-free area is smaller than in any other parganah of Budaun except Rajpura, amounting to 547 acres only; and the barren area is 7,927 acres. It should be mentioned that during the currency of the former settlement the conformation of the parganah underwent considerable changes owing to the transfer of villages to and from the district of Moradabad.

Mr. Brown's settlement, 1835.

The settlement of 1835 was effected by Mr. Sneade Brown. His assessment was progressive, culminating during its fifth year in a full revenue of Rs. 76,065. But this sum proved excessive, and Mr. Bird, then Senior Member of the Board of Revenue, North-Western Provinces, ordered a revision of the settlement. The revision was made by Mr. Timins, who reduced the demand by Rs. 8,589.[1] "The parganah," says Mr. Carmichael, "righted itself marvellously under Mr. Timins' settlement, and an immense quantity of waste land was brought under cultivation."

Mr. Carmichael's settlement, 1871.

The next settlement was made by Mr. Carmichael himself. It was completed in 1868, and after a provisional currency of two years was definitely approved by Government in 1871. The following statement contrasts the results of this and the preceding assessment:—

	Incidence of revenue on		Total revenue (excluding cesses).
	Assessable area.	Cultivated area.	
	Per acre. Rs. a. p.	Per acre. Rs. a. p.	Rs. a. p.
Former settlement.	1 1 6	1 5 5	78,822 4 0
Present ditto ...	1 5 10	1 3 0½	1,00,278 0 0
Increase ...	0 4 4	...	21,455 12 0
or Decrease ...	...	0 2 4½	...

For purposes of assessment Mr. Carmichael separated the parganah into three circles, corresponding with the natural divisions already noticed. His 2nd class kather (or dúmat) circle of 46 villages comprised the whole of the

[1] It, however, again increased, and before the expiry of the last settlement had reached Rs. 78,822-4-0.

parganah north of the Sot; his 1st class kather circle of 90 villages the central portion of the parganah, between that river and the *bhúr* ridge ; and his bhúr circle of 31 villages the remainder of the parganah. The strip of mixed soils or dúmat-khádir land along the banks of the Sot, which Messrs. Brown and Timins had formed into a fourth circle, he divided between his 1st and 2nd kather classes. The next step was to assume for each circle a rent-rate from which the rate of revenue might be deduced: and as a preliminary, the rents actually paid by cultivators in each circle were carefully ascertained. According to the usual plan, the rents thus ascertained would have been compared with the increased rents judicially decreed in cases of enhancement, and the assumed rent-rate would have been a mean struck between the two. But owing to their extreme scarcity in the case of one circle, the exceptional nature of their circumstances in that of another, and their total absence in that of the third, decreed enhancements were left out of consideration and the assumed rent-rates were fixed as follows, slightly above the rent-rates actually prevalent :—

Circle.	Actual rental.	Assumed rental.	Difference.
	Average per acre Rs. a. p.	Average per acre Rs. a. p.	Average per acre. Rs a p.
1st class kather ..	2 13 2	3 0 5¼	0 3 3¼
2nd class ditto	2 8 0	2 10 11	0 2 11
Bhúr	2 2 2	2 4 9	0 2 7

The application of the assumed rates gave a total rental for the whole parganah of Rs. 22,28,153. Half of this would have been Rs. 1,14,153-8-0, but the revenue eventually settled (Rs. 1,10,306) was, as we have already seen, somewhat below the latter figure. The settlement officer had at first proposed that Government should demand 55 per cent. of the assets or assumed rental.

Proprietary classes.

The principal revenue-paying or proprietary classes are Thákurs and Khattrís. The proportion in which the 175 villages of the parganah are distributed amongst these and other clans is marginally shown. Of the Thákurs the most numerous are the Gautams. They claim descent from a somewhat mythical Bráhman who is said to have married the daughter of a Gahrwár Rájá of Kanauj. But although, as Sir H. Elliot observes, "the tradition is good for nothing," there is no doubt that they are a branch of what was once a most powerful sept in the Duáb. The Kháttri villages all belong to a family living at Moradabad.

Thákurs ...	46
Kháttrís ...	25
Baniyás ...	13
Shaikhs ...	10
Pathán ...	4
Sayyids ...	3
Bráhmans ...	3
Ahirs, ...	3
Káyaths ...	2
Mixed classes	66
Total	175

Alienations.

The transfers of land which took place amongst proprietors during the currency of the last settlement may be thus tabulated :—

Alienations of	By private sale.	By foreclosure of mortgage.	By order of court.	Total.
Entire *mahâls* or estates ...	9	4	3	16
Portions of ditto ...	250	144	115	509

The number of these alienations, as compared with those in other parganahs, is not low ; but they were principally due, Mr. Carmichael tells us, to the improvidence of a single family. At the beginning of the present settlement 709 proprietors cultivated their own land, with an average of 11 acres of sír (home-farm) each.

Population.

According to the census of 1872 parganah Islámnagar contained 179 inhabited villages (as distinguished from villages on the rent-roll), of which 50 had less than 200 inhabitants; 74 had between 200 and 500 ; 42 had between 500 and 1,000 ; 11 had between 1,000 and 2,000 ; one had between 2,000 and 3,000 ; and one town, Islámnagar, contained more than 5,000 inhabitants.

The total population in 1872 numbered 79,713 souls (37,222 females), giving 505 to the square mile. Classified according to religion, there were 70,305 Hindús, of whom 32,810 were females; 9,405 Musalmáns, amongst whom 4,412 were females ; and 3 Christians. Distributing the Hindu population amongst the four great classes, the census shows 8,326 Bráhmans, of whom 3,824 were females ; 6,024 Rájputs, including 2,744 females ; and 2,498 Baniyás (1,174 females) ; whilst the great mass of the population is comprised in " the other castes" of the census returns, which show a total of 53,457 souls, of whom 25,068 are females. The principal Bráhman subdivisions found in this parganah are the Sanádh (5,991) and Gaur 2089). The chief Rájput clans are the Gaur (200), Chauhán (516), Bargújar (505), Kátheriya (617), Solankhi, Tomár, Bais, Gautam, Janghára, Jádon, and Gaharwár. The Baniyás belong to the Barasaini (1,774), Agarwál (129), Chausaini (289), and Saráogi subdivisions. The most numerous amongst the other castes are the Muráo (5,718), Chamár, (14,302), Kahár (2,402), Pási (1,081), Gararíya (2,012), Hajjám (1,200), Darodgar (1,252), Khákrob (1,881), Kalál (1,031), Ját (2,496), Kóri (2,125), Khagi (2,932), and Ahír (7,683). Besides these the following castes, comprising less than one thousand members, are found in this parganah: Kayath, Darzi, Kisán, Rogangar, Zargar, Dhobi, Bharbhunja, Kadra, Kumhár, Khatík, Nat, Gosain, Bhát, Jotishi, Gújar, Jogi, Lodha, Lohár, Máli, Káchhi, Mína, and Chhípi.

The Musalmáns are distributed amongst Shaikhs (7,200), Patháns (1,981), Mughals (134), and Sayyids (90), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 137 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,768 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 160 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 17,947 in agricultural operations; 2,419 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,933 persons returned as labourers, and 293 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,993 as landholders, 54,134 as cultivators, and 23,586 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 727 males as able to read and write out of a total male population numbering 42,491 souls.

History.

The parganah was in ancient times called after its capital Hinúdhna, or Núdhana. The name of the town is said to have been altered to Islámnagar as early as the reign of Shams-ud-dín Altamísh (A.D. 1211-1236), but the parganah continued to be known as Núdhana or Neodhana, and under the latter name we find it noted in the Aín-i-Akbari more than three centuries later. At this time Neodhána was a mahál of sarkár Sambhal in the súba or province of Dehli, its area being 2,093,085 bíghas (1,308,176 acres), and its land revenue 9,04,075 dáms (circ. Rs. 22,600). The Jesuit Tieffenthaler, who visited Upper India in the middle of the last century,[1] mentions it, still under the name of Neodhana, as forming part of sarkár Sambhal.

From the dominion of the Dehli emperors it passed into that of the Rohillas (1748), and during their brief rule of twenty-six years the name of the parganah was altered to Islámnagar. From 1774 to 1801 it was governed by the Nawáb Vazír of Oudh, but in the latter year it was ceded to the East India Company and included in the district of Moradabad. After undergoing four successive settlements it was in 1824 transferred to the newly formed district of Sahaswán, now Budaun. The next settlement was that of Mr. Brown, already mentioned, and the remaining history of the parganah corresponds with that of the district (*q. v.*, pp. 89-132).

[1] His Latin memoirs were translated into French by M. Bernouilli.

KACHHLA, a town in the Ujháni parganah and Budaun tahsíl of the Budaun district, is 18 miles distant from Budaun, and had in 1872 a population of 1,781 persons, principally Hindús. Here the imperial road from Bareilly to Háthras (*viâ* Budaun) meets the Ganges, and crosses that river in the dry weather on a bridge of boats. From the road and the river the town derives its importance; agricultural exports from Bareilly and Budaun are conveyed along the former to Kachhla, and there shipped on the latter for Cawnpore (Kánhpur) and Fatehgarh. Kachhla has a 4th class police station, a district post-office, an opium godown, a sarái or inn for natives, a market-day twice a week, and an encamping ground for troops travelling along the imperial road.

KAKORA, a village in the Ujháni parganah and Budaun tahsíl of the Budaun district, stands near the bank of the Ganges, 12 miles from Budaun. According to the census of 1872 the population was 2,077. The place is noted for its large fair, held on the full moon of Kártik and several succeeding days, *i.e.*, in the end of October or beginning of November. It is estimated that this fair is attended by no less than 100,000 people from Cawnpore, Dehli, Farukhabad, and various parts of Rohilkhand. Spiritual and worldly interests are combined: and after performing religious ablutions in the Ganges the pilgrims buy, sell, or barter in the fair. The principal articles that pass hands are (1) household furniture, (2) food of luxury, such as confectionery and fruit, (3) cooking utensils, (4) shoes, (5) cloth and other spun fabrics, (6) bullocks. To each of these commodities a separate street or bazár is assigned, and at a few of the stalls articles of European manufacture are exposed for sale. [1]

KAKRÁLA, a town in the Usahat parganah and Dátáganj or Salímpur tahsíl of the Budaun district, stands on the unmetalled portion of the road from Budaun to Usahat, 12 miles from the former. The population was returned in 1865 as 5,392, and in 1872 as 4,944, the inhabitants being principally Musalmáns of the Pathán tribe. Kakrála is divided into two *thoks* or portions, the eastern and the western, but contains no *muhallas* or wards. The town had the misfortune to be sacked and burnt during the mutiny, and at present consists chiefly of mud-built huts. The public buildings are a 3rd class police station, district post-office, and sarái or native hostelry. The last mentioned building, a small enclosure bounded by a high wall and entered by a large gate, is almost the only brickwork structure in the town. Besides these there are a Hindu temple, several mosques, and a

Buildings.

[1] See also Gazetteer, IV., 93.

Government school of the village or *halkábandi* type. An indigo factory was opened here not many years ago by a native landowner, Shaikh Sharf-ud-dín. In the middle of the town, shaded by tamarind trees, is an open square used as a market-place on Sundays and Wednesdays; but the trade and manufactures of Kakrála are insignificant. Act XX. of 1856 is in force, and in 1876-77 the house-tax thereby imposed, added to a balance of Rs. 83 from the preceding year, gave a total income of Rs. 1,111. The expenditure, which was chiefly on public works (Rs. 85), police, and conservancy, amounted to Rs. 1,073. The number of houses was in the same year 1,156, of which 278 were assessed with the tax, the incidence being Rs. 3-15-11 per house assessed and Rs. 0-3-7 per head of population.

History.

The town is probably one of comparatively modern origin, for tradition, which in India exaggerates more than elsewhere, assigns it an age of about four hundred years only. The name of Kakrála or Kankrála is said to be derived from the kunkur or nodular limestone which abounds on and around its site. During the government of the Nawáb Vazír (1774-1801) Kakrála was, according to Mr. Whish, included in the revenue-free holding of a nobleman named Yúsuf Ali Khán; and on the decline of his family "the town, which had derived a certain importance from its residence and patronage, declined, and has been in a state of decadence ever since." The family must have shown much promptitude in its decline, for in 1805 Kakrála had passed out of its hands, and was granted revenue-free by the English Government to Jangi Khán. This Jangi was a Rohilla chief who with his followers had deserted the army of Holkár for that of the East India Company. He did good service for the English in the second Marhatta war (1803), and the former, when that struggle ended in their favour, rewarded him with a pension, afterwards commuted at his own request for a large grant of land. The grant was resumed on his death in 1829, when his heirs were pensioned off. The most remarkable event connected with Kakrála is the engagement which took place there between the rebels and British forces in April, 1858. At night, on the 29th of that month, a body of Gházís[1] or Musalmán fanatics laid an ambush in a clump of trees beside the road, and fired into General Penny's advanced guard as it marched past. In the fight that ensued General Penny was killed, but the rebels were defeated, and fled, leaving a gun and about 80 dead on the field. This victory of the English put an end to the rebel government which for the past eleven months had ruled at Budaun.

[1] See history of the district, p. 29.

KARENGI, a village in the Bisauli parganah and tahsíl of the Budaun district, is about 23 miles from Budaun, and had in 1872 a population of 310 inhabitants. What justifies its mention here is the fact that it is traversed by the Oudh and Rohilkhand Railway, and contains a station on that line. The station is, however, called after the adjoining village of Mahmúdpur (in parganah Aonla of the Bareilly district), which is altogether a more important place than Karengi.

KOT SÁLBÁHAN, a village in the Kot parganah and Sahaswán tahsíl of the Budaun district, stands on the unmetalled road between Bisauli and Sahaswán, 20 miles from Budaun. It was formerly a place of some importance, and indeed still gives its name to the parganah in which it is situated, but in 1872 contained 588 inhabitants only. The name Kot Sálbáhan signifies the "fort of Sálivá-hana," but beyond a mound and a few scattered pieces of masonry no remains of this fort now exist. The following passage from Mr. Court's statistical report, although of no historical value, suffices to show that the village is credited with a high antiquity by local tradition :—"The present small and insignificant village of Kot Sálbáhan stands on the ruins of a once large and important fort built by Rájá Sálváhan, or Sálbáhan, a prince of the Narbada territories. The occasion of his building this fort is thus related: Vikramádit, Rájá of Dehli, went to war with Rájá Sálbáhan. In the fight he was mortally wounded by the latter. Rájá Sálbáhan, who was but a petty prince, was grieved at having, with his own hands, killed Vikramádit, a priest of the highest order, who had, moreover, married a daughter of Indra. Seeing his grief, Vikramádit told him the anger of the gods would be appeased by his building a fort and keeping up his sambat or era. In compliance with this, Sálbáhan built this fort. The era of Sálbáhan is still used by the Hindús. It commenced about the year of our Lord 78. This would make Kot Sálbáhan about 1,774 years old." Mr. Court evidently forgot that there is a difference of 135 years between the eras of Vikramáditya and Sáliváhana, *i.e.*, between the periods when these two monarchs flourished. Vikramáditya was Rájá of Ujjain in Málwa, and not of Dehli; and Sáliváhana, if we may judge from the wide currency of his era, was not a petty, but a powerful prince. The names of the two kings are probably coupled in this and other legends because they founded rival eras. The remains of the fort appear to Mr. Carmichael to be of the Muhammadan period.

KOT or KOT SÁLBÁHAN, the most central parganah of the Budaun district, forms part of the Sahaswán tahsíl, and is bounded on the north-east by the river Sot, which separates it from parganahs Bisauli and Satási of the Bisauli

tahsíl; on the east by the same river, which here divides it from parganah Budaun of the Budaun tahsíl; on the south-east by parganah Ujháni of the Budaun tahsíl; on the south-west by parganah Sahaswán of its own tahsíl; and on the north-west by parganah Islámnagar of the Islámnagar tahsíl. According to both the census of 1872 and the settlement report of 1873 the parganah had a total area of 180 square miles and 589 acres, and details of this area will be given in describing the last settlement itself. The number of villages on the parganah rent-roll is 145, the average area of each being 1·24 square mile.

Physical features.

The parganah presents no marked differences of soil or level. Its surface consists mostly of a ferti le *dúmat* or loamy mould sprinkled here and there with patches of earth in which clay or sand predominates (*mattiyár* or *bhúr*). The cultivated bears a high proportion to the total area, and indeed the waste land is no more than is required for purposes of pasture. Of the cultivated area, 28 per cent. is irrigated, chiefly from unbricked wells. The supply of water is so copious that two and even three pairs of bullocks can simultaneously be set working at the same well. There is, however, no perennial stream. The Bhainsaur (or Buffalo Wallow) is the only large brook, and this is dry in summer. After flowing in a southerly direction through the western angle of the parganah the stream turns and runs in a south-westerly course along the frontier, forming the boundary between this parganah and that of Sahaswán. The same south-western frontier is skirted further to the west by a lake or series of lakes called Iswar, which appear to have formerly been the bed of some river. The highest elevation above the sea is 591·21 feet at the village of Sarha, and the lowest 563·50 feet at the village of Dabhárí.

Economical features.

The principal crops are at the spring harvest wheat and barley, at the autumn harvest *bájra* (*holcus spicatus*), *joár* (*holcus sorglum*), and cotton. Indigo is largely grown around Bilsi, the chief town of the parganah, and the indigo manufacture of that place has already been noticed. There is no other manufacture of any importance, and the products of the parganah are, as elsewhere in the Budaun district, chiefly agricultural. These products are conveyed for sale to Bilsi and those villages of the parganah, some half-dozen in number, where markets are held. But they find also an outlet in the numerous unmetalled roads which issuing from Bilsi and intersecting the parganah in various directions, quit it for Bisauli, Budaun, Ujháni, Kachhla, Sahaswán, and Islámnagar.

Settlements.

The following table shows the comparative areas of the parganah at the time of the past (1836) and present (1871) settlements as given in the report on the latter: —

	Assessable area.	Cultivated area.	Total area.
	Acres.	Acres.	Acres.
Former settlement	93,681	77,644	114,840
Present do.	101,818	97,131	115,789
Percentage of increase ...	9	25	1

Of the present total area 88 per cent. is assessable, and of the assessable area 95 per cent is cultivated, the latter percentage being higher than in any other parganah of the district. The present area includes 923 acres of revenue-free and 13,048 acres of barren land.

Mr. Brown's settlement, 1836.

The great increase of cultivation during the currency of the last settlement was undoubtedly due in some measure to the moderation with which Mr. Brown assessed the parganah. Kot had suffered much from the unfortunate administration of Mr. Wyatt;[1] and when Mr. Brown opened settlement operations in 1836, he found an excessive demand in force, the revenue in arrears, and much culturable land thrown out of cultivation. The parganah righted itself under his assessment, but, as he had himself anticipated, some time elapsed before complete recovery was attained. His settlement was completed in 1836, and continued in force until 1869, when the present settlement by Mr. Carmichael was provisionally adopted. The following table compares the results of the two settlements :—

	Incidence of demand per acre.		Total revenue (excluding cesses).
	Assessable area.	Cultivated area.	
	Rs. a. p.	Rs. a. p.	Rs.
Settlements. Former	1 0 10¾	1 4 3	96,746
Present	1 3 0¾	1 3 11¾	1,10,327
Increase	0 2 2	...	13,581
or Decrease	...	0 0 3¼	...

Cesses included, the present demand amounted to Rs. 1,21,360.

[1] This Collector was suspended in May, 1833, and committed suicide soon afterwards. He is described by Mr. Carmichael as having been entirely in the hands of his native subordinates. When ordered to revise the settlement of parganah Kot under Regulation VII. of 1822, Mr. Wyatt selected ten estates and quadrupled their revenue; but there his work stopped. The result, as related by Mr. Court, was that the amla (native subordinates) yearly threatened the landholders with a settlement of the remaining estates; while the landholders paid the amla to avert this calamity, and in the meantime protected themselves against over-assessment by throwing land out of cultivation.

Mr. Carmichael's settlement, 1871.

In April, 1871, after the revenue assessed by Mr. Carmichael had been for nearly two years collected without difficulty, Government definitely confirmed his settlement. As there are no distinct tracts of soil in the parganah, its division into separate circles for purposes of assessment was unnecessary, and Mr. Carmichael therefore followed Mr. Brown's example in adopting but one circle. The average rent per acre actually paid for various classes of land in this solitary circle was then ascertained. The rents of 90 representative villages were carefully examined, and a rent-rate, which, as a rule, fell somewhat below that actually paid, was assumed as a standard on which to calculate the revenue. The following table shows the actual and assumed rates :—

Description of soil.	*Actual rates per acre.*		Assumed rates per acre.
	Irrigated.	Unirrigated.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Gauháni (land surrounding the village site.)	3 3 3¼	3 0 1½	3 0 0
Dúmat (loamy soil)	2 9 11¾	2 8 11¾	2 8 0
Mattiyár (clayey soil) ...	2 5 6¼	2 4 6¼	2 4 0
Bhúr (sandy soil	2 7 0	2 1 5¾	2 0 0

So little difference existed between the actual rates paid for irrigated and unirrigated land that but one assumed rate was fixed for both. Mr. Brown had gone even further in the uniformity of his rates, having assumed but one general rate of Rs. 2-2-0 for all classes of land in the parganah. In deducing the assumed rates no attention was paid to the rates decreed in cases of enhancement; the area enhanced on was, when compared with the total area, considered too trifling to furnish any criterion. These assumed rates correspond exactly with those of the adjoining parganah Satási, whose soil closely resembles that of parganah Kot. The application of the rent-rate thus assumed gave for the whole parganah a rental of Rs. 2,40,774; and deduced from this at 50 per cent., the revenue would have amounted to Rs. 1,20,387. It was, however, actually fixed at a somewhat lower figure, although the addition of Rs. 11,033 for cesses raised the total demand to Rs. 1,21,360. The reduction of the assessment to below 50 per cent. of the assets was, writes Mr. H. R. Wilson, "attributable only to the deviation necessary to be allowed between one uniform rate of assessment and that called for by local peculiarities in individual estates."

Proprietary classes

Passing from the land revenue to the proprietors who pay it, we find that the landholders are chiefly Rájputs, belonging to the Bais, Ráthor, Báchhal, Tomar, Chauhán, Bargújar, Gaur,

and Sombansi clans. In the margin is a table showing the proportion in which the 145 villages of the parganah are divided amongst these and other proprietary classes.

Rájputs	...	102
Shaikhs	...	8
Káyaths	...	5
Baniyás	...	4
Bráhmans	...	2
Sayyids	...	2
Mixed classes,		22
Total	...	145

The Bais Rájputs alone hold 63 villages. The tradition is that three hundred years ago their ancestors entered the parganah under one Dhalíp Singh, ejected the Gírad Rájputs, who were then predominant, and seized the domains of the latter. But as no Gírad Rájputs are now to be found in the parganah, or even in the Budaun district, this tradition is somewhat untrustworthy. On the completion of the current settlement 1,530 proprietors were recorded as cultivating their own land, with an average of 10 acres of *sír* or home-farm each. The tenants, who, like their landlords, are mostly Rájputs, numbered at the same time 19,379, the total rent actually paid by them being Rs. 2,21,084, and their average holding four acres each.

and tenantry.

There were few changes in the proprietary body during the currency of the last settlement; and, as we have just seen, Baniyás and Káyaths, *i.e.*, the money-lending and scribe classes, have not as yet succeeded to any extent in ousting the old landowners. The number of alienations between 1836 and 1871 may be thus tabulated:—

Alienations.

	By private sale.	By foreclosure of mortgage.	By order of court.	Total.
Entire mahál or estates ...	7	...	...	7
Portions of ditto ...	136	37	230	403

According to the census of 1872 parganah Kot contained 196 inhabited villages (as distinguished from villages of the rent-roll), of which 60 had less than 200 inhabitants; 68 had between 400 and 500; 45 had between 500 and 1,000; 19 had between 1,000 and 2,000; and 3 had between 2,000 and 3,000. One town, Bilsi, had more than 5,000 inhabitants.

Population.

The total population in 1872 numbered 100,027 souls (46,763 females), giving 552 to the square mile. Classified according to religion, there were 90,507 Hindús, of whom 42,283 were females; 9,491 Musalmáns, amongst whom 4,467 were females; and 29 Christians. Distributing the Hindu population amongst the four great classes, the census shows 8,409 Bráhmans, of whom 3,875 were females; 10,540 Rájputs, including 4,586 females; and 3,940 Bániyás

(1,864 females) ; whilst the great mass of the population is entered under "the other castes" of the census returns, which show a total of 67,618 souls, (31,958 females). The principal Bráhman subdivisions found in this parganah are the Sanádh (7,585) and Gaur (696). The chief Rájput clans are Ráthor (2,077), Bais (1,441), Chauhán (1,332), Gaur (945), Tomar (813,) Bargújar (207), Katehirya (298), Solankhi (163), Gautam, Gahlot, Báchhal, Sombansi, Ponwár, Jádon, Gaharwár, and Gaur Kusmáni. The Baniyás belong to the Bárasaini (1,489), Chausaini (333), Agarwál (196), and Sarogi subdivisions. The most numerous amongst the other castes are the Muráo (11,892), Chamár (19,761), Ahar (3,820), Káyath (1,105), Kahár (3,124), Pási (2,376), Garariya (2,867), Hajjám (1,722), Darodgar (2,010), Khákrob (2,443), Dhobi (1,005), Kumbár (1,010), Ját (1,347), Kori (2,754), and Ahír (2,960). Besides these the following castes, comprising less than one thousand members, are found in this parganah :—Mahájan, Darzi, Kisán, Rogangar, Zargar, Bharbhúnja, Kadra, Khatík, Kurmi, Nat, Kalál, Gosáin, Bairágí, Bhát, Jotíshi, Gújar, Khági, Jogi, Lodha, Nonera, Lohár, Máli, Patwa, Káchhi, Chhípi, and Rukomár. The Musalmáns are distributed amongst Shaikhs (7,326), Patháns (1,855), Sayyids (217), and Mughals (30), or are entered without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 229 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 1,990 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 305 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 21,024 in agricultural operations ; 4,412 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,370 persons returned as labourers, and 586 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,916 as landholders, 60,678 as cultivators, and 36,333 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 958 males as able to read and write out of a total male population numbering 53,264 souls.

History.

In the Ain-i-Akbari (1596) Kot Sálbáhan is entered as a *mahál* or division of the government (*sarkár*) of Budaun, in the province of Dehli. Its area at that time was 56,584

bíghás (35,365 acres), and its land revenue 12,90,165 dáms (circ. Rs. 32,250). Its subsequent history is much the same as that of other parganahs in the Budaun district. Continuing under the rule of the Dehli emperors until 1748, it was in that year seized with the rest of Budaun by the Rohillas; and on the death of their chief Ali Muhammad was bestowed on Sardár Khán Bakhshi as a reward for military services rendered against the emperor's generals. In 1774 the Nawáb Vazír of Oudh took forcible possession of this and other parganahs, in order to indemnify himself for the loss of a subsidy which the Rohillas had promised, but afterwards refused to pay him. His rule lasted until 1801, when Kot and the remainder of Rohilkhand were ceded to the East India Company. It was now included in the district of Moradabad, but after one settlement of its revenue it was in 1805 transferred to that of Bareilly, and while forming a part of that district underwent its 2nd, 3rd, and 4th settlements. In 1824, during the currency of the 4th settlement, which was thrice prolonged for periods of five years, the parganah was again transferred to the newly formed district of Sahaswán, now Budaun. The next settlement was that of Mr. Brown, already described, and the remaining history of the parganah corresponds with that of the district (*q. v.*, pp. 89-132).

LAKHANPUR, a village in the Budaun parganah of the Budaun district, is three miles from Budaun, and had in 1872 a population of 1,099 inhabitants. It is a place of importance only on the 1st Sunday in Jeth (May and June) and the few days immediately preceding and following. It is then the scene of a great fair, held in honour of Sayyid Sálár-i-Masaúd Gházi, [1] at which about 7,000 people are estimated to congregate.

MUNDIYA, a town in the Bisauli tahsíl and parganah of the Budaun district, is situated on the unmetalled road between Budaun and Chandausi, 27 miles distant from the former. The population by the census of 1872 is 2,497. Act XX. of 1856 is in force here, and in 1876-77 the house-tax thereby imposed gave a total income of Rs. 624. The expenditure, which was chiefly on public works (Rs. 240), police, and conservancy, amounted to Rs. 606. The number of houses was in the same year 611, and of these 280 were assessed with the tax, the incidence whereof was Rs. 2-3-8 per house assessed and Rs. 0-4-0 per head of population. A market is held here on Mondays and Fridays, but the trade is inconsiderable.

PARAULI, a large village in the Kot parganah and Sahaswán tahsíl of the Budaun district, stands on the unmetalled road between Bilsi and Bisauli, 20

[1] See history of the district, *supra*, p. 90.

miles from Budaun. It contained in 1872 a population of 2,083 inhabitants, and has a market on Saturdays. Act XX. of 1856 was in force at Parauli until the close of 1875-76, when the local Government withdrew the town from its operation, and the collection of a house-tax ceased. Added to a small balance from 1874-75, the proceeds of that tax had during its last year amounted to Rs. 317 ; while the expenditure, which was chiefly on police and conservancy, reached a total of Rs. 295. The average incidence of the tax was Re. 1-0-1 on each of the 309 houses assessed.

RAJPURA, a village which gives its name to the Rajpura parganah of the Gunnaur tahsíl and Budaun district, is situated in that parganah, 54 miles from Budaun. The population in 1872 was 1,922. The unmetalled road from Anúpshahr to Chandausi passes through the village, and a market is held on Mondays, but the trade is inconsiderable. There are a 2nd class police station and a district post-office here. Act XX. of 1856 was in force at Rajpura until the close of 1875-76, when the local Government withdrew the town from its operation, and the collection of a house-tax ceased. With a small balance from 1874-75, the proceeds of that tax had during its last year amounted to Rs. 773, and of this sum Rs. 708 were expended chiefly on police, conservancy, and local improvements. The average incidence of the tax was Rs. 2-3-3 on each of the 324 houses assessed. Rajpura is said to have been founded in the reign of Akbar (1556-1605) by one Rájá Dharm Singh. The Bargújar Rájputs, who assert that their original home was Rajor, the capital of Deoli in the Macheri country,[1] are the principal landholders of the neighbourhood. And hence Mr. Carmichael thinks it not improbable that Rajpura may have been named after Rajor. But it seems more likely that the place was called Rajpura after the Rájá whom tradition names as its founder.

RAJPURA, a parganah of tahsíl Gunnaur in the Budaun district, is bounded on the north and east by the Moradabad district, on the west by the Ganges, and on the south by parganah Asadpur. The records show that during the year of measurement for the current settlement the parganah comprised a total area of 105,575 acres, or 164·96 square miles, of which 87 acres were held free of revenue ; 14,315 acres were barren ; 34,713 acres were culturable waste ; 4,168 acres were lately abandoned culturable land ; and 52,292 acres were under cultivation. Of the cultivated area 8,573 acres were irrigated.

The parganah lies almost entirely within the alluvial tract of the Ganges. Its eastern frontier is skirted by a swamp connected with the shallow stream of

[1] Sir H. Elliot's "Races of the North-Western Provinces," edited by Beames, vol. I.

the Nakta Nála, which enters the parganah at Kudársi, and running in a very irregular course as far as Dúnda Bágh, separates into two streams. Between the swamp and the Nakta are several villages of various elevations and different qualities of soil. Another rivulet, known as the Andhári, rises near the centre of the area, and after flowing through five or six estates joins the Nakta at Arthal. Further west flows the Maháwa, which divides the parganah into two almost equal parts. It enters Rajpura from Hasanpur near the village of Naráuli, and winding in a tortuous course towards the south-east joins the Nakta at Bagdhar. There are two other small drainage lines, but as they are dry during half the year, they exercise little influence on the agricultural resources of the parganah. The centre of that parganah was formerly covered with a thick jungle of *dhák*[1] and *bel*[2] trees, but this has now given way to cultivation. The swamp to the east, this jungle land in the centre, and the low-lying *khádir* lands along the Ganges are the distinguishing physical features. The lowest level is found under the high *bhúr* ridge on the east, whence the land gradually but irregularly rises towards the centre, leaving some villages so high above those around them as to admit of the theory that they once formed islands in the bed of a river, and that the old channel of the Ganges once occupied the low level where the swamp now alone remains. From the middle of the parganah the land dips gently westward to the *khádir* of the Ganges, where *jháo* (tamarisk) jungle, reeds, and the valuable *púla* grass afford abundant pasturage to the large herds from the highly cultivated upland villages. Mango groves are scarce, and in comparison with the rest of the district there are few trees, except the *pípal*,[3] capable of affording shade or shelter. Mr. Carmichael thus describes Rajpura in 1873 :—"The parganah is not devoid of natural beauty. The vast savannahs of grass and *jháo* jungle on the banks of the Ganges, which afford the sportsman many a day's good sport, are, however, now, with the advent of the rains, being rapidly broken up, and the engine now shrieks where the wild-boar roamed. The *nílgai*[4] also, which wandered in the woods of Dhanári, have fled for refuge elsewhere, alarmed at sounds to which they had been unaccustomed, for there is a railway station now in what was before the very heart of the Dhanári woodlands. The great *Kála Dháka* or black forest, however, still remains untouched on the frontier between this parganah and that of Sambhal. The Ahars still graze their cattle there, wild as the herdsmen that tend them, and the wild fowl still haunt the Puraniya mere, and rise when disturbed in thousands with a noise like thunder." The

[1] Butea frondosa. [2] Ægle marmelos.
[3] Ficus religiosa. [4] Portax pictus, a species of deer.

highest level above the sea is 610·91 feet at Ganwán, and the lowest is 589·01 feet at Bhakráoli.

Settlement under Regulation IX., 1833.

The settlement under Regulation IX. of 1833 was effected by Mr. R. H. Clarke, whose report will be found in Mr. Court's memoir. He divided the parganah into a *mattiyár* and *khádir* tract, with subordinate circles where *bhúr*, *dúmat*, or *bela* prevailed. The *mattiyár* tract is described as a rich argillaceous soil which had been redeemed from the dhák jungle; the *khádir* tract comprised the alluvial deposits along the Ganges; the *bhúr* and *dúmat* included "the highlands caused by the irregular undulating character of the surface"[1] to the east of the parganah; and the *bela* consisted of four villages more or less subject to the fluvial action of the Ganges. Mr. Clarke found the parganah in a flourishing condition, and a marked increase in prosperity since the time of the fourth settlement. Cultivation had nearly doubled, and villages had sprung up where poor hamlets formerly existed. The former assessment had been confined to land actually under cultivation. Encouragement was thus given to reclamation; and as most of the land was in the hands of substantial talukdars, and the majority of villages were in a very backward state at the period of the fourth settlement, the advance made in Rajpura was marked as compared with that in the adjoining parganah of Asadpur. Mr. Clarke assessed at Rs. 73,571 for 1245 fasli, Rs. 73,851 for 1246, and at Rs. 74,176 from 1247 to 1264, and thus explains the moderation of his assessment:—"A question may arise why the rate of assessment in parganah Rajpura should not exceed, with all its superior advantages, that of Asadpur. But it must be borne in mind that an increase of Rs. 3,615 has been assumed on the revenue of the former, while a reduction of Rs. 7,778, has been granted on the *jama* of the latter. It was also necessary to keep in view the greater respectability of the Rajpura landowners, which required that they should be treated with some indulgence (*sic*); and although there remains but little or no doubt that the probable profits of their capital and industry, in the course of agricultural improvement, will generally equal, or nearly equal, the amount of the Government demand before the expiration of the lease, it would have been both unfair and impolitic to have enhanced the revenue beyond a certain limit on the assumption that such profits would be enjoyed; especially where the whole parganah is exposed to the contingency of inundation and the partial destruction of its crops from damp." As Mr. Carmichael notes, the whole aspect of the parganah must have changed since Mr. Clarke's time, for while the older

[1] Mr. Clarke's settlement report, published in Mr. Court's statistical memoir, 1855.

officer writes of Rajpura as being intersected by ravines and watercourses, there is now no difficulty whatever in traversing it from end to end. Mr. Carmichael thinks that this change in the features of the country has had much to do with a change which has here and there taken place in the nature of the soil. The dips and hollows that contained the rich *mattiyár* soil have been gradually silted up by the drainage of earth from the surrounding country, and the soil being thus deprived of the support it received from the deposits of rain water, and being, moreover, in a state of constant disintegration by the plough, has lost much of its argillaceous tenacity, and has become a light permeable soil like the *dúmat*. The *bhúr* and *khádir* lands on the other hand remain unaltered.

Present assessment.

As noted above, Mr, Clarke's three great divisions of soils were *mattiyár*, *khádir*, and *bela*, with three other classes subsidiary to them, *viz.*, *dúmat-mattiyár*, *dúmat*, and *khádir-bhúr*. Mr. Carmichael, while adhering to the main classification, altered the subsidiary arrangement to suit geographical considerations, and formed four circles, *khádir*, *bhúr-khádir*, *bela*, and *dúmat-mattiyár*, to which he applied the following rates :—

Name of circle.	*Average rent-rates from village papers.*		Assumed rent-rates.	Deduced revenue-rates.	Incidence of rates in column 5 on cultivation.	Incidence of former revenue on former cultivation.
	Soil.	Rate.				
1	2	3	4	5	6	7
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Khádir ...	Khádir ...	3 4 8	4 0 0	2 0 0	1 15 10¾	1 12 8
	Bhúr ...	3 0 0	3 0 0	1 8 0		
Bhúr-khádir ...	Khádir ...	3 4 2	3 8 0	1 12 0	...	...
	Bhúr ...	2 5 5½	2 8 0	1 4 0	1 10 9¾	1 7 8½
Bela ...	Alluvial ...	2 13 5	3 0 0	1 8 0	1 8 0	5 4 4½
Dúmat-mattiyár	Gauháni ...	4 1 2½	4 0 0	2 0 0	...	...
	Dúmat ...	3 5 9	3 8 0	1 12 0	...	...
	Mattiyár ...	2 12 8	3 0 0	1 8 0	1 11 1½	1 9 8¼
	Bhúr ...	2 6 5	2 8 0	1 4 0	...	...

The average rent-rates on soils were taken from the village papers, and the assumed rent-rates from the soil areas, the deduced revenue-rates being one-half of the latter. The rate on the pure *khádir* is higher than the rates on the *dúmat-mattiyár* land, as, owing to the presence of *úsar* or alkaline deposits, much of the latter is barren, while the former, where cultivated, is of a highly productive quality. *Dúmat* soil predominates in the parganah, comprising nearly 70 per cent. of the cultivated area. The rental by the rates above assumed

amounted to Rs. 1,82,668, and the proposed revenue to Rs. 80,760, or only 44 per cent. of the assumed assets. The actual rental of the year 1872, without correction for land held either as *sír* or free of rent, was Rs. 1,28,148, of which the revenue assessed in 1870 would be 63 per cent. The old revenue at the time of assessment was Rs. 74,340, and the new revenue sanctioned was Rs. 80,760, or with cesses Rs. 88,836, giving an increase of 19·4 per cent. The incidence of the new demand was Re. 1-11-2 per acre on cultivation, and Rs. 0-15-7 on the culturable area, against Re. 1-9-4 on cultivation, and Rs. 0-14-11¾ per acre on the culturable area of the settlement under Regulation IX. of 1833.

The following statement compares the area in acres of the last and present settlements :—

Settlements.	Total area.	Percentage of increase.	Cultivated area.	Percentage of increase.	Culturable area.	Total.	Percentage of increase.
Former ...	99,660	...	47,255	...	34,166	321	...
Present ...	105,575	6	52,292	11	38,881	91,173	12

The principal increase in culturable area took place in the *khádir* circle, in which and the *bela* circle it can be accounted for by natural causes, such as accretions from the Ganges; but the increase in the other two circles must be ascribed to the confusion of culturable with barren waste at the time of the former settlement. Of the total cultivable area 43 per cent. was found fallow at the beginning of the current settlement; and inquiries showed that, except in a few isolated cases, where land had been purposely thrown out of cultivation in view of the approaching assessment, the fault lay less with the people than with the extreme poverty of soil in the inland tracts and the dread of inundations in the *khádir*. The parganah cannot be called a rich one, as 16 per cent. only of the cultivated area is irrigated, and cultivation bears a proportion of but 49 per cent. to the total area. The measurements showed that about 63 per cent. of the cultivated acreage was under autumn and 37 per cent. under spring crops. For the spring harvest or *rabí* wheat and barley alone are cultivated in any quantity, and gram is but little grown. Of the autumn or *kharíf* outturn more than half is supplied by the cotton crop, which pays the cultivator well. *Bajrá* and *jowár* rank next; while in favoured localities a small quantity of sugarcane and rice are grown. The scanty irrigation of the parganah is effected chiefly by means of *dhenkli* or lever wells. The *jhíls* (lakes or swamps) and the Nakta and Chuya brooks are utilized when possible; but the steepness of the Maháwa's banks almost entirely precludes the use of its waters for agricultural purposes.

Population.

According to the census of 1872 parganah Rajpura contained 149 inhabited villages, of which 49 had less than 200 inhabitants; 54 had between 200 and 500; 41 had between 500 and 1,000; 4 had between 1,000 and 2,000; and one had between 2,000 and 3,000. The average area of each village is about one square mile, the largest being Bhiráoti with 5,328 acres, and the smallest Rámpur Khádir with an area of only nine acres.

The total population in 1872 numbered 62,883 souls (28,447 females), giving 381 to the square mile. Classified according to religion, there were 57,604 Hindús, of whom 26,061 were females; 5,277 Musalmáns, amongst whom 2,386 were females; and 2 Christians. Distributing the Hindu population amongst the four great classes, the census shows 4,565 Bráhmans, of whom 2,038 were females; 1,850 Rájputs, including 814 females; and 1,994 Baniyás (900 females); whilst the great mass of the population is entered in "the other castes" of the census returns, which show a total of 49,195 souls (22,309 females). The principal Bráhman subdivisions found in this parganah are the Gaur (1,260), and Sáraswat. The chief Rájput clans are the Bargújar (856), Chauhán (245), Gaur, Bais, Katheriya, Bhitla, Kachhwáha, and Jádon. The Baniyás belong to the Agarwál (512), Bárasaini (420), Chausaini (228), and Dasa subdivisions. The most numerous amongst the other castes are the Muráo (3,484), Chamár (7,988), Kahár (2,193), Gararíya (1,601), Khákrob (1,380), Khági (2,860), and Ahár (20,912). Besides these the following castes, comprising less than one thousand members, are found in this parganah: Mahájan, Káyath, Darzi, Roghangar, Pási, Hajjám, Darodgar, Zargar, Dhobi, Bharbhúnja, Kadara, Kumhár, Khatik, Kurmi, Nat, Kalál, Gosáin, Bairági, Ját, Bhát, Jotishi, Kori, Gújar, Jogi, Lodha, Nonera, Lohár, Máli, Kanjar, Shoragar, Káchhi, Malla, and Chhípi. The Musalmáns are distributed chiefly amongst Shaikhs (4,943), Sayyids (39), Mughals (126), and Patháns (169), while the remainder are entered as without distinction. Of recorded proprietors, 507 were found to be cultivating their own land with an average farm of eleven acres each. The number of cultivators was 12,970 with an average holding of four acres each man. Of the 149 villages in the parganah 84 were in 1873 held by Bargújar Rájputs, and a few which were then held by Katehiríya Rájputs were formerly in the possession of Bargújars. Forty-six villages belong to Ahars, and of the remainder a few belong to Musalmáns (mostly converted Rájputs), six to Bráhmans, and the remainder to mixed castes.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 72 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,266 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 391 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 15,590 in agricultural operations; 1,768 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,594 persons returned as labourers, and 230 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 600 as landholders, 48,219 as cultivators, and 14,064 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 583 males as able to read and write out of a total male population numbering 34,436 souls.

History.

Parganah Rajpura was formed at the cession (1800) from parts of parganah Gunnaur, added to the taluka of Májhaula taken from parganah Bahjoi (now in the Moradabad district). At the settlement under Regulation IX. of 1833 there were 124 villages in the parganah, and another (Bhanáola) was received in 1845 from parganah Hasanpur. Before 1852 fourteen more had been created by the partition of existing villages, and between 1852 and 1873 ten were added by the same process. Under the Pathán administration (1744-1774) Rajpura began to emerge from its obscurity and general backwardness, and had already shown signs of improvement and prosperity when the tyranny or misrule of the Oudh Government (1774-1801) caused a retrogression. On its cession to British rule it was as badly cultivated and thinly populated as at any known stage of its history. But from the cession to 1220 fasli (1801-1813) cultivation increased rapidly, and since then has more than doubled itself. There is still, however, much room for advance in this direction.

SADULLÁHGANJ, a village in the Salímpur parganah and Salímpur or Dátáganj tahsíl of the Budaun district, is situated about three-quarters of a mile from the right bank of the Rámganga river and 20 miles from Budaun. The unmetalled roads from the latter town and Dátáganj meet in the village, and a market is held there on Wednesdays and Saturdays. In 1872 the population, which is agricultural and chiefly Hindu, amounted to 1,483. A 3rd class police station and a district post-office are located here. The climate of Sadulláhganj is unhealthy and its inhabitants suffer a good deal from fever, owing probably to the marshy and malarious nature of the

surrounding country. The town possesses no historical or architectural interest. It was probably called after Sadulláh Khán, third son of the Rohilla chief Ali Muhammad, who wrested Rohilkhand from the emperors of Dehli (1748).

SAHASWÁN, the headquarters of the parganah and tahsíl of that name in the Budaun district, stands about a mile from the left bank of the Maháwa river, 24 miles from Budaun. The population in 1865 was 17,422, and in 1872 was 17,064.

Site.

The municipality of Sahaswán is rather a collection of scattered villages than a town, although for purposes of description it may be called by the latter name. These villages or *puras* are 13 in number, and constitute the various *muhallas* or wards of the municipality. [1] Sahaswán is situated on the junction of the bhúr or sandy tract with the alluvial tract of the Ganges. Its level is low, and it is surrounded by the Dhand jhíl and other lakes. But the country between it and the Ganges slopes considerably towards the latter, and viewed from the banks of the river, some five or six miles to the south, Sahaswán seems to stand on an eminence. The most conspicuous object is a masonry bungalow built by Mr. Collector Carmichael in 1861, and used as an occasional residence and court by magisterial and executive officers. This building stands in a garden north of the town, a little way to the eastern side of the Bilsi and Bisauli road, and facing the Dhand jhíl, which lies on the opposite side of that road. It is kept in repair by the municipality. The other public buildings are the tahsíli office, munsif's court, branch dispensary, and sarái or rest-house, all in the Bhagta Nagla ward; the police station, 1st class (a square two-storied building), and tahsílí school, both in the Isápur Nawáda ward; a Government distillery and an imperial post-office. A detailed description of these buildings is unnecessary, as they differ little or nothing from buildings of the same class in other provincial towns of Upper India.

Public buildings. Modern.

Ancient.

A mound near the Kázi ward is pointed out as the remains of Sahasrabáhu's fort, mentioned hereafter, but this can hardly be described as a building, or even as a ruin. The ancient tomb of one Miyán Sáhib, who from his name was probably a religious mendicant, stands on a revenue-free site in Bhagta Nagla, and a dancing festival is held weekly at this sacred spot. In the Patti Yakín Muhammad ward is another old sepulchre called Rauza-i-Píranpír, *i.e.*, the mausoleum of the saint of

[1] By G. O. No. 288A., dated the 14th March, 1872, the municipality of Sahaswán was declared to consist of the following villages or muhallas "and the lands intervening :"—
(1) Bhagta Nagla, (2) Saifulláhganj, including Chamár Nagla, (3) Akbarábád, (4) Sháhbázpur, (5) Kasba Patti Yakín Muhammad, (6) Kázi Tola, (7) Mahí-ud-dínpur, (8) Isápur Niwáda, (9) Gopálganj, (10) Daliz Muhalla, (11) Chamarpura, (12) Muhalla Katra, and (13) Nayáganj.

saints. There are three mosques of some antiquity in the Jogi and Chamárpura wards, and several Hindu temples of various ages are scattered over the Bhagta Nagla, Saifulláhganj, and other muhallas. But the most important temple is that which stands on the shore of the Dhand jhíl, between the lake and the Bilsi road, and not far west of the Government bungalow already described. The antiquity of this building is undoubted, and it is held in great veneration by the Hindús. Attached to it is a bathing tank, inhabited by sacred fish,[1] and a fair is held here on two days in Phálgun (February-March), *viz.*, the 13th of the dark and the 11th of the bright half. Scattered about are several of the small monuments called *satís*, which mark the spots where pious widows have devoted themselves to death on the pyres of their husbands.

Trade.

In Saifulláhganj is a square market-place where markets are held on Mondays, Thursdays, and Saturdays, and good unmetalled roads connect Sahaswán with Gunnaur, Bisauli, Bilsi, and Ujháni; but the trade of the place is inconsiderable, and there is no manufacture of importance. It may be mentioned, however, that the keora or screwpine (*Pandanus odoratissimus*) is largely cultivated here for the sake of the scent that is extracted from its flower. Mr. Whish thinks that Sahaswán has for many years been more or less stationary in commerce and population, and believes that the slight decrease in the latter since 1865 may be regarded as an "accidental fact."

Municipality.

Sahaswán is a municipality under Act XV. of 1873, and the municipal committee consists of nine members, of whom three are officials and six private persons. The income and expenditure of this corporation during 1876-77 may be briefly tabulated as follows:—

Income.	Rs.	a.	p.	Expenditure.	Rs.	a.	p.
Tax on circumstances and property	6,684	0	0	Collection of taxes	346	0	0
Rents	356	0	0	Head-office charges	124	0	0
Fines	4	0	0	Supervision of public works ...	89	0	0
Pounds	266	0	0	Police	2,199	0	0
Miscellaneous	3	0	0	Conservancy	1,113	0	0
				Lighting	49	0	0
Total ...	7,313	0	0	Pounds	96	0	0
				Public works	5,741	0	0
Opening balance	4,020	0	0	Education	527	0	0
				Dispensary	250	0	0
				Vaccination	60	0	0
				Miscellaneous	44	0	0
				Total	10,638	0	0
				Balance	695	0	0
GRAND TOTAL ...	11,333	0	0	GRAND TOTAL ...	11,333	0	0

[1] These fish are of the species called singi (*Saccobranchus fossilis*, Bloch.) The devout feed them with parched rice, and it is related that once when a Musalmán caught and attempted to cook some of them they turned into blood.

The incidence of taxation was in the same year computed as Rs. 0-6-3 per head of population.

History.

The following tradition is current as to the origin of Sahaswán. Sahasrabáhu (*i.e.*, "thousand arms"), king of some petty state on the Narbada, or by other accounts of Sangassa in the Farukhabad district, came hither on a hunting expedition, and being pleased with the spot, built there a city and fort. The place was called after him Sahasrabáhúnagar; and certainly, if it ever possessed so lengthy a name, posterity were justified in abbreviating it to Sahaswán. The fort, which stood on the shore of the Dhand jhíl, was afterwards razed to the ground by a king named Parasuráma, whose father had defeated and slain Sahasrabáhu.[1] The real history of Sahaswán opens in 1824, when it became the headquarters of the newly formed district of that ilk. Its elevation to this dignity was partly due to the same sporting attractions that had induced the mythical Sahasrabáhu to settle here; for Mr. Swetenham, the first Collector of the district, in recommending the choice of Sahaswán as its capital, dilates on "the proximity of jhíl and jungle shooting." The same cause, however, that had contributed to its elevation led also to its downfall. The "proximity of jhíl and jungle" renders the place malarious and unhealthy during the rains. The headquarters of the district were frequently transferred during that season to Budaun, and in 1838 were permanently fixed there, Sahaswán being abandoned. After this the latter place subsided again into its original insignificance. All that now remains of the old civil station is a small English graveyard. The Collector's house, built by Mr. Swetenham at a cost of Rs. 18,000, was bought, when the headquarters were removed, by a native gentleman, but was destroyed by fire in 1845.

SAHASWÁN, a tahsíl of the Budaun district, comprises the parganahs of Sahaswán and Kot. The total area according to the census of 1872 contains 473 square miles and 166 acres, of which 328 square miles and 443 acres are cultivated. The area assessed to the Government revenue is given at 474 square miles and 630 acres, of which 324 square miles and 614 acres are cultivated, 89 square miles and 427 acres are culturable, and 50 square miles and 229 acres are barren. The land revenue during the same year stood at Rs. 2,12,840 (or with cesses Rs. 2,34,233), falling at Rs. 0-11-3 on the total area, Rs. 0-11-2 on the entire cultivable area, and Re. 1-0-2 on the cultivated

[1] Sahasrabáhu is one of the numerous titles of the god Shiva, and Parasuráma was an incarnation of Vishnu. The ingenious may find in this legend of the latter's triumph the invention of some bigoted Vaishnava who wished to show the superiority of his own god over that of the Shaivas.

area. The population numbered 203,206 souls (94,283 females), giving 429 souls to the square mile, distributed amongst 522 villages. The same statistics show 693 persons blind, 114 lepers, 56 deaf and dumb, 12 idiots, and 30 insane persons in the tahsíl. A detailed account of the tahsíl is contained in the articles on its two parganahs Sahaswán and Kot.

SAHASWÁN, a parganah of the Sahaswán tahsíl and Budaun district, is bounded on the north by parganah Islámnagar of the Bisauli tahsíl; on the north-east by parganah Kot of its own tahsíl: on the south-east by parganah Ujháni of the Budaun tahsíl; on the south-west by the river Ganges, which separates it from the Eta and Aligarh districts; and on the north-west by parganah Asadpur of the Gunnaur tahsíl. According to the last settlement report (1873) the parganah had a total area of 290 square miles and 104 acres, a measurement which is 2 square miles and 113 acres less than that given by the census of 1872. There are 350 villages on the parganah rent-roll with an average area of ·83 square miles each.

Physical features.

The bhúr tract and its soil.

Sahaswán has two well-marked natural divisions, *viz.*, the bhúr or sandy tract and the alluvial tract of the Ganges. The whole of its north-eastern side is occupied by the bhúr ridge, which runs through the parganah almost parallel to the Ganges, and includes a little over a third of the total area. The characteristics of the bhúr soil have been already described in the article on parganah Islámnagar. This soil will not bear cropping for more than three successive years, and must after a period of cultivation be left fallow for about the same time before it can recover its fertility. It is in fact so barren that the tenantry, chiefly cowherds by caste, prefer to keep it under grass, cultivating only just so much as will supply them with food. They are thus enabled to maintain large herds of cattle, and find that pasturage succeeds where cultivation fails. Villages on this tract are few and thinly inhabited. "You may travel for miles," writes Mr. Carmichael, "without seeing anything, unless it be the startled hare which springs up from under your feet, or the sand-grouse with its shrill cry circling over your head."

The Gangetic tract and its soils.

The alluvial tract of the Ganges is more fertile as well as more varied in the nature of its soils. These soils may be divided according to their composition into three parallel belts. The first and most northern lies between the bhúr tract and the Maháwa river, and is a mixture of sandy (*bhúr*) and alluvial (*khádir*) soils. The next, composed of loamy (*dúmat*) and clayey (*mattiyár*) lands, extends southwards from the Maháwa to the vicinity of the Ganges, and the most southern or Bela belt consists

of the lands immediately skirting that river. The last is liable to frequent inundations during the rainy season, and its muddy soil changes occasionally, according to the nature of the deposits brought down by the Ganges. These inundations deter, and sometimes actually prevent, the inhabitants from fully cultivating the bela tract. "The land," says Mr. H. R. Wilson, "does not dry up sufficiently in time to admit of being cultivated for the *rabi* (spring harvest), and is often under water in the *kharíf* (autumn harvest); it is consequently in great part covered with coarse grass and *jháo* (tamarisk) jungles." Cattle are sent to graze in these jungles from parganah Kot and other places where, owing to the high state of cultivation, pasture is scarce. In should be noticed that the inhabitants of bela villages often have holdings of land in the bhúr tract, where they cultivate an autumn crop when floods have rendered cultivation nearer home impossible. Much of the bela belt, as also of the dúmat-mattiyár belt to its north, is impregnated with the deposit known as *reh* (an impure carbonate of soda), which prevents the tillage of the patches where it appears.

Rivers and streams.

The above description of its surface will show that the parganah cannot be called a fertile one. It is traversed by but one perennial stream, the Maháwa, the general direction of whose somewhat tortuous course is from north-west to south-east. Not far from the north-western frontier this river is joined, on its left bank, by the Chúya, a tributary which is dry in the summer. The southern portion of the parganah, adjoining the Ganges, is intersected by channels of that river and by *sutiyás* or little watercourses, which are scooped out by water receding from the surrounding country to the Ganges after a flood. When the river is only moderately flooded they receive the surplus water which it forces up them, and which would but for their existence cause an inundation. At such times they are crossed in small boats or on the rafts called *gharnaís* (*i.e.*, pot-ships) made of bambús fastened round pots of earthenware (gharrás). Of the cultivated area about 15 per cent. only is irrigated. The water of the Maháwa is in some places, where the banks are low, used for irrigation. But the cultivator of this parganah generally trusts for his water to unbricked wells, or to lakes and ponds where such natural reservoirs exist. The latter are indeed not uncommon. A long chain of swamp and mere skirts the course of the Maháwa, and is conjectured to have been an ancient bed of the Ganges. The largest lake in this chain is the Dhand jhíl, beside Sahaswán. It is of a horse-shoe form, about 3 miles long by 200 yards in breadth, and has an average depth at the beginning of the year of three feet. "I only once," says

Irrigation.

Lakes and ponds.

Mr. Carmichael, "remember to have seen it dry, namely, in the great famine year (1861), when it was cultivated, and when the produce from it was something fabulous, the wheat in many places all but concealing a man standing." Rice of the kind called *jhabdi* is grown along the edges of this and some of the smaller lakes, which are called *kadwáras*. The parganah, although not so flat as others in the Budaun district, possesses no elevation deserving the name of a hill. The highest level is 594·21 feet above the sea at Nadha in the bhúr tract, and the lowest 548·15 at Dakára on the Ganges, the difference between the two being 46·06 feet only.

Elevations.

About the commerce of the parganah almost as little need be said as about its elevations. There are no manufactures and little trade, beyond that in agricultural raw produce. Wheat and barley are, as elsewhere, the principal crops reaped at the spring harvest, and *bájra*, millet, cotton, and jowár (*holcus sorghum*) at the autumn harvest. Of cotton, the only really paying crop to the cultivator, far less is sown than in the adjoining parganahs of Asadpur and Kot; and little sugarcane or rice is cultivated. These products find local purchasers at the chief town, Sahaswán, and at three or four other places in the parganah where weekly fairs are held. What little is not locally consumed finds an outlet in the Ganges and the unmetalled roads which connect the parganah with Bilsi, Ujháni, Bisauli, and other marts in the district.

Economical features.

The following table compares the areas of Sahaswán at the time of the past and present settlements as given in the report on the latter :—

Settlements.

	Assessable area.	Cultivated area.	Total area.
	Acres.	Acres.	Acres.
Former settlement (1836) ...	119,411	66,835	176,151
Present settlement (1871) ...	159,628	104,248	185,704
Percentage of increase ...	34	56	5

The great increase apparent in the assessable area is due to the fact that the measurements made at the former settlement were erroneous. Mr. Sneade Brown, who effected that settlement, himself remarks that "many thousand acres of excellent land" had been mapped off as unculturable, and therefore unassessable waste. The still greater increase in the cultivated area is owing to the circumstance that in the year of measurement for the present settlement the rains had proved exceptionally favourable to cultivation. "Large tracts of bhúr land," writes the settlement officer, "were brought under cultivation for

that one year only, to be abandoned in the very next." The unassessable area at the time of the present settlement was 26,076 acres, of which 20,515 acres were barren waste and 5,561 acres revenue-free.

Mr. Brown's settlement, 1836.

Mr. Brown's settlement was completed in 1836, and remained in force until 1869, when the present settlement by Mr. Carmichael was provisionally adopted. At the opening of settlement operations in 1835 the revenue was in arrears. The parganah generally, and especially the bhúr tract, was in a depressed condition. Since then they have undoubtedly recovered themselves, but it might be rash to decide whether the improvement is due to Mr. Brown's assessment or to extraneous circumstances. His demand was progressive, and had been intended to attain in its tenth year a maximum of Rs. 97,897 ; it was, however, made stationary in 1838, in consequence of the shock received by the parganah from the famine of that year. But the resumption of revenue-free grants and other causes raised it during its latter years to over Rs. 98,100. The financial results of the 1836 as compared with the present settlement are shown in the following statement :—

	Incidence of demand per acre.		Total.
	Assessable area.	Cultivated area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Former settlement ...	0 12 10	1 6 11	98,107 10 7
Present settlement ...	0 11 3¾	1 1 3¾	1,02,598 4 0
[Increase ...	...	...	4,490 9 5
or Decrease ...	0 1 6¼	0 5 7¼	...

Cesses included, the new demand amounted to Rs. 1,12,859.

Mr. Carmichael's settlement, 1871.

In 1871, after a provisional currency of nearly two years, the present settlement was definitely confirmed by Government. Mr. Brown had for purposes of assessment divided the parganah into five circles, but by uniting two of these Mr. Carmichael reduced the number to four. His circles, which coincided with the natural divisions already mentioned in describing the physical features of the parganah, were (1) the bhúr, (2) bhúr-khádir, (3) dúmat-mattiyár, and (4) bela. After ascertaining the average rent per acre actually paid for different classes of soil in each circle, the settlement officer assumed for purposes of assessment a rent-rate slightly in advance of this actual rent. In fixing the assumed rate no attention was paid

to the rates decreed in cases of rent enhancement, as such cases had arisen out of too small an area to furnish any fair criterion. The assumed rates were as follows:—

	Circle 1 (Bhúr).						Circle 2 (Bhúr Khadir).						Circle 3 (Dúmat Mattiyár).						Circle 4 (Bela)					
	Irrigated.			Unirrigated.			Irrigated.			Unirrigated.			Irrigated.			Unirrigated.			Irrigated.			Unirrigated.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Gauháni (land surrounding a village site.)	3	0	0	2	8	0	4	0	0	3	8	0	4	0	0	3	8	0	4	0	0	4	0	0
Dúmat (loamy soil),	2	0	0	1	8	0	3	0	0	2	8	0	3	8	0	3	0	0	3	0	0	3	0	0
Mattiyár (clayey soil).	2	8	0	2	8	0	3	0	0	3	0	0	3	0	0	2	8	0	3	0	0	3	0	0
Bhúr (sandy soil),	1	8	0	1	0	0	1	8	0	1	0	0	1	8	0	1	0	0	2	0	0	2	0	0

The application of these rates gave a total rental for the whole parganah of Rs. 2,24,347, and deduced from this at 50 per cent. the revenue would have been Rs. 1,12,173-8-0. But the examination of the villages in detail showed that this demand would have been somewhat heavy, and the revenue ultimately assessed was, as we have already seen, Rs. 1,02,598-4-0 exclusive of cesses.

The principal revenue-paying or proprietary classes are Shaikhs, Rájputs, Patháns, and Ahírs. The proportion in which the 350 villages of the parganah are distributed amongst these and other races is marginally shown. Some of the Shaikh families claim to have been settled at Sahaswán since the reign of Kutb-ud-dín Aibak (1206-1210), who bestowed on them the title of Chaudhari. Others migrated into the parganah at a far later period under one Wali Sháh, and others, again, are descended from Hindús of the Ahar caste, who were converted to Islám in the reign of the Nawáb Vazír (1774-1801). The Rájputs belong chiefly to the Bais clan, who hold no less than 35 villages. These villages lie mostly between the Maháwa and Ganges, and the intervening tract is therefore sometimes called Baiswára or the Bais country. Of the Patháns, some are the descendants of Gurár Rájputs, but the date of their conversion to Muhammadanism is uncertain. They call themselves Ghori Patháns or Patháns of Ghor, thereby resembling other ancient families of undoubtedly

Proprietary classes.	
Shaikhs ...	... 91
Rájputs ...	... 63
Patháns ...	... 32
Ahírs ...	... 31
Káyaths ...	... 30
Sayyids ...	... 27
Baniyás ...	... 11
Bráhmans ...	... 5
Khattrís ...	... 2
Mixed classes	... 58
Total	... 350

English origin, who prefer to be considered of Norman stock. Other Patháns still hold the villages granted revenue-free to their ancestors by Akbar (1556-1603). The Ahírs or herdsmen hold principally in the bhúr tract, where, as has been already mentioned, they keep large herds of cattle. The number of proprietors cultivating their own land was at the time of the present settlement 1,469, with an average of 7½ acres of *sír* or home-farm each. The number of tenants was 22,806, their average holding being four acres each. The total rent paid by them to the proprietors was at the same time returned as Rs. 1,95,705. Except around Sahaswán, where Muráos and other market gardeners prevail, the tenantry are generally of the same races as their landlords.

Alienations.

There were many changes in the proprietary body during the currency of the last settlement, and indeed more alienations took place in Sahaswán than in any other parganah of the district. Such alienations may be thus tabulated:—

Mahál or estates.	By private sale.	By foreclosure of mortgage.	By order of court.	Total.
Entire	20	7	32	59
Portions	241	97	440	778

Population.

According to the census of 1872 parganah Sahaswán contained 326 inhabited villages (as distinguished from villages on the rent-roll); of these 178 had less than 200 inhabitants; 96 had between 200 and 500; 46 had between 500 and 1,000; 4 had between 1,000 and 2,000; and 1 had between 2,000 and 3,000. One town, Sahaswán, had over 17,000 inhabitants. The total population in 1872 numbered 103,179 souls (47,520 females), giving 353 to the square mile. Classified according to religion, there were 81,262 Hindús, of whom 36,924 were females; 21,913 Musalmáns, amongst whom 10,594 were females; and 4 Christians. Distributing the Hindu population amongst the four great classes, the census shows 5,760 Bráhmans, of whom 2,511 were females; 2,304 Rájputs, including 934 females; 4,318 Baniyás (2,034 females); whilst the great mass of the population is entered amongst "the other castes" of the census returns, which show a total of 68,880 souls (31,445 females). The principal Bráhman subdivisions found in this parganah are the Sanádh (5,224) and Gaur (434). The chief Rájput clans are the Bais (718), Tomar (372), Chauhán (275), Solankhi, Bargújar, and Gaharwár. The Baniyás belong to the Agarwál

(1,544), Bárasaini (787), and Mahesri subdivisions. The most numerous amongst the other castes are the Muráo (4,356), Chamár (8,761), Káyath (1,087), Kahár (4,355), Garariya (2,053), Hajjám (1,143), Darodgar (1,564), Khákrob (2,134), Kumhár (1,012), Kori (2,399), Khági (2,164), and Lodha (1,825). Besides these the following castes, comprising less than one thousand members, are found in this parganah: Ahár, Mahájan, Darzi, Kisán, Rogangar, Pási, Zargar, Dhobi, Bharbhúnja, Kadra, Khatík, Kurmi, Nat, Kalál, Gosáin, Bairági, Ját, Bhát, Jotishi, Gújar, Jogi, Nonera, Lohár, Máli, Bári, and Khattri. The Musalmáns are either distributed amongst Shaikhs (14,213), Patháns (6,606), Sayyids (956), and Mughals (133), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 286 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,014 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 329 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 22,838 in agricultural operations, 4,178 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,556 persons returned as labourers, and 419 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,972 as landholders, 67,717 as cultivators, and 32,490 as engaged in occupations unconnected with agriculture. The education statistics, which are confessedly imperfect, show 1,122 males as able to read and write out of a total male population numbering 55,659 souls.

History.

After leaving the region of tradition and entering that of history, the first mention we find of parganah Sahaswán is in the Aín-i Akbari, written during the latter half of the 16th century. Sahaswán was then a division (*mahál*) of the Budaun government (*sarkár*) in the province (*súba*) of Dehli. Its area was 250,122 bíghás (156,326 acres), and its land revenue 2,493,898 dáms (about Rs. 62,325). It remained subject to the Dehli emperors until 1748, when it was seized with the rest of Katehir (since known as Rohilkhand) by the Rohilla Ali Muhammad. Sahaswán was one of the only two parganahs which remained in that chief's family after his death, being inherited by his second son Abdullah Khán. The Rohilla government lasted for twenty-six years only, after which Rohilkhand was annexed (1774) by the Nawáb Vazír of Oudh, under circumstances already mentioned more than once in articles on other parganahs. In 1801 the country (including of course

parganah Sahaswán) again changed hands, being ceded to the British. It was now included in the Bareilly district, but was transferred to Sahaswán (afterwards called Budaun) on the formation of the latter district in 1824. Four settlements of its land revenue took place whilst it remained in the Bareilly district. The fourth was thrice extended for terms of five years, and the fifth (or eighth, if these extensions be regarded as separate settlements) was that of Mr. Sneade Brown already described. The remaining history of the parganah coincides with that of the district, to which the reader is referred.

SALIMPUR, a village in the Salímpur parganah and Salímpur or Dátáganj tahsíl of the Budaun district, is 19 miles from Budaun, and had in 1872 a population of 1,099 inhabitants. It was formerly the headquarters of the parganah and tahsíl to which it gives its name, and contained an old mud fort in which the Government offices were located. But these offices were removed about 1833 to Dátáganj, a mile and a half distant, and since then Salímpur has been a place of no importance.

SALIMPUR, the most eastern parganah in the Budaun district, is situate in the Salímpur or Dátáganj tahsíl, and is bounded on the north by parganahs Sanehi and Balia of the Bareilly district; on the east by the Rámganga river, which separates it from the Bareilly and Sháhjahánpur districts; on the south by parganah Mihrábád of the Sháhjahánpur district; on the south-west by parganah Usahat of its own tahsíl; and on the west by parganah Budaun of the Budaun tahsíl. According to both the census of 1872 and the settlement report of the following year, which in the case of the parganah agree, the total area was 230 square miles and 173 acres; and there are 312 estates on the rent-roll with an average area of 0·73 square mile each.

Boundaries, area, &c.

In the parganah are included three divisions—(1) Salímpur proper, with an area of 131 square miles and 566 acres, occupies the space between the Rámganga and Aril rivers; (2) zila Azímabad lies west of the Aril, between that river and parganah Budaun, with an area of 52 square miles and 582 acres; and (3) taluka Hazratpur, with an area of 45 square miles and 305 acres, occupies the remainder of the parganah west of the Aril and south of Azímabad.

Geographical divisions.

In appearance the parganah is a flat and fairly fertile plain, little more than a tenth of the total acreage being barren. The southern corner, to the extent of about one-fifth of the whole area, is occupied by a tract of kather, dúmat, or loamy soil, which lies mostly higher than the rest of the parganah and is included in Hazratpur. The remaining area is comprised in the alluvial tract of the Rámganga, and is, as a rule, therefore

Physical features.

below the level of most other parganahs in the district. The highest and lowest elevations above the sea are, however, exceptions to the general rule, the former (520·813 feet at Deoni) being in Salímpur proper, and the latter (489·627 feet at Labhári) being in Hazratpur. There is in the whole parganah nothing that could even by courtesy be termed a hillock.

Rivers.

Except the Rámganga, which washes the eastern side of Salímpur proper, and does much damage by shifting its course or overflowing its banks when in flood, the only stream of any size is the Aril or Ári. This has a perennial flow, but is fordable at many points in all but the rainy months. It meanders from north to south through nearly the whole length of the parganah. But though poor in rivers Salímpur is exceptionally rich in the small lakes or swamps known as jhíls. These are most numerous in Hazratpur, where, according to Mr. Sneade Brown,

Irrigation.

"there are few, if any, estates which do not possess every possible facility of irrigation, either from the Aril, the numerous tanks and pools which are met with in every direction, or from wells, which cost little in digging, though they seldom last beyond a single season." Such wells are the ordinary means of irrigation throughout the parganah, but along the banks of the Aril the waters of that stream are generally used for the same purpose. The waste lands of the parganah lie mostly on the

Forest.

western boundary of Azímabad, which is fringed with a tract of *dhák* forest. In this tract the soil is hard, dry, and lumpy, and will not readily succumb to native ploughing. But the soil of Azímabad generally is poorer than that of Salímpur or Hazratpur.

Economical features.

Passing from the soil of the parganah to the products of that soil, we find that by far the principal crop at the spring harvest is wheat. For the autumn reapings the usual millets, cotton, and rice are sown, each of the two latter crops being in the proportion of about 20 per cent. to the whole harvest. Of sugarcane there is very little cultivation. The manufactures of the parganah need hardly be noticed, as there are none beyond those required by the simple necessities of an agricultural people. This fact is sufficiently explained by the entire absence of large towns. There are indeed several places, smallest of towns or largest of villages, to whose weekly markets the agricultural raw produce of the parganah is conveyed for sale; but means

Communications.

of conveyance are not numerous. The unmetalled road from Budaun to Sháhjahánpur passes through Dátáganj and crosses the Rámganga on a bridge of boats at Bela Dandi. At Dátáganj, which is the chief town of the parganah, it is met by another unmetalled road

from Usahat. But the most important outlet for local produce is the Rámganga, on which, according to Mr. H. R. Wilson, large quantities of grain are embarked for Cawnpore (Kánhpur) and Mirzapur.

Settlements of land revenue.

The following table compares the areas of the parganah at the time of the past and present settlements as given in the report on the latter :—

Settlement.	Assessable area.	Cultivated area.	Total area.
	Acres.	Acres.	Acres.
Past (1834 and 1836) ...	127,397	71,532	144,836
Present (1871) ...	131,724	95,332	147,373
Percentage of increase ...	3	33	2

There is reason to believe that the increase in assessable area was really far greater than that here recorded. Mr. Sneade Brown, who himself effected the former settlement, tells us that in the preliminary survey much barren land had been erroneously included in the assessable area. He was undoubtedly right, for while at that survey 2,774 acres only were mapped off as barren waste, no less than 14,257 acres were so classified at the survey preceding the present settlement. The present unassessable area includes, besides the waste land just mentioned, 1,392 acres of revenue-free land.

Mr. Brown's settlements, 1834 and 1836.

The former settlement of Hazratpur, which then formed part of the Usahat parganah, was completed in 1834, and that of Salímpur proper and Azímabad in 1836. When these settlements came into force the revenue was in arrears. But this result seems to have been due rather to mismanagement in collection and to the wilful default of undisciplined Rájput landowners than to any severity of assessment. Mr. Brown's settlement of Salímpur and Azímabad worked sufficiently well to be maintained until the re-settlement of the whole parganah in 1870. But his assessment of Hazratpur proved unduly heavy, and it was on his own recommendation revised by Mr. Timins in 1842. The financial results of the past and present assessments may be thus contrasted :—

	Incidence of demand per acre.		Total demand (excluding cesses).
	Assessable area.	Cultivated area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Former assessment ...	1 1 0¾	1 14 4¾	1,35,957 2 8
Present assessment ...	1 2 5½	1 9 5½	1,37,990 0 0
Increase ...	0 1 4½	...	2,032 13 4
or Decrease ...	...	0 4 11¼	...

Cesses included, the new demand amounted to Rs. 1,51,788.

The current settlement, 1871.

The existing settlement was effected by Mr. Carmichael, and came into force in 1870, being finally confirmed by Government in the following year (1871). The principles on which it was effected may be briefly told. Following Mr. Brown's example, Mr. Carmichael divided the parganah before assessment into the three circles of Salímpur, Azímabad, and Hazratpur; but three subdivisions of Salímpur, which the former officer had adopted, were discarded by the latter. The next step was of course to discover the average rent per acre actually paid for various classes of land in each circle, and when this was ascertained to assume a rent-rate somewhat in advance of that actually paid. The following table shows the amount per acre of the rent-rate assumed for different soils in each circle :—

Class of soil.	*1st Circle—Salímpur, 138 villages.*		*2nd Circle—Azímabad, 47 villages.*		*3rd Circle—Hazratpur, 60 villages.*	
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Gauhání, *i.e.*, land around village site.	4 0 0	3 8 0	3 8 0	3 0 0	3 8 0	3 8 0
Dúmat, loam ...	3 8 0	3 0 0	3 0 0	2 8 0	3 0 0	2 8 0
Mattiyár, clayey soil ...	3 0 0	3 0 0	2 8 0	2 8 0	3 0 0	3 0 0
Bhúr, sandy soil ...	2 0 0	2 0 0	...	...	2 0 0	2 0 0

The application of these rates gave for the whole parganah a rental of Rs. 2,89,545, and deduced from this at 50 per cent. the revenue would have amounted to Rs. 1,44,772-8 0. But when the parganah came to be assessed village by village, some deductions of the assumed rental were, as generally happens, found necessary. Such reductions took place principally in villages to the east of Salímpur, which during the course of settlement operations had suffered from inundations of the Rámganga. The revenue ultimately assessed (Rs. 1,37,990) was, as we have already seen, somewhat less than half the rental at first assumed.

The landholders who pay that revenue are principally Rájputs, and the number of estates held by these and other proprietary classes is marginally shown. Of the 91 estates held by Rájputs, no less than 82 are in the possession of Janghárás, described by Sir Henry Elliot as "a large and somewhat turbulent tribe of the Tuar or Tomar clan." The name Janghára is said to be derived from Persian *jang*, a battle, and Hindi

Proprietary classes.	
Rájputs ...	91
Baniyás ...	30
Shaikhs ...	28
Káyaths ...	16
Merchants, or bankers other than Baniyás	5
Bráhmans ...	4
Mixed classes ...	138
Total ...	312

hára, defeated, because this tribe, under king Prithvíráj, were defeated by Shaháb-ud-dín.(A.D. 1193) ; but it is not likely that the word *jang* was at so early a period known in Hindústán. The Janghárás claim to have entered Katehir or Rohilkhand under the chieftainship of one Dhapu Dhám, who from the following proverbial couplet would appear to have been a somewhat pugnacious personage :—

Niche dhartí, úpar Rám :
Bich men larte Dhapu Dhám.
"Below is earth, above is Rám :[1]
Between the two fights Dhapu Dhám."

The Thákurs of Baksena in this parganah profess to be descended from Dhapu Dhám.

Tenantry.

The number of proprietors returned at the beginning of the present settlement as cultivating their own land was 2,659, the average quantity of land thus farmed being eight acres to each man. The number of tenants was at the same time 20,684, with an average holding of four acres each. The total rent paid by tenants to their landlords was estimated at Rs. 2,75,765. During the currency of the last settlement much landed property changed hands in Salímpur, as compared with other parganahs of the same district. The number and mode of such transfers may be thus tabulated :—

Alienations of	By private sale.	By foreclosure of mortgage.	By order of court.	Total.
Entire mahál or estates ...	11	3	1	15
Portions of ditto ...	269	174	151	594

Population.

According to the census of 1872 parganah Salímpur contained 307 villages, of which 127 had less than 200 inhabitants ; 106 had between 200 and 500 ; 56 had between 500 and 1,000 ; 17 had between 1,000 and 2,000 ; and one had between 2,000 and 3,000. The total population in 1872 numbered 113,858 souls (51,093 females), giving 495 to the square mile. Classified according to religion, there were 103,591 Hindús, of whom 46,484 were females ; 10,267 Musalmáns, amongst whom 4,609 were females. Distributing the Hindu population amongst the four great classes, the census shows 6,185 Bráhmans, of whom 2,733 were females ; 15,136 Rápjuts, including 6,110 females ; and 1,208 Baniyás (555 females) ; whilst the great mass of the population is entered amongst "the other castes" of the

[1] The god of that name, an avatár or incarnation of Vishnu.

census returns, which show a total of 81,062 souls, of whom 37,086 are females. The principal Bráhman subdivisions found in this parganah are the Sanádh (4,806), Gaur (594), and Kanaujiya. The chief Rájput clans are the Gaur (692), Ráthor (388), Solankhi (419), Chauhán (961), Bargújar (845), Bais (442), Katehiriya (298), Tomar, Kathiya, Gautam, Jangori, Dhákra, Báchhal, Sombansi, Ponwár, Raghubansi, Bhatti, Chandel, and Raikawár. The Baniyás belong to the Agarwál (410), Chausaini (234), and Odia subdivisions. The most numerous amongst the other castes are the Muráo (11,625), Chamár (14,939), Ahar (10,542), Mahájan (3,341), Káyath (1,386), Kahár (9,962), Kisán (2,022), Rogangar (2,621), Garariya (3,826), Hajjám (1,770), Darodgar (2,149), Khákrob (1,513), Dhobi (2,055), Bharbhunja (1,806), Khatik (1,244) Kori (1,190), and Gújar (1,357). Besides these the following castes, comprising less than one thousand members, are found in this parganah: Darzi, Pási, Zargar, Kadara, Kumhár, Kurmi, Nat, Kalál, Gosáin, Bairági, Ját, Bhát, Jotishi, Jogi, Lodha, Nonera, Lohár, Máli, Patwa, Bári, Chak, Baheliya, Dhanuk, Arakh, and Bhugwa. The Musalmáns are distributed chiefly amongst Shaikhs (8,983), Patháns (1,127), Sayyids (88), and Mughals (33), while the remainder are entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 182 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,733 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 785 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 28,521 in agricultural operations; 3,961 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,851 persons returned as labourers, and 491 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 5,370 as landholders, 78,935 as cultivators, and 29,553 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 955 males as able to read and write out of a total male population numbering 62,765 souls.

History—

under the Dehli emperors;

In the time of Akbar (1556-1605) Salímpur was a portion of mahál Saneha in the Sambhal division of the Dehli province; but how much of that mahál belonged to the modern parganah of Saneha in the Bareilly district, and how much to parganah Salímpur, it is now impossible

to say. Mahál Saneha remained under the government of the Dehli emperors until 1748, when it was seized by the Pathán Ali Muhammad. After this seizure Salímpur was formed into a separate parganah under the title of Salímpur Juksa, derived from the names of two villages within its boundaries. On the death of Ali Muhammad and division of his territories the parganah passed into the possession of one of his officers, Háfiz Rahmat Khán, who held it until 1774. In that year, for reasons already explained more than once in articles on other parganahs, the Nawáb Vazír of Oudh invaded Rohilkhand, defeated the Patháns at Míránpur Katra, and annexed the whole of their dominions, including parganah Salímpur. In the battle Háfiz Rahmat Khán was slain. After twenty-seven years of maladministration by the Nawáb Vazír's deputies Salímpur again changed rulers, being ceded in 1801 to the East India Company and included in the district of Bareilly. It was transferred in 1824 to the newly formed district of Sahaswán (now Budaun), its land revenue being at that time Rs. 1,12,402. Four settlements of the revenue had been effected before the transfer. The fourth (1812-1819) was thrice extended for terms of five years, and the fifth (or eighth, if these extensions be regarded as separate settlements) was that of Mr. Sneade Brown already noticed. In 1844 the parganah was enlarged by the accession of zila Azímabad from parganah Budaun and of taluka Hazratpur from parganah Usahat. The rest of its history coincides with that of the district (*q. v.*)

under the Patháns ; under the Nawáb Vazír ; and under British rule.

SATÁSI, a parganah in the Bisauli tahsíl of the Budaun district, is bounded on the east by parganah Aonla of the Bareilly district ; on the south-east by parganah Budaun of the Budaun tahsíl ; on the south-west by the river Sot, which separates it from parganah Kot of the Sahaswán tahsíl ; and on the north-west by parganah Bisauli of its own tahsíl. According to the census of 1872, which in this case agrees with the settlement report of the following year, it had a total area of 87 square miles and 445 acres, and further details of this area will be given in describing the last settlement itself. The number of estates on the rent-roll in 1873 was 83, their average area being 1·5 square mile each.

The parganah is not only the smallest, but also the flattest in the district, there being little more than a tall man's stature between the highest elevation (576·18 feet above the sea) and the lowest (569·53 feet). The differences of soil are hardly more marked than those of level. The surface consists almost throughout of the loamy soil

Physical features.

known as kather, but patches are occasionally met with in which almost pure clay or sand predominates. No rivers traverse the parganah, but the waters of the Sot, which form its south-western boundary, are in some places used for irrigation. The same purpose is served by numerous *jhíls* or small lakes, of which the largest is that in Sangtara village. A good supply of water can also be obtained from unbricked wells, which are dug at the end of the rains to fall in at the beginning of the next. About a tenth only of the whole acreage is barren, and the waste land lies, not in large tracts, but in small patches, on which the cattle of the villagers may be seen grazing.

Economical features.

The parganah has no villages large enough to be called towns, and there are consequently no manufactures worthy of mention. What trade exists is in agricultural raw produce. The principal crop at the spring harvest is, as elsewhere in the district, wheat; while of the autumn reapings about one-half consists of the usual millets, about one quarter of cotton, and the remainder of sugarcane, maize, rice, and miscellaneous crops. These products find a sale at Vazírganj, the principal village, and at one or two other places where weekly markets are held. The unmetalled road from Budaun to Chandausi passes through Vazírganj and bisects the parganah, whose northern corner is traversed also by the Oudh and Rohilkhand Railway, and contains a station on that line. This station is situated in the village of Karengi, but is better known by the name of the adjoining village, Mahmúdpur in the Bareilly district.

Settlements.

The following table compares the past and present areas of the parganah as given in the report on the last settlement of land revenue (1871) :—

Period.	Assessable area.	Cultivated area.	Total area.
	Acres.	Acres.	Acres.
Former settlement (1837) ...	44,093	36,457	55,371
Present settlement (1871) ...	49,381	45,556	56,125
Percentage of increase ...	12	25	1

In the present total area are included 6,744 acres of unassessable land, whereof 1,135 acres are revenue-free and the remainder barren waste. Of the cultivated area, which it will be observed increased greatly during the currency of the last settlement, 36 per cent. is irrigated.

Mr. Clarke's, 1837. Mr. Carmichael's, 1871.

The settlement of 1837 was effected by the then Collector of Budaun, Mr. Clarke, and remained in force until the introduction of the present settlement by Mr. Carmichael (provisionally adopted, 1868; finally confirmed, 1871). The financial results of the two settlements may be thus contrasted :—

	Incidence of demand per acre.		Total yearly demand (excluding cesses).
	Assessable area.	Cultivated area.	
	Re. a. p.	Rs. a. p.	Rs. a. p.
Settlement of 1837	0 15 8½	1 3 4¾	43,397 0 0
Ditto of 1871	1 1 11½	1 3 5¼	50,405 0 0
Increase ...	0 2 3	0 0 0¾	7,008 0 0

Cesses included, the present demand amounts to Rs. 55,445. The processes by which that demand was assessed may be briefly described as follows. The settlement officer discarded Mr. Clarke's division of the parganah into 1st and 2nd class circles, and included the whole area in but one circle. The average rent per acre actually paid for various kinds of soil in this solitary circle were next ascertained, and a rent-rate, as a rule somewhat higher than that actually paid, was assumed as a basis of assessment. In assuming such rent-rates it is usual to compare the average rent actually paid with that judicially decreed in recent cases of enhancement. But such cases had in this parganah been confined to 26 villages, and being therefore too few to afford any just criterion were disregarded. The following statement shows (1) the average rent actually paid per acre, and (2) the assumed rent-rate deduced therefrom:—

Class of soil.	*Actual rate per acre.*		*Assumed rate per acre.*
	Irrigated.	Unirrigated.	
Gauhání, or soil immediately surrounding a village site ...	Rs. a. p. 2 12 0¾	Rs. a. p. 2 2 6¾	Rs. a. p. 3 0 0
Dúmat, or loamy soil	2 9 0½	2 7 0¾	2 8 0
Mattiyár, or clayey soil	2 4 7½	2 1 10¾	2 4 0
Bhúr, or sandy soil	2 8 2¾	2 4 6¾	2 0 0

The application of the assumed rates would have given for the whole parganah a total rental of Rs. 1,13,543. But when the lands of each village were examined in detail it was, as usual, found that some reductions on the assumed rate were in individual cases necessary. The gross rental ultimately assumed was Rs. 1,00,810 only, and of this 50 per cent., or Rs. 50,405, was taken as revenue.

The landholders who pay this revenue are principally Gaur Rájputs, a tribe already mentioned in the article on parganah Bisauli. In the margin is shown the proportion in which the 83 estates of the parganah are distributed amongst this and other classes. At the beginning of the present settlement 1,003 proprietors were found cultivating their own land with an average farm of 6·3 acres each. The tenantry, who, like their landlords, are mostly Rájputs, at the same time numbered 8,562. Their average holding was 4 acres each, and the rent paid by them to proprietors was returned as Rs. 92,339.

Proprietary classes.	
Gaurs ...	14
Other Rájputs	8
Shaikhs ..	8
Pathán ...	1
Káyaths ...	1
Mixed classes ..	51
Total ...	83

Alienations.

The following table will show that during the currency of the last settlement alienations of property were few :—

Alienations.	By private sale.	By foreclosure of mortgage.	By order of court.	Total.
Entire mahál or estates ...	...	2	2	4
Portions of ditto ...	36	62	123	221

Population.

According to the census of 1872 parganah Satási contained 109 inhabited villages, of which 31 had less than 200 inhabitants; 39 had between 200 and 500; 29 had between 500 and 1,000; 9 had between 1,000 and 2,000; and one had between 2,000 and 3,000. The total population in 1872 numbered 48,605 souls (22,611 females), giving 552 to the square mile. Classified according to religion, there were 41,396 Hindús, of whom 19,263 were females; and 7,209 Musalmáns, amongst whom 3,348 were females. Distributing the Hindu population amongst the four great classes, the census shows 3,264 Bráhmans, of whom 1,497 were females; 5,307 Rájputs, including 2,225 females; 877 Baniyás (420 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 31,948 souls, of whom 15,121 are females. The principal Bráhman subdivisions found in this parganah are the Sanádh (3,013) and Gaur (233). The chief Rájput clans are the Gaur (2,183), Chauhán (737), Katehiriya (1,558), Ráthor, Solankhi, Bais, Gautam, and Janghára. The Baniyás belong to the Barasaini (392) and Agarwál (179) subdivisions. The most numerous amongst the other castes are the Muráo (4,356), Chamár (8,761), Kahár (1,695), Kisán (2,220), Garariyá (2,569), Darodgar (1,063), Khákrob (1,061), Kori (1,221), and Ahír (2,591). Besides these the following castes, comprising less than one thousand members, are found in this parganah: Ahar, Mahájan, Káyath,

Darzi, Rogangar, Pási, Hajjám, Zargar, Dhobi, Bharbhúnja, Kadara, Kumhár, Khatik, Nat, Kalál, Gosáin, Bairági, Ját, Bhát, Jotishi, Gújar, Jogi, Lodha, Lohár, Máli, Mína, Chhípi, and Habúra. The Musalmáns are either distributed amongst Shaikhs (4,153), Patháns (2,654), Sayyids (306), and Mughals (56), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 94 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,230 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 133 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 10,637 in agricultural operations; 2,050 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,898 persons returned as labourers, and 283 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,557 as landholders, 31,321 as cultivators, and 15,727 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 540 males as able to read and write out of a total male population numbering 25,994 souls.

History.

In the time of Akbar (A.D. 1556-1605) parts of parganahs Satási and Bisauli together formed, under the name of Satási Mundíya, a mahál or division of the Budaun government and Dehli province. The area of this mahál was 29,753 bíghás (18,595 acres), and its land revenue 1,315,720 dáms (circ. Rs. 32,888). As Sir H. Elliot observes in his "Glossary" that the parganah is a difficult one to restore. In different copies of the Aín-i-Akbari the words Satási and Mundíya assume each three different forms, while Tieffenthaler, writing in the middle of the last century, gives both a fourth. The name of Akbar's mahál was probably derived from Mundíya in parganah Bisauli, a town already described, and Satási, a town whose ruins are said to have formerly been visible at Barkhera in the same parganah. According to Mr. Carmichael there is still a mound at Barkhera, but no ruins appear thereon. Satási means eighty-seven, and it is not unlikely that a town of that name may have existed, for villages or collections of villages bearing cardinal numbers[1] with or without suffixes of place are common in Hindústán. Mr. Court says nothing of a town called Satási, but derives the

[1] It is curious that such numbers should in almost every case be multiples of either three or four. Eighty-four (*chaurási*) is the number most commonly found. There is a tract also called Satási in the Gorakhpur district.

name from a tradition that on its first formation in Akbar's reign the mahál contained 87 villages. After leaving the rule of the Dehli emperors for that of the Patháns (1748) Satási Mundíya passed through much the same vicissitudes as other portions of Rohilkhand, being annexed by the Nawáb Vazír of Oudh in 1774, and by him ceded to the British in 1801. Satási and Bisauli were after this cession divided into two separate parganahs, but of these both were included in the Moradabad district. Hence they were transferred in 1824 to the newly formed district of Budaun (then known as Sahaswán). At the time of transfer parganah Satási had already undergone four settlements of its land revenue. The fourth was thrice extended for terms of five years, and on its expiry was succeeded by the settlement of Mr. Clarke, lately mentioned. Since 1824 the parganah and the district of Budaun have had a common history, already narrated, and it is therefore unnecessary to refer to any further events which after that date happened in the former.

SHAIKHÚPUR, a market town in the Ujháni parganah of the Budaun tahsíl and district, is nearly two miles distant from Budaun, and had in 1872 a population of 5,175 inhabitants. The town stands on a well raised site near the right bank of the Sot, and between it and the river there are many ravines. Shaikhúpur itself is a poor mud-built place. The only conspicuous brick building is the house of the local landholder, and the only public institution is a school of the village or *halkábandi* class. There is a market on Sundays and Wednesdays, but the trade is insignificant. The population may be regarded as stationary, although there was a recorded decrease of about 50 persons between 1865 and 1872. Shaikhúpur is said to have been founded in the reign of Jahángír (1605-1627) by one Shaikh Faríd, who gave it its present name, meaning Shaikh's town; but it is probable that a settlement of some sort already existed on or beside the modern site, where the ruins of an older village called Phuliya Khera are still shown. The lands around Shaikhúpur are still in the possession of the founder's descendants, and one of these, Shaikh Sharf-ud-dín, rendered valuable services to the British Government during the rebellion of 1857-58.

History.

SIRÁSAUL, a village in the Kot parganah and Sahaswán tahsíl of the Budaun district, stands on the unmetalled road between Ujháni and Bilsi, 12 miles from Budaun, and had in 1872 a population of 2,618 persons. It is divided into three pattis or portions, called respectively Insa, Sitáráni, and Kohar Sahái. Act XX. of 1856 was in force at Sirásaul until the close of 1875-76, when the local Government withdrew the town from its operation,

and the collection of a house-tax ceased. Added to a small balance from 1874-75, the proceeds of that tax had during its last year amounted to Rs. 377, while the total expenditure was Rs. 367, chiefly on police and conservancy. The average incidence of the tax was Re. 1-5-1 on each of the 283 houses assessed.

SUKHELA, a market village in the Asadpur parganah and Gunnaur tahsíl of the Budaun district, is 45 miles distant from Budaun, and had in 1872 a population of 186 persons. A large fair, at which about 10,000 persons are said to congregate, is held here on the full moon of Kártik (October-November), but at other times of the year Sukhela is a place of no importance.

UJHÁNI, a municipality in the Ujháni parganah of the Budaun tahsíl and district, stands on the imperial Bareilly and Háthras road, 8 miles from Budaun. The population seems to be on the increase, having been returned as 7,734 in 1865 and 8,909 in 1872. It is principally Hindu, and the Bráhman caste is strongly represented. The town has a more flourishing appearance than most others in the district, although here, as elsewhere, mud huts are the prevailing structures. The principal thoroughfares are metalled out of municipal funds, and besides the Bareilly and Háthras road just mentioned others issue from the town, connecting it with Sahaswán and Bilsi. Good masonry wells are plentiful, and there is a fair sprinkling of brick buildings, ancient and modern. The muhallas or wards are 13 in number, and are generally called after the classes trading or articles sold in them. Of these wards Pípaltola, Katra, and Bahádurganj will be hereafter mentioned, and it is unnecessary to enumerate the remainder. The public buildings are the police station, 1st class, standing on the site of a fort built by Abdullah Khán; the parganah school, surrounded by a spacious compound; the old sarái or rest-house, converted into a municipal free school: the new sarái; and the imperial post-office. But the most important building in Ujháni is the unfinished tomb of Abdullah Khán, who died here rather more than a century ago. This and that dense grove opposite its principal front are the most conspicuous objects in a distant view of the town. A more ancient tomb is that of the Naugaza Pír or nine-yard saint, but hagiology is silent as to the period and life of this lofty devotee. In Bahádurganj is an old cemetery called Kadam-í-Rasúl, or foot of the apostle, and a mosque built by Abdullah Khán stands in the market-place. To this list of Muslim shrines an Imámbára of uncertain date, but certain antiquity, may be added, on account of the great veneration in which it is held by the Shía sect. The sacred buildings of the

Public and other buildings.

Hindús are fewer in number, the principal temple being that of Mahádeva or Shiva.

Trade and municipality.

A market is held on Tuesdays and Saturdays. There is a considerable trade, chiefly in refined sugar, which is here manufactured out of the raw material. Next to the sugar manufacture that of indigo, carried on by Messrs. Maxwell and Debnam, is most important. Ujhání is a municipality under Act XV. of 1873, and the municipal committee consists of nine members, of whom three are officials, and the remainder private persons elected by the tax-payers. The following statement shows the income and expenditure of the corporation during 1876-77 :—

Income.		Expenditure.	
	Rs.		Rs.
Tax on circumstances and property	3,365	Collection of taxes ...	248
Fines	6	Head-office charges ...	124
Pounds	190	Police	1,246
Miscellaneous	130	Conservancy	390
		Lighting	68
Total ...	3,691	Pounds	90
		Public works	1,327
		Education	236
		Dispensary	50
		Vaccination	120
		Miscellaneous	23
		Total ...	3,922
Opening balance ...	873	Balance ...	642
GRAND TOTAL ...	4,564	GRAND TOTAL ...	4,564

The incidence of taxation is reckoned to be Rs. 0-7-0 per head of population.

History.

According to local tradition Ujháni was founded about 1,400 years ago by Ghosis or milkmen who had emigrated from the neighbourhood of Agra. The town was originally called Piparia on account of the numerous pípal (*Ficus religiosa*) trees which flourished about its site; and the same trees have given its title to the existing muhalla of Pípaltola. The modern name of Ujháni is said with very little likelihood to be derived from Ujjain, the native place of a certain Raja Mahipál who afterwards established himself at Piparia. Under Pathán rule (1744-1774) the town became the residence of Abdulláh Khán, second son of Ali Muhammad. After several vain attempts to poison his father's old friend, Háfiz Rahmat Khán, he himself died here from the bite of a

snake. Abdullah enriched Ujháni with several buildings, and his brother Faizulláh Khán founded muhalla Katra, while a village near Ujháni, Abdullahganj, is named after the former. Shortly after the introduction of British rule (1801) Bahádur Singh, whose father had been an *amil* or farmer of revenue under the government of the Nawáb Vazír, raised a revolt at Ujháni. This revolt, which had for its immediate occasion a collection of the revenue, was promptly suppressed, and Bahádur Singh fled southwards across the Ganges. He was afterwards captured, but as he had been instrumental in saving the life of one of the British officers sent against him, he was treated with great leniency, and allowed upon signing certain articles to return to Ujháni. He was the founder of muhalla Bahádurganj.

UJHÁNI, a parganah in the Budaun tahsíl and district, is in form a rude triangle with somewhat rounded angles, and is bounded on the north-east by the river Sot, which separates it from parganahs Budaun of its own tahsíl and Usahat of the Dátáganj or Salímpur tahsíl; on the south by parganah Usahat and parganahs Nidhpur and Aulái of the Eta (Itá) district, the Ganges forming in part its boundary with the last mentioned parganah; and on the north-west by parganahs Sahaswán and Kot of the Sahaswán tahsíl. According to the last settlement report (1873) the parganah had a total area of 227 square miles and 626 acres, a measurement less by 150 acres than that given in the census report of the preceding year. There are 187 estates or manors on the rent-roll with an average of 1·22 square mile each.

Physical features.

The parganah has three marked divisions of soil. Its northern corner, to the extent of over 65 square miles, is occupied by a tract of dúmat, kather or loamy soil, such as has been already described in the articles on Bisauli, Sahaswán, Budaun, and other parganahs. South of this a bhúr or sandy tract traverses its centre from west to east with an area of over 30 square miles and a breadth varying from two to four miles; and the remainder of the parganah, south of the bhúr, is occupied by the alluvial or khádir tract of the Ganges. There is more variety of level than in other parganahs of the district, and the surface, especially in the khádir tract, undulates gracefully. There are, however, no hills, the highest level being 577·118, and the lowest 516·397 feet above the sea. Somewhat less than one-seventh of the whole area is absolutely barren, but a good deal of cultivable land in the bhúr tract is always fallow, as after two or three years' cultivation bhúr land must remain untilled for about the same time in order to recover its fertility. There is least barren land in the dúmat, and most in the khádir tract. In the neighbourhood of the Ganges

stretches of coarse pampas supply thatching for the huts of the villagers, while further inland one meets with copses of dhák *(Butea frondosa)* and date-palm. In the south-western corner of the parganah are the mouths of the Maháwa river, and a small stream called the Bhainsaur (or Buffalo Wallow) flows for half the year through the khádir tract, but dries on the approach of the hot season. There are several large *jhíls* or meres, of which the principal are those at Núrpur and Lakhúpura. The Núrpur jhíl is about two and a half miles in circumference, with an average depth of five feet at the beginning of the year. Its surface is covered in some of the more shallow places with tall reeds or rushes, which the villagers reach on rafts and cut as fodder for their cattle or material for matting. The mere is frequented in winter by wild fowl, and its water is much used for irrigation. The Lakhúpura jhíl is smaller and shallower, being about a mile long, with an average breadth of 100 yards, and average depth of three feet only. It furnishes a small quantity of water to the neighbouring fields. But the principal sources of irrigation are unbricked wells, which in most places last only from the end of one rainy season to the beginning of the next. About 24 per cent. of the cultivated area is irrigated.

"The parganah of Ujháni," writes Mr. Carmichael, "is from the undulating character of the country, as also from the beautiful manner in which it is wooded, one of the prettiest in the district. There are some vistas of wood, hill *(sic)* and dale in the tract of country near the Ganges which are quite equal to any English landscape. The *bághs* (groves) of Jalálpur in that direction, and the country between Jalálpur and Kakora, always extort admiration from the stranger, while the groves and plantations of mango trees round and about the town of Ujháni form the most charming encamping ground in the district."

Economical features.

The indigo and sugar manufactures of the chief town, Ujháni, have been already noticed. There are no others, and the trade of the parganah is mostly in grain. The principal spring crops are, as usual in this part of India, wheat and barley, while the millet known as bájra *(Holcus spicatus)* supplies alone more than half the autumn harvest. Good sugarcane is grown near the Ganges, but is liable to destruction by floods from that river, and in the northern parts of the khádir tract excellent rice is cultivated. Cotton is rarely sown. These products find a market at Ujháni, Shaikhúpur, and the several villages in the parganah where weekly markets are held, and what is not locally consumed is exported by road to Bilsi, Bisauli, and Budaun, or embarked on the Ganges for other districts.

The following table compares the past and present areas of the parganah as given in the last settlement report :—

Period.	Assessable area.	Cultivated area.	Total area.
	Acres.	Acres.	Acres.
Former settlement (1836) ...	107,622	76,712	137,325
Present ditto (1871) ...	118,144	84,814	145,996
Percentage of increase ...	10	11	6

The present total area includes 15,649 acres of unassessable land, 14,257 acres being barren and 1,392 revenue-free. The largest revenue-free estate is that attached to the ziyárat or sepulchre of Sultan Arfín,[1] a saintly Arabian, about whom almost nothing is known. The ziyárat, which is visited by pilgrims from all parts of Northern India, stands picturesquely on the border of the parganah near the point where the Bareilly and Háthras road crosses the Sot. The increase which the above table shows in the cultivated area is partly due to the resumption and assessment since the last settl ement of nine revenue-free estates, and the increase in the total area, which is larger than in any of the parganahs except Budaun, is attributed to alluvion by the Ganges.

Mr. Brown's settlement.

The former settlement was made by Mr. Snead Brown in 1836. The parganah had been over-assessed, and balances had accrued to the extent of no less than Rs. 1,50,536. Mr. Brown therefore found it necessary slightly to reduce the demand. The reduction, although opposed by the then Commissioner of the province, was upheld by the Board of Revenue, and Mr. Brown's settlement continued in force until superseded by that of Mr. Carmichael. The latter or present settlement was provisionally adopted in 1869, and finally confirmed in 1871. The financial results of the two assessments may be thus contrasted :—

	Incidence of demand per acre on				Total demand (excluding cesses.)		
	Assessable area.			Cultivated area.			
	Rs.	a.	p.	Rs.	a.	p.	Rs. a. p.
Settlement of 1836 ...	0	14	10	1	4	9¾	99,573 6 2
Ditto 1871 ...	0	15	7	1	5	8¾	1,05,098 0 0
Increase ...	0	0	9	0	0	11	5,624 9 10

Including cesses to the amount of Rs. 10,522, the new demand reached a total of Rs. 1,15,720.

[1] Badr-ud-din Shah Vilayat, to whose shrine in parganah Budaun another large revenue-free glebe is attached, is said to have been a brother of this Sultan Arfín.

Mr. Carmichael's settlement.

Mr. Brown had divided the parganah for purposes of assessment into circles corresponding with the three tracts already described, *viz.*, dúmat, bhúr, and khádir. Adhering generally to this classification, but altering slightly his predecessor's subdivision of the khádir tract, Mr. Carmichael adopted the following circles: (1) the dúmat or loamy; (2) the bhúr or sandy; (3) the bhúr-khádir or sandy alluvial; (4) the dúmat and mattiyár khádir or loamy and clayey alluvial; and (5) the bela or land in the immediate neighbourhood of the Ganges. His next step was to ascertain, as usual, the average rent per acre actually paid for various kinds of soil in each circle; and rent-rates, which, as a rule, somewhat exceeded those thus ascertained, were assumed for the dúmat, dúmat-khádir, and bela circles. In assuming rent-rates for the bhúr and bhúr-khádir circles it was found necessary to disregard the rents returned as actually paid, which had clearly been falsified in anticipation of the settlement; and the standards fixed for these circles were based on rates which the settlement officer had "found, from practical experience in the assessment of other parganahs with similar soils, to be fair and equitable." "Wherever," continues Mr. Carmichael, "there is a large quantity of bhúr cultivation, entailing constant change of occupancy, owing to its never being possible to cultivate the same land for two years running, great facilities are afforded both for the falsification as also for the suppression of accounts." This is especially the case when floods prevent the autumn cultivation of the khádir lands. In such years the villagers of that tract migrate to the more highly situated bhúr country, cultivate there a crop, and return home immediately after the harvest. The bhúr landholders of course take good care to realize the rent due from their migratory tenants, but they are less careful to cause the entry in the village papers of the rents thus received.

The following table shows the rates per acre assumed for different classes of soil in each circle:—

Class of soil.		1st circle (dúmat), 56 villages.	2nd circle (bhúr), 21 villages.	3rd circle (bhúr-khádir) 19 villages.	4th circle (dumat & mattiyár khádir) 52 villages.	5th circle (bela), 6 villages.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Gauhání or land surrounding village sites	Irrigated	4 0 0	4 0 0	4 0 0	4 0 0	4 8 0
	Unirrigated	3 8 0	2 8 0			
Dúmat or loamy land	Irrigated	3 0 0	3 0 0	3 0 0	4 0 0	3 0 0
	Unirrigated	2 8 0	2 0 0	3 0 0	3 0 0	3 0 0
Mattiyár or clayey land.	Irrigated	3 0 0	3 0 0	2 8 0	2 8 0	3 0 0
	Unirrigated	3 0 0	3 0 0	4 0 0	3 8 0	3 0 0
Bhúr or sandy land	Irrigated	2 0 0	1 8 0	4 0 0	3 0 0	3 0 0
	Unirrigated	2 0 0	1 8 0	1 8 0	2 0 0	...
				1 8 0	2 0 0	2 8 0

It will be observed that the rates assumed for the 1st or dúmat circle coincide exactly with those assumed for similar land in the adjacent parganah of Budaun. The application of the above rates gave for the whole parganah a rental of Rs. 2,15,238. But in allotting the demand village by village it was found necessary to reduce that figure, and the rental ultimately assumed amounted to a fraction over Rs. 1,91,269 only. From this the revenue (Rs. 1,05,198) was deduced at 55 per cent.

Proprietary classes.

Rájputs	67
Shaikhs	49
Ahírs	12
Patháns	8
Bráhmans	8
Káyaths	4
Baniyás	4
Kunbís	4
Mahájans	2
Mixed classes	29
Total	187

Turning from the revenue to the revenue-payers, we find that Rájputs and Shaikhs are the principal landholders. The marginal table shows the proportion in which the 187 estates of the parganah are distributed amongst these and other classes. The Rájputs are mostly Tomars, a tribe who, according to Sir H. Elliot, made their first appearance in the 8th century and defeated a Rájá of Dehli in the 12th. The Tomars of this parganah claim to be descended from two brothers named Súrdeo and Banbir who settled in Rohilkhand during the reign of Shaháb-ud-dín (1202-1206). The principal Shaikhs are those of Shaikhúpur, who have been already mentioned in the article on that town. Out of a total of 3,615 proprietors, 1,598 were at the beginning of the present settlement found cultivating their own land with an average farm of about 9 acres each. The tenantry at the same time numbered 15,113, their average holding being a little over 4 acres each.

Alienations.

Alienations were during the currency of the last settlement more frequent than in most other parganahs of the Budaun district, as will be seen from the following table :—

Transfers of	By private sale.	By foreclosure of mortgage.	By order of court.	Total.
Entire mahál or estates ...	10	2	8	22
Portions of ditto. ...	285	62	254	601

Population.

According to the census of 1872 parganah Ujháni contained 352 inhabited villages, of which 142 had less than 200 inhabitants ; 81 had between 200 and 500 ; 36 had between 500 and 1,000 ; 11 had between 1,000 and 2,000 ; and one had between 3,000 and 5,000. One town, Ujháni, had nearly 9,000 inhabitants. The total population in 1872 numbered 89,879 souls (41,095 females), giving 394 to the square mile.

Classified according to religion, there were 76,951 Hindús, of whom 34,917 were females; 12,927 Musalmáns, amongst whom 6,178 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 6,242 Bráhmans, of whom 2,763 were females; 8,012 Rájputs, including 3,290 females; 1,448 Baniyás (673 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 61,249 souls, of whom 28,191 are females. The principal Bráhman subdivisions found in this parganah are the Sanádh (4,836) and Gaur (1,290). The chief Rájput clans are the Gaur (811), Solankhi (581), Chauhán (1,147), Tomar (2,881), Bais (221), Katheriya, Kathya, Jangori, Ponwár, Baghel, Bhitla, Raghubansi, Sanwant, Bhatti, and Kachhwáha. The Baniyás belong to the Agarwál (505), Bárasaini (229), and Chausaini subdivisions. The most numerous amongst the other castes are the Murão (9,755), Chamár (11,235), Ahar (7,834), Mahájan (1,722), Kahár (4,381), Kisán (5,684), Rogangar (2,184), Gararíya (2,510), Hajjám (1,280), Darodgar (1,894), Khákrob (1,794), Dhobi (1,276), and Kori (1,208). Besides these the following castes, comprising less than one thousand members, are found in this parganah: Káyath, Darzi, Pási, Zargar, Bharbhunja, Kadara, Kumhár, Khatík, Kurmi, Nat, Kalál, Gosáin, Bairágí, Ját, Bhát, Jotishi, Gújar, Khági, Jogi, Lodha, Nonera, Lohár, Máli, and Chak. The Musalmáns are either distributed amongst Shaikhs (9,118), Sayyids (183), Mughals (115), and Patháns (3,510), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 217 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,947 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,181 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 18,968 in agricultural operations; 3,449 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 3,847 persons returned as labourers, and 619 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 5,408 as landholders, 51,661 as cultivators, and 32,810 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 686 males as able to read and write out of a total male population numbering 48,784 souls.

History.

The parganah had no separate existence until after the seizure of Rohilkhand by the Patháns (1748), and its history is therefore a short one. Before that conquest it had under the name of tappa Jaláipur formed a portion of Haveli Budaun, whose history has been already described. On the death of its first Pathán ruler, Ali Muhammad, the parganah fell to the share of his second son Abdullah Khan, who made the town of Ujháni his capital. But the government of the Patháns was short lived. Having disregarded their treaty obligations to the Nawáb Vazír of Oudh, they were in 1774 deprived of their territories by that prince. These territories again changed rulers in 1801, when they were ceded to the East India Company. Parganah Ujháni was now included in the Moradabad district, and underwent the first settlement of its land revenue by its new masters. It was transferred to the district of Bareilly in 1805, after which the second, third, and fourth settlements took place. During the currency of the fourth, which was thrice extended for periods of five years, the parganah was transferred to the newly formed district of Budaun, then called Sahaswán. The next settlement was that of Mr. Brown, already noticed. The annals of parganah Ujháni after its incorporation in the Budaun district coincide with those of the latter, and need not be repeated here.

USAHAT, a town in the Usahat parganah and Dátáganj or Salímpur tahsíl of the Budaun district, stands on the left bank of the Sot river, 18 miles from Budaun. It had in 1865 a population of 2,807, and in 1872 of 2,662 persons, principally Hindús. The town consists chiefly of mud huts, and has therefore the appearance as well as the reality of poverty. But a handsome masonry residence was a few years ago built on the bank of the Sot by one Tota Rám, Káyath. The public buildings are a police station, 2nd class, a branch dispensary, *halkábandi* or village school, sarái or rest-house, and district post-office. There is a market on Tuesdays and Saturdays, but trade confines itself to the necessaries of life, as that term is understood by the poorer classes of one of the poorest countries in the world. The unmetalled road from Budaun to Farukhabad passes through the town, and there is an encamping ground outside the latter. Act XX. of 1856 is in force here, and in 1876-77 the house-tax thereby imposed (added to a balance of Rs. 37 from the preceding year) gave a total income of Rs. 666. The expenditure, which was chiefly on public works (Rs. 102), police, and conservancy, amounted to Rs. 647. The number of houses was in the same year 563, and of these 238 were assessed with the tax, whose incidence was Rs. 2-12-9 per house assessed and Rs. 0-4-0 per head of population.

History.

The name Usahat has various vernacular spellings, such as Usait and Usaith, the *u* being either short or long. The legend is that the town was founded in prehistoric times by a Hindu monk named Shukráchárya, who called it Ashanapuri. Usahat is locally regarded as a corruption of the latter word, a fact which shows that etymology is one of the sciences excluded from the curriculum of the halkabandí school. It may be mentioned before we quit the legendary period that there is in Usahat a mud enclosure where the worship of a deified Rája named Kálsen is occasionally celebrated. The real history of Usahat begins little more than a century and a quarter ago, when the victory of Daunri (1748) transferred it from the dominion of the Bangash Patháns to that of the Rohillas. The latter placed Fateh Khán, the Khánsámán or steward of the household, in possession of their new conquest. He built a fort at Usahat and surrounded the town with a wall. The fort has been converted into the police station already mentioned,[1] but the wall is no longer visible. Another relic of the Pathán period exists in the shape of a mosque. During that period Usahat probably reached its highest point of prosperity. It is no longer the most important town of the parganah to which it gives its name, but has surrendered that position to Kakrála.

USAHAT, a parganah in the Dátáganj or Salímpur tahsíl of the Budaun district, is bounded on the north by parganah Budaun of the Budaun tahsíl; on the north-east by parganah Salímpur of its own tahsíl; on the south-east and east by parganah Mihrabad of the Sháhjahánpur district; on the south and south-west by the Ganges river, which separates it from parganahs Kampil of the Farukhabad and Nidhpur of the Etah districts; and on the north-west by parganah Ujháni of the Budaun tahsíl. According to both the census of 1872 and the settlement report of the following year, which in this case agree, the parganah had a total area of 207 square miles and 222 acres. There are 911 *maháls* or manors on the rent-roll, their average area being a fraction under a square mile each.

Natural divisions.

The parganah has three separate tracts or belts of soil, which traverse it from north-west to south-east, and resemble those of the neighbouring parganah Ujháni. These are the dúmat, kather or loamy, the bhúr or sandy, and the alluvial or Gangetic tracts. The most northern or dúmat tract is also the smallest, with an area of under 58 square miles. The bhúr is the middle tract both in position and size, with a surface measuring somewhat over 65 square miles. And the largest and most southerly

[1] Mr. Carmichael writes in 1873 that "a fine archway and some bastion towers still remain as monuments of its former grandeur."

is the alluvial tract of the Ganges, whose area is a few acres more than 84 square miles. A little below one-sixth of the whole parganah is barren, and a good deal of the sandy tract, although not barren, is always uncultivated, as such land after a few years' cropping requires a few years' rest. A large proportion of the barren waste lies in those villages of the loamy tract which border on parganah Salímpur. Indeed, this region is a part of what is known as the bankati or forest-clearing : its hard and lumpy soil refuses to be readily broken by the scratching of the native plough, and it is covered with patches of thorny wilderness shaded here and there by dhák (*Butea frondosa*) trees. But most of the unculturable land is to be found in the Gangetic tract, where the floods of the great river or its affluent the Sot have left deposits of sand or blotched the surface with *reh* (impure carbonate of soda). Near the banks of the Ganges itself waste plots are overgrown by tall grasses, of little service except for thatching the huts of the neighbouring villages.

The Sot crosses the parganah in the same direction as the three tracts just mentioned, *i. e.*, from north-west to south-east. Near the town of Usahat this river is dammed up for purposes of irrigation. It flows all the year round, and is the only stream of the parganah. Except in its neighbourhood or that of some lake, the fields are generally watered by means of short-lived earthen wells. The principal lake is the Usáwán *jhíl*, which, however, lies only partly in this parganah, its remaining portion being in parganah Mihrabad of the Sháhjahánpur district. The Usahat portion is about 1,309 yards in length by 811 yards in breadth, with an average depth at the beginning of the year of three feet. The Sot after leaving this parganah flows through the lake. Another large jhíl adjoins the Sot near Dalílganj in this parganah. It is about three miles in length, and in shape an irregular semicircle. The country is, like the rest of the Budaun district, extremely flat. It has no hills, the highest elevation above the sea being 538·520 feet, and the lowest 479·194.

Products.

The trade of the parganah is chiefly in grain, and there is no manufacture except of such articles as the simple necessities of rustic life in Hindústán require. The principal crops are at the spring harvest wheat and barley, and at the autumn harvest the usual millets, *i.e.*, bájra and jowár. The wheat of Kakrála in this parganah is celebrated throughout the district ; and the millets, which need for their tall glazed stems a good deal of siliceous matter, flourish best on the sandy soil of the bhúr tract. It is noticeable that a greater area is sown in spring than in autumn.

The reason is that during the latter season the dread of inundations prevents the full cultivation of the Gangetic tract. Several good unmetalled roads intersect the parganah, and along these its products are conveyed for sale to Kakrála, Usahat, Alápur, and other markets.

The last settlement report thus compares the past and present areas of the parganah :—

Settlements.

Period.	Assessable area.	Cultivated area.	Total area.
	Acres.	Acres.	Acres.
Former settlement (1834) ...	103,776	65,943	125,969
Present settlement (1871) ...	109,776	79,242	132,702
Percentage of increase ...	6	20	5

The present total area includes 22,926 acres of unassessable land, of which 21,825 is barren and the remainder revenue-free. The increase which the above table shows in assessable area is attributed partly to the assessment of about 5,000 acres formerly free of revenue, and partly to alluvion by the Ganges. To the latter cause is also assigned the increase in total area. The large increase in the cultivated area, of which 23 per cent. is irrigated, is not explained.

Mr. Brown's settlement, 1834.

The former settlement was effected by Mr. Sneade Brown, mostly in 1834; but part of taluka Alápur, now included in this parganah, then belonged to that of Budaun, and was not settled until 1836. Mr. Brown found the parganah over-assessed and the revenue in arrears; but his own assessment was not a success, and was in 1842, on his own recommendation, revised by Mr. Timins. Thus revised, the former settlement continued in force until superseded by that of Mr. Carmichael, which was provisionally adopted in 1870, and finally confirmed in the following year. The financial results of the two assessments may be thus contrasted:—

	Incidence of demand per acre.		Total demand (excluding cesses.)
	Assessable area.	Cultivated area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Settlement of 1834 ...	0 13 1	1 4 7¼	84,932 8 0
Ditto of 1871 ...	0 14 5¾	1 4 1¾	90,241 0 0
Increase ...	0 1 4¾	...	5,308 8 0
or			
Decrease ...	...	0 0 5¾	...

Mr. Carmichael's settlement, 1871.

Cesses included, the new demand amounted to Rs. 99,266. The method in which that demand was assessed may be very briefly described. Mr. Carmichael divided the parganah into three circles, corresponding with its natural divisions, *viz.*, (1)

the dúmat or loamy, (2) the bhúr or sandy, and (3) the alluvial circles. For the soils of each circle rent-rates were assumed in the manner already explained so often in articles on other parganahs, and the rates per acre thus assumed may be tabulated as follows :—

Class of soil.	1st circle (dúmat).				2nd circle (bhúr.)				3rd circle (alluvial.)			
	Irrigated.		Unirrigated.		Irrigated.		Unirrigated.		Irrigated.		Unirrigated.	
	Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.	
Gauháni, or land just surrounding village sites ...	3	0 0	2	8 0	3	0 0	2	8 0	3	8 0	3	0 0
Dúmat, or loamy land...	2	0 0	2	0 0	2	8 0	2	0 0	3	0 0	3	0 0
Mattiyár, or clayey land...	2	0 0	2	0 0	3	0 0	2	8 0	3	0 0	3	0 0
Bhúr, or sandy land...	1	8 0	1	8 0	2	0 0	1	8 0	1	8 0	1	0 0

The application of these rates gave a total rental for the whole parganah of Rs. 1,82,369, a figure which, after a few necessary reductions had been made in certain villages, fell to Rs. 1,80,482. From the latter sum the revenue (Rs. 90,241) was deduced at 50 per cent.

Of the revenue-paying classes the most numerous are Rájputs. The number of estates held by these and other classes is marginally shown. As in parganah Sahaswán, the Rájputs belong principally to the Bais clan, but the Ráthors, Katheriyas and Raikwárs are also represented. Out of 3,339 proprietors, 2,290 were at the beginning of the present settlement found cultivating their own land, with an average home farm of about seven acres each. The tenants at the same time numbered 14,946. Their average holdings was about four acres each, and the total rent paid by them to their landlords was returned as Rs. 1,70,907.

Proprietary body.	
Rájputs	36
Shaikhs	15
Patháns	14
Káyaths	13
Bráhmans ...	9
Bankers or merchants,	8
Sayyids	2
Mixed classes ...	114
Total ...	211

Alienations.

The number of land transfers which took place during the currency of the former settlement, and the manner in which such transfers were effected, may be thus shown :—

Alienations of	By private sale.	By foreclosure of mortgage.	By order of court.	Total.
Entire mahál or manors...	10	1	2	13
Portions of ditto ...	692	530	512	1,734

Population.

According to the census of 1872 parganah Usahat contained 285 inhabited villages, of which 176 had less than 200 inhabitants; 74 had between 200 and 500; 27 had between 500 and 1,000; three had between 1,000 and 2,000; two had between 2,000 and 3,000; and two had between 3,000 and 5,000.

The total population in 1872 numbered 80,172 souls (36,146 females), giving 387 to the square mile. Classified according to religion, there were 69,053 Hindús, of whom 30,972 were females; and 11,119 Musalmáns, amongst whom 5,174 were females. Distributing the Hindu population amongst the four great classes, the census shows 4,481 Bráhmans, of whom 1,980 were females; 6,806 Rájputs, including 2,789 females; 386 Baniyás (172 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 57,380 souls, of whom 26,031 are females. The principal Bráhman subdivisions found in this parganah are the Sanádh (3,212), Gaur, (111), Kanaujiya, and Sáraswat. The chief Rájput clans are the Gaur (652), Ráthor (620), Chauhán (369), Bais (2,316), Solankhi, Tomar, Katheriya, Kathiya, Báchhal, Ponwár, Chandel, Raikawár, and Janghára. The Baniyás belong to the Odia subdivision. The most numerous amongst the other castes are the Muráo (6,863), Chámar (11,438), Mahájan (2,703), Kahár (3,419), Kisán (3,261), Rogangar (1,696), Gararíya (2,834), Hajjám (1,227), Darodgar (1,361), Dhobi (1,061), Kori (1,085), and Ahír (10,540). Besides these the following castes, comprising less than one thousand members, are found in this parganah: Kayath, Darzi, Pási, Khákrob, Zargar, Bharbhunja, Kadara, Kumhár, Khatik, Kurmi, Nat, Kalál, Gosáin, Bairágí, Ját, Bhát, Jotishi, Gújar, Lohár, Máli, Patwa, Chak, Káchhi, Baheliya, Tamboli, Dhanuk, Bauhra, and Bisur. The Musalmáns are distributed mostly amongst Shaikhs (5,929), Patháns (4,730), Mughals (122), and Sayyids (311), the remainder being entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 128 are employed in professional avocations, such as Government servants, priests, doctors, and the like 1,562 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 716 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 18,406 in agricultural operations; 3,139 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,703 persons returned as labourers, and 503 as of no specified occupation. Taking the total population, irrespective of age

or sex, the same returns give 3,570 as landholders, 51,657 as cultivators, and 24,945 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 816 males as able to read and write out of a total male population numbering 44,026 souls.

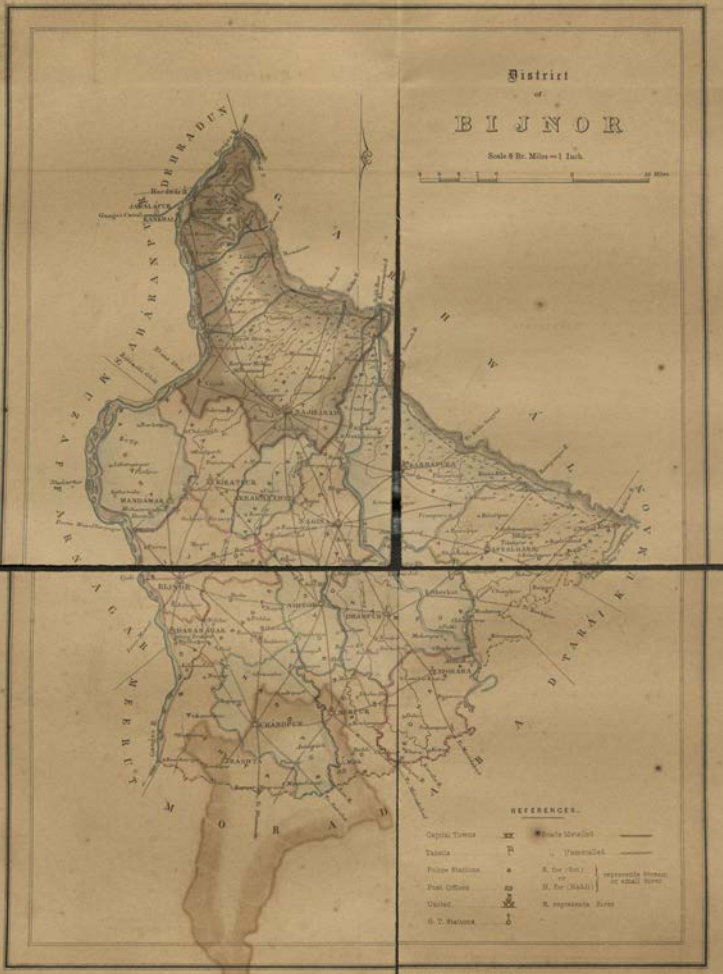
History.

In the reign of Akbar (1556-1605) most of what is now parganah Usahat was included in Haveli Budaun, already described in the article on Budaun parganah. In 1719, however, the Bangash Nawáb of Farukhabad seized the fief of Usahat, a measure which appears to have received the acquiescence of his nominal sovereign at Delhi. As the power of the emperors declined that of their Fatehgarh vassals increased, and the independence of the latter may be said to have become complete before the seizure of the adjacent country by the Rohilla Patháns in 1748. The Bangashes regarded with jealousy the growing importance of the newcomers ; and on the death of the Rohilla chief Ali Muhammad they were easily persuaded by the Nawáb Vazír of Oudh, Safdar Jang, to attack these rival Patháns. The attack resulted in the complete defeat of the Bangashes and the death of their chief Káim Khán at the battle of Daunri near Budaun (1748). The victors annexed Usahat, awarding it to Fateh Khán, steward of the household, who held also the adjoining parganah of Budaun. As already mentioned, this chief fortified the town of Usahat. The Pathán dominion lasted until 1774, when Shujáud-daula, son and successor of Safdar Jang, forcibly possessed himself of Usahat and the rest of Rohilkhand. These territories remained under the rule of the Nawáb Vazír up to 1801, when they were ceded to the East India Company. Parganah Usahat was now incorporated in the district of Bareilly, whence, after four settlements of its land revenue, it was transferred to that of Sahaswán *alias* Budaun (1824). The fourth settlement was after three quinquennial extensions succeeded by that of Mr. Brown, already noticed. Any events which, like the battle of Kakrála (1858), occurred in the parganah after its transfer to the Budaun district will be found in the history of the latter (pp. 89-132).

Vazírganj, the chief town of parganah Satási, in the Bisauli tahsíl of the Budaun district, stands on the unmetalled road from Budaun to Bisauli, 12 miles from the former. The population was returned in 1872 as 1,578, and is principally Hindu. The town is divided into muhallas or wards ; it contains a 3rd class police station, a district post-office, a sarái or inn for natives, and a halkabandi or elementary school. Act XX. of 1856 was in force at Vazírganj until the close of 1875-76, when the local Government withdrew the town from its operation, and the collection of a house tax ceased. Added to a small balance from 1874-75, the proceeds of that tax had during its last year amounted

to Rs. 839; while of this sum Rs. 807 had been spent chiefly on police, conservancy, and local improvements. The average incidence of the tax was Rs. 3-8-5 on each of the 212 houses assessed.

ZARÍFNAGAR, a village in the Sahaswán parganah and tahsíl of the Budaun district, stands not far north of the unmetalled road between Sahaswán and Gunnaur, 34 miles from Budaun. It had in 1872 an agricultural population of 1,066 inhabitants, Hindús, as usual, preponderating. Zarífnagar is not a place of any historical or architectural interest. It has a district post-office and a 3rd class police station. The latter was established here shortly after the mutiny, during which the owners of the village had given some trouble to Government. In the rainy months the place is liable to inundations from the Maháwa, which flows round it on the north and east. Zarífnagar is during that season malarious and unhealthy.



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GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

BIJNOR (BIJNAUR) DISTRICT.

CONTENTS.

PART I.	Page.
Boundaries and area	238
Administrative subdivisions ...	*ib.*
Changes in name and area of subdivisions	240
Physical features	241
Forests	*ib.*
Hills	244
Open country	*ib.*
Soils	245
Rivers	247
Canals	252
Lakes	256
Communications	257
Table of distances	258
Bridges and ferries	259
Climate	261
PART II.	
Fauna	262
Flora	264
Crops and cultivation ...	267
Tobacco	270
Manure	273
Field irrigation	*ib.*
Wells	275
Droughts and famines... ...	276
Mineral products	281
Stone-lime and other building material	*ib.*
PART III.	
Population	*ib.*
Castes and tribes	285

	Page.
Occupations	295
Emigration	297
Towns, villages, and estates ...	*ib.*
Castles and houses	*ib.*
Manorial dues	298
Food	299
Religion	302
Language	303
Education...	*ib.*
Post-office	306
Police	307
Infanticide	308
Jail	309
Fiscal history	310
Revenue demand	320
Tenures	321
Landholders and leading families	322
Alienations	324
Tenants	327
Rents	328
Enhancements	330
Trade and manufactures ...	331
Markets and fairs	335
Wages and prices	336
Money-lending and interest ...	337
Weights and measures ...	*ib.*
District receipts and expenditure	*ib.*
Municipalities and *chaukidári* towns	338
Income and license tax ...	*ib.*
Excise	339
Stamps and registration ...	*ib.*
Judicial statistics	340
Medical ditto	*ib.*
History	341

BIJNOR or BIJNAUR,[1] the most northern district in the Rohílkhand division, is also, if we except a part of Saháranpur, the most northern in the plains of the North-Western Provinces. In shape a rude triangle, it is bounded on the north-east by the submontane road, which separates it from the foot of the Kumaun and Garhwál hills; on the west by the river Ganges, which separates it from the Dehra Dún, Saháranpur, Muzaffarnagar, and Meerut (Merath) districts; and on its southern or south-eastern base by the Moradabad (Murádábád), Tarái, and Kumaun districts. The following parganahs of the districts already named march with Bijnor: in Kumaun, Kota; in Garhwál, Talla Salán and Gangá Salán; in Dehra Dún, Sahajpur; in Saháranpur, Jawálapur and Rurki; in Muzaffarnagar, Gordhanpur, Bhúkarheri, and Bhúma Sambalhera; in Meerut, Tárápur; in Moradabad, Hasanpur, Amroha, and Thákurdwára; and in the Tarái, Káshípur. The geographical position of the district may be best described by giving the north latitude and east longitude of its three corners. The most eastern point, Koti Ráo, is in latitude 29° 27′, longitude 78° 59′; the most northern, Lalitpur on the Ganges, in latitude 29° 58′, longitude 78° 15′; and Kumhariya, situated in the extreme south-western angle, in latitude 29° 65′, longitude 78° 07′. From Koti Ráo to Lalitpur is 56 miles; from Lalitpur to Kumhariya 62; and from Kumhariya to Koti Ráo 57 miles. According to the most recent and accurate measurement, that of the revenue survey in 1868-70 the total area of Bijnor is 1,868·73 square miles, or 1,195,987 statute acres. The total population by the last census (1872) was 737,153 souls.[2]

Administrative sub-divisions.

For purposes of revenue and general administration the district is separated into five tahsíls or sub-collectorates, which are again subdivided into fifteen parganahs:—(1) The Najíbabad tahsíl, containing the parganahs of Najíbabad, Kíratpur, and Akbarabad, and an area of 455·94 square miles, has a somewhat rhomboidal form, and occupies the northern corner of the district. South of this tahsíl, but flanking for some distance its south-west and south-east sides respectively, the Bijnor and Nagína tahsíls fill the whole breadth of the district. (2) The former, Bijnor, has an area of 306·01 square miles, and includes the parganahs of Mandáwar, Bijnor, and Dáránagar, all bordered on their western sides by the Ganges. (3) The latter, Nagína, fills a space of 476·31 square miles, and

[1] The principal authorities for this notice are the settlement report of Mr. A. M. Markham, C.S. 1874; the census reports of 1872 and former years; the annual reports of various Government departments; records of the Board of Revenue; and brief notes by different officials now or formerly posted at Bijnor. But these have not been the only sources of information; and reference to several well-known writers, such as Sir H. Elliott and General Cunningham, will be found scattered through the pages of the notice.

[2] Details of this population will be found in the beginning of Part III.

comprises the parganahs of Nagína, Barhápura, and Afzalgarh, the last occupying the eastern corner of the district. In the south-western corner, south of Bijnor tahsíl, is situated (4), that of Chándpur, containing the parganahs of Báshta, Chándpur, and Burhpur (or Núrpur), with an area of 308·02 square miles. The remainder of the district is occupied by (5) Dhámpur tahsíl, whose irregular outline, bounded by Nagína, Bijnor, Chándpur, and the frontier, includes the parganahs of Nihtaur, Dhámpur (or Sherkot), and Siohára, with an area of 322·45 square miles. The district contains 2,955 villages or townships, of which 512 are in the Najíbabad, 559 in the Bijnor, 693 in the Nagína, 487 in the Chándpur, and 704 in the Dhámpur tahsíls.

The divisions of the district for judicial administrative purposes are different. The *thána* or police circle is the unit of criminal, and the *munsifi* of civil jurisdiction. The judge who tries cases on committal from the former and on appeal from both is that of Moradabad. The following table shows side by side the administrative and judicial divisions, with their population, area, and other statistics:—

	Present parganah.	Included by the Ain-i-Akbari in	Number of mahals or estates.	Land revenue in 1874 (including 10 per cent. cess.)	Area in 1870 (acres).	Total population in 1872.	Population per square mile.	In the police jurisdiction of	In the munsifi of
				Rs. a.		Rs.			
Najíbabad	1. Najíbabad ...	Jaláliabad (partly).	211	94,304 8	209,166	67,491	193	Najíbabad, Amsot, Kaursia, Nágal.	Nagína.
	2. Kíratpur ...	Kíratpur ...	207	95,548 8	55,465	49,934	574	Kíratpur.	
	3. Akbarabad ...	Akbarabad ...	149	53,906 8	36,171	24,260	426	Najíbabad, Kíratpur.	
Bijnor	4. Mandáwar ...	Mandáwar ...	177	76,182 0	66,946	37,962	365	Mandáwar.	Bijnor.
	5. Bijnor ...	Bijnor (mostly),	252	96,038 8	66,150	51,790	503	Bijnor.	
	6. Dáránagar	Bijnor (partly) ... Jhalu ...	202	72,037 0	62,749	42,383	436	Amhera	
Nagína.	7. Nagína	Nagína ... Islámabad (partly).	361	1,43,797 9	63,047	74,708	740	Ganj. Nagína.	Nagína.
	8. Barhápura ...	Islámabad (partly).	228	33,946 8	111,414	62,870	145	Barhápura.	
	9. Afzalgarh ...	Sherkot (partly)...	198	1,18,561 8	1,20,371	27,537	342	Afzalgarh, Rehar.	
Chándpur	10. Báshta	Gandaur ... Azampur ...	190	56,866 8	67,054	28,138	274	Báshta.	Bijnor.
	11. Chándpur ...	Chándpur (partly).	286	1,23,434 4	85,429	65,770	494	Chándpur.	
	12. Burhpur ...	Chándpur (partly).	136	52,345 8	44,652	35,225	503	Núrpur.	
Dhámpur	13. Nihtaur ...	Nihtaur ...	223	70,340 8	41,064	37,473	586	Nihtaur.	Nagína.
	14. Dhámpur ...	Sherkot (partly)...	248	1,40,673 1	98,830	84,630	560	Dhámpur, Sherkot.	
	15. Siohára	Siohára ... Sahanspur ...	296	80,262 11	66,479	47,031	435	Siohára.	
	Total ...	...	3,364	13,08,245 0	1,195,987	737,152	180		

Changes in name and area of subdivisions.

As a preliminary to fiscal reforms, the Emperor Akbar divided Hindustán into *súbas* or provinces, *sirkárs* or governments, *dastúrs* or districts, and *maháls* or parganahs. About the fortieth year of his reign (1596), when the Aín-i-Akbari was compiled, most of the modern Bijnor was included in the Chándpur dastúr of sirkár Sambhal, in the province of Dehli. Some portions, however, such as Gandaur and Azampur, which now constitute parganah Báshta, belonged to the neighbouring dastúr of Sambhal, in the same sirkár; while others, such as parts of Najíbabad and Afzalgarh, lay in hill territory outside the limits of Akbar's divisions. The exact limits of those divisions it is impossible, after nearly three centuries of abundant changes and scanty history, to define; and the subject is indeed one rather for the antiquarian than the statist. The old parganah of Jalálabad became known as Najíbabad when its headquarters took their name from Najíb-ud-daula, the founder of Pathán dominion in this part of Rohilkhand; but Jalálabad, from which it took its earlier name, is still a flourishing town within its boundaries. In 1842 a large addition was made to its area by the annexation of talúka Chándi from Garhwál. Dáranágar was formed from portions of Bijnor and Jhálu in the reign of Muhammad Sháh (1719-1748), but obtained its present dimensions in 1844, when it absorbed most of the abolished parganahs Jhálu and Haldaur. Haldaur was itself a comparatively modern division, and will not be found mentioned in the Aín-i-Akbari. Islámabad, deriving its name from a now deserted village, was annexed to Nagína in the second year of British rule (1802); but after the settlement of 1842 a part of it was again separated from Nagína in order to form the nucleus of parganah Barhápura. About the same time parganah Rehar was re-annexed to Afzalgarh, of which it must originally have formed an important part. It had, however, become a separate talúka before the advent of the English (1801). Sherkot has been renamed Dhámpur, but the older title is still in use. Báshta, which was created out of the Akbari parganahs Gandaur and Azampur, used frequently to be called both Gandaur-Báshta and Azampur-Báshta. This and Chándpur were the principal contributors towards the formation of Burhpur in 1844. Further details of the vicissitudes through which the various parganahs have passed will be found in the fiscal history and Gazetteer portions of this notice. It will suffice here to mention that the whole district was on its cession to the East India Company included in that of Moradabad, and known as the "northern division" of the latter. In 1817, it was constituted a separate charge, and in 1824 the head-

quarters were transferred from Nagína to Bijnor, when the district assumed its present name.

Physical features.

For purposes of description the Bijnor district may be separated into three well-marked natural divisions :—

(1) The Bhábar forest, which forms a fringe along the whole of the north-eastern border, and as the district narrows towards its northern angle, occupies its whole breadth; (2) the hill country which north of the Paili Ráo river succeeds the first tract, occupying the northern angle itself; and (3) the cultivated champaign which covers the remainder of the district surface, and may be subdivided into uplands or *bángar* and *khádir* or alluvial basins.

The Bhábar forest.

The whole length of the north-eastern border is flanked by a chain of low mountains, which as a sub-range of the Himálaya corresponds with the Siwáliks west of the Ganges, and as a matter of convenience rather than precision may be called the Garhwál hills. On the Bhábar or slope between these hills and the open country lies the forest tract. Until 1866 the frontier of Bijnor extended to the foot of the hills, following their base line in all its indentations. But as this boundary was everywhere irregular, and in some places uncertain, the submontane road from Koti Ráo to Lalitpur was in that year substituted as the border. The forest tract is now therefore bounded in Bijnor by the submontane road and the cultivated plain, between which and the woodlands no marshy belt or *tarái* interposes, as elsewhere, its malarious barrier. The belt of forest covers an average breadth of about four miles within the road, and of the three parganahs through which it extends, is widest in Najíbabad and narrowest in the northern corners of Barhápura and Afzalgarh. It has a total area of 370·03 square miles, of which about 206 are situated in Najíbabad alone. In some places the tree forest is unbroken throughout the whole breadth of the belt, but in most it is interspersed with grassy glades, on which numerous cattle may be seen grazing. The timber grown throughout the greater portion of the tract is of little value for constructive purposes, consisting largely of dhák (*Butea frondosa*), semal (*Bombax Malabaricum*), and other inferior trees. But east of Rehar in parganah Afzalgarh there is a block of sál (*Shorea robusta*) forest measuring over 25 square miles; and a few far smaller plantations of the same valuable timber tree may be found scattered at rare intervals over the rest of the belt. The shisham or Indian rosewood (*Dalbergia Sissoo*) is also found in fair quantity. Imperfect diffusion of water may perhaps account for the general dearth of fine trees; but small trees are not without their value, and those of Bijnor furnish enormous quantities of firewood and charcoal to this and the neigh-

bouring districts. The forest tract is, moreover, an extremely profitable pasturage. Its landlords in some places demand as much as six annas yearly for each buffalo grazed, and two annas for every head of other horned cattle. As what some grammarians would call the "classifier" for cattle happens to be "head" (*rás*) in Hindustáni as well as English, it is strange to find that this rate is called *púchhi* or tail fee. But the grasses of the woodland glades have often a marketable value over and above that which they possess as a fodder for ruminants. The taller varieties are used as material for thatching, baskets, matting, and ropes.

Were the forest tract properly irrigated it might prove fit for something better than the pasturage of cattle and the growth of inferior timber. Except where cut up by ravines or the rocky beds of torrents, the soil is everywhere culturable, and proofs are not wanting that it was formerly tilled by a flourishing agricultural population. "Much of the land," writes Mr. Markham, "which is now covered with dense forest must in bygone ages have been under cultivation, and many of the tracts now denizened only by the tiger and the *chítal* (spotted deer), or at best inhabited only in the healthy season by a nomad few, must have supported a thriving and settled population. All over the forests ancient masonry remains are met with, sometimes covering the face of the country for several miles, and attesting the stability of the population of the day. The principal remains of this nature are those at Pír Zahir Díwán,[1] Sayyid Bhúra, and Dharmágarhí, on the Kotáwáli river, in the north; Chandanwála or Munavvar Júr, also called Garhi Mor Dhaj (Mayura Dhvaja), to the east of the town of Najíbabad, and Párasnáth, east of the town of Barhápura. There are numerous others of less extent. Mango groves of great age, ancient stone sculptures, masonry wells, and other relics of vanished human life are met with all over the forests, and choked with the rank jungle growth of centuries of neglect stand eloquent in their muteness, evidences of an once settled and opulent population." Sir Henry Elliot remarks that we cannot be far wrong in supposing the forest tract to have shared the fortunes of the Gorakhpur jungle, which according to Chinese travellers was the site of flourishing towns before the fourth, while showing signs of deterioration in the seventh, century. From this period until the times of Musalmán rule, when it is described as wild and inhospitable, we hear nothing more of the submontane country. The Musalmáns were indeed unable, though by no means unwilling, to extend their territories to the foot of the hills; and this fact tends to prove that in their day the forests were even more impenetrable and unhealthy than

[1] Otherwise Zain-ul-ábidín.

at present. It is possible that their very inaccessibiy caused these wilds to be chosen, from the earliest times, as a site for cities of refuge ; and what are now ruins may once have harboured the Buddhist flying before the persecuting Hindu, or the turbulent Rájput chieftain pursued by the governors of Sambhal or Budaun. Some account of the Mordhvaj and Párasnáth remains will be given in the Gazetteer portion of this notice.

Government forests.

Of the total forest area over 100 square miles (64,075 acres) are Government property, and may be classified as follows :—

		Acres.
I.—Under the control of Government itself.	1. Forest in iláka Chándi, parganah Najíbabad	39,379
	2. Forest east of Rehar, parganah Afzalgarh	20,058
II.—Let by Government to private lessees.	3. Three nominal villages in iláka Chándi	2,113
	4. One in parganah Barhápura ...	2,525
	Total ...	64,075

No. 1. lies in the extreme north of the district, and fills the greater portion of the triangle based on the Rawásan river to the south-east, and flanked by the submontane road and the Ganges on its north-east and western sides respectively. About 30,000 acres of this forest have of late years been let by the Forest Department to the Government canal foundry and workshops at Rúrki in Saháranpur, for the purpose of supplying the latter with charcoal; the remainder is managed by the Collector of Bijnor, who on behalf of the Forest Department yearly leases it to various contractors. The same officer has the control of No. 2, which occupies the eastern corner of the district, and includes the large plantation of sál timber already mentioned. No. 3 has been let to private farmers on clearing leases, *i.e.*, on condition that they extend cultivation by the partial clearance of the forest ; and No. 4 has been leased for thirty years to the Tájpur family. No officers of the Forest Department are attached to this district, but their place is supplied and their duties are performed by the Collector; and the results of that officer's management during the past five years may be shown as follows:—

Year.	Gross receipts.			Charges.			Net income credited to Forest Department.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
1872-73 ...	17,462	5	2	3,635	8	4	13,766	12	10
1873-74 ...	14,139	14	11	2,691	4	4	11,448	10	7
1874-75 ...	11,262	5	3	3,971	10	10	7,290	10	5
1875-76 ...	16,876	2	6	3,273	9	2	13,602	9	4
1876-77 ...	5,945	13	1	2,989	14	10	2,955	14	3
Total ...	65,626	8	11	16,561	15	6	49,065	9	5

The rest of the forest area, not Government property, amounts to some 172,796 acres, of which no less than 40,495 are held free of revenue by Rája Shivaráj Singh of Káshípur.

The hill country.

We now come to our second division of the district, the hill country in its extreme northern corner. The Chándi hills, enclosed within that corner by the Paili Ráo river, are a spur of the Garhwál range before referred to, and apparently resemble in their geological formation the Siwáliks on the opposite bank of the Ganges. They cover a space of about 25 square miles, and their highest point—1,928·7 feet above sea level—is the Great Trigonometrical Survey station on the peak next to the south of that crowned by Chándi temple. With the exception of one or two heights in Mirzápur, this is the highest elevation to be found in the regulation districts of the North-Western Provinces. Its summit is 958 feet above the plain from which it abruptly springs, while that plain is 970 feet above sea level; and here it may be mentioned that, excluding the Chándi hills, the average height of the district above the sea is 800 feet. The Chándi hills themselves are barren, bleak, and rugged. Their valleys and lower slopes are indeed shaded by stunted sál, bambu, and other less useful trees; but these and a few almost worthless grasses are their only vegetation.

The open country.

The remainder of the district is an open and highly cultivated plain, which, though chased here and there by ravines and the beds of rivers, or embossed with sandy ridges, presents little variation of level. These sand-hills demand some further notice. Cradled on the shores of the Ganges, they used yearly to be blown further eastwards by the gusts of the prevailing west wind. For the most part, however, thay have now become stationary, being bound together by the roots of weeds and scrub; and there are left few which in years of favourable rain cannot be made to produce barley or the coarser crops. They are to be found overlying the good soil in various parts of the district, but chiefly towards the south-west, in the Chándpur tahsíl. As tillage is almost absent in the forest and hill tracts, the cultivated area of Bijnor coincides pretty closely with the *des* or open country. Of that area 64 per cent. is *bángar* and the remainder *khádir*, terms which have been already explained to mean uplands and alluvial basins respectively.

Bángar.

About the *bángar* there is little to be said. Its soil always contains sand, and the quality of that soil of course varies in inverse ratio to the quantity of siliceous matter; but the sand is seldom so predominant as to render the land unculturable. A small proportion of sand is,

however, required to make any soil productive; and that proportion is generally possessed by the clayey khádir lands. These lands always lie along the past or present beds of streams, and the most important tract of khádir is that adjoining the Ganges, on the western frontiers of parganahs Kíratpur, Mandáwar, Bijnor, Dáránagar, and Báshta. In the northernmost of the riparian parganahs, Najíbabad, its presence is less marked. It has an average breadth of two miles, and its western fringe, on the immediate bank of the river, is usually reserved for pasturage or the growth of thatching grasses and tamarisk. Such foreshore lands lower down the Ganges would be called *bela*, and it is possible that the dread of inundations may in some cases prevent their being cultivated. Towards its southern end, in parganah Báshta, the Gangetic khádir lies very low—in some places, indeed, below the level of the river. "Much of it," writes Mr. Markham, "especially those parts lying immediately under the sloping bank which divides the khádir from the bángar, is a mere swamp, and grows even rice only in its drier parts. This swamp is, however, gradually drying up and lessening in extent, and the spots are not few in which, in years of moderate rains, rice cannot be grown. Splendid crops of rice are now annually cut in a spot where thirty years ago a tiger was shot, and where an elephant was lost in the then almost bottomless quagmire." It may be added that less than forty years ago wild elephants were occasionally seen here.[1] Next in importance to the Ganges khádir come those of the Khoh[2] and Rámganga rivers in parganahs Nagína, Barhápura, Dhámpur, and Siohára, perhaps the most productive of alluvial tracts in the North-Western Provinces. The whole open country of parganah Afzalgarh is occupied by the khádir of the Rámganga and Phíka rivers. Lastly, there is a fertile tract of this kind on the banks of the classic Málin, near its confluence with the Ganges in parganahs Kíratpur and Mandáwar, but especially in the former.

Khádir.

In the rest of the district, as in the khádir tracts, the soils divide themselves into four natural classes—*mattiyár*, *bhúr*, *siwái*, and *bhúr-siwái*. Of these the two former may be called primary, and the two latter derivative. Mattiyár is clay land or argillaceous soil. In seasons of suitable moisture it is highly productive, but in times of drought its cracked and fissured surface bakes so hard as to become quite unworkable. It is seldom either manured or irrigated, and though bearing all crops is chiefly sown with rices. Bhúr is sandy or siliceous soil, and, like mattiyár, is rarely

Soils.

[1] So writes the Collector and Settlement Officer, Mr. R. Ker-Dick, in 1841. [2] In Garhwál the name of this river is written and pronounced Koh.

manured or watered. The poorest of all the soils here mentioned, it produces indifferent crops of all kinds, but is best adapted for the coarser grains of the autumn harvest—joár, bájra, and úrd. With these it is principally cultivated. and to see either sugarcane or cotton planted on it is extremely rare. The reverse of bhúr, siwái is the richest of the soils here mentioned, and its name indeed denotes that it is superior or exceptional in quality.[1] In some other parts of Rohilkhand and the North-Western Provinces it is known as *dúmat*, and in some parts of the Duáb as *rausli*. It is a rich light-coloured loam, compounded of clay and sand (that is, mattiyár and bhúr), the proportion of the latter being, however, slight. The presence of the sand renders it crumbly and pulverulent. Siwái is capable of bearing any crop, but it is reserved chiefly for the more valuable staples, cotton, sugar, and wheat, and almost all the available manure and irrigation is spent in assisting it to produce these growths. Bhúr-siwái is siwái with a greater admixture of sand. In point of fertility it is, however, considered inferior not only to siwái, but also to mattiyár. Its better lands yield good cotton, as well as fair sugarcane, wheat, and barley; but, like bhúr, it is chiefly sown with the coarser grains and oilseeds of the autumn harvest. It is seldom watered, but generally obtains whatever manure can be spared from the siwái soil. The following statement shows how the various soils just described are distributed over that portion of the district which, being revenue-paying as well as cultivated, has been subjected to a detailed survey :—

	Siwái.	Mattiyár.	Bhúr-siwái.	Bhúr.	Total.
Assessed and cultivated area in acres	340,402	109,139	63,546	78,169	591,256
Percentage of ditto ...	57·6	18·5	10·7	13·2	100·0

To the soils here mentioned a fifth or artificial class is sometimes added, *viz.*, that of manured soils. These may of course belong to any of the four natural classes ; but, as already noticed, the siwái and bhúr-siwái lands are those which have the best chance of being manured, especially if they be *gauhání*, or in the immediate neighbourhood of a village.

Waste lands.

From the last column of the above table it will be seen that the assessed cultivation of the district occupies less than half its area ; but if we added to this cultivation that of the unassessed

[1] That name is derived from *siwa, siwáe*, more, better, except. Mr. Markham translates siwái as "extra good soil."

revenue-free and fee-simple estates, the proportion would rise to somewhat over a half. The uncultivated portion of the district may be broadly divided into arable and barren waste. The former amounts in all to 360,208 acres, and includes old waste (143,581 acres); new waste (45,310 acres); culturable forest (157,470 acres); and groves or orchards (13,847 acres). Old waste is untimbered land which has either never been cultivated, or was abandoned more than three years before survey. New waste is land which was cultivated within the preceding three years. The barren area amounts to 146,065 acres. It includes unculturable jungle (7,810 acres) and land otherwise barren (138,255 acres), whether occupied by village sites, sterile hills, or sand-banks. There are no *úsar* [1] plains in the district.

Rivers.

Some of the Bijnor streams have been already named, but it remains to describe the river system in detail. In the submontane portion of the district, along the north-eastern border, the slope of the country and direction of its drainage are of course at right angles to the trend of the hills—that is, from north-east to south-west. In the open country, on the other hand, in the centre and west of the district, the inclination of the surface and course of the streams is nearly from north to south. The average fall of the surface from north-east to south-west, calculated from Kálágarh at the foot of the Garhwál hills to Rámpur Nazrána on the southern frontier, is 3·25 feet per mile: the former being 860·5 and the latter 719·2 feet above the sea, while the direct distance between them is 43 miles. The average fall from north to south, reckoned from the plain below Chándi Peak to the lowest point in the south-west corner of Báshta, is 4·9 feet per mile, as the former is 970 and the latter 687 feet above the sea, while the distance between them is 58 miles. Having thus described the conditions under which they flow, we may turn to the streams themselves. The rivers of Bijnor may be classified as those which, quitting the Garhwál hills, enter the district on its north-eastern border; and those which, rising within the district itself, water its central and southern parganahs.

In the first class are included the Paili Ráo, Rawásan, Kotáwáli, Málin, Sukhráo or Súkron, Khoh, Rámganga, Dhára, Banaili, Peli, and Kotiráo; in the second the Gángan, Bán, Karúla, and Choiya. There remain one or two small streams which cannot be placed in either class. The Gangarám and Lakkarhán, for instance, neither issue from the hills of Garhwál nor traverse the southern portions of the district. They both rise in the Najíbabad forests, and, though locally regarded as channels of the Málin, are in reality only

[1] See Budaun, page 32.

tributaries of that river. The Ganges and Phíka or Láldháng, which skirt respectively the whole of the western and a small part of the south-eastern border, may be excluded from the list, as rather outside the district than of it. The former becomes navigable by vessels of small burden opposite Nágal in parganah Najíbabad.

The Paili Ráo, Rawásan, and Kotáwáli.

In a south-westerly direction through the forests of the same parganah, and nearly parallel to one another, flow the Paili Ráo, Rawásan, and Kotáwáli. In their course from the Garhwál hills to the Ganges they are nowhere bridged. Most northern of these is the Paili Ráo, which drains a large mountain surface in Garhwál and amongst those Chándi hills whose southern base it skirts, but, except during and immediately after the rainy season, carries no stream. "Its deeply-worn banks and channels, the enormous boulders which it has carried down, and the huge trees whose torn and mangled trunks line its cold-weather bed, are so many silent evidences of the terrific force of the torrent in its short term of power." The Rawásan and Kotáwáli, on the other hand, hold more or less water all the year round, the latter flowing south of the former, and both south of the Paili Ráo. Neither flows during the rains with so furious a torrent as that river. The Rawásan does good service as an irrigator in the upper, the Kotáwáli in the middle and lower portions of its course. The former disappears in mid career beneath a shingle of small boulders and pebbles, to re-issue only just before meeting the Ganges near Tántwála. The latter, sometimes entered in maps as the Ráo,[1] has completely swept away the old fort of Ásafgarh, which once stood beside its mouth.

The Málin, Málini, or Erineses.

Also a tributary of the Ganges, the Málin has a longer and more south-westerly course than any of the streams already mentioned. Issuing from the Garhwál hills, it enters this district in three separate channels, known as the Málin, Riwári, and Ratnál, and flowing through Najíbabad, Kíratpur, and Bijnor, falls into the Ganges at Ráoli, on the border between the latter parganah and Mandáwar. Joined by the Gangarám after a very short course, and by the Lakkarhán after a somewhat long one, the Málin is rejoined by the Riwári three miles above, and by the Ratnál three miles below, the town of Najíbabad. The Málin is probably the same as the Erineses [2] mentioned about 300 B.C. by the Greek ambassador Megasthenes; and it is certainly identical with the Málini of the drama-

[1] The term Ráo is applied to most torrents in this district, and is by itself insufficient for purposes of distinction.

[2] "It seems probable that the people of Mandáwar, as pointed out by Mr. Vivien de St. Martin, may be the *Mathœ* of Megasthenes, who dwelt on the banks of the Erineses. If so, that river must be the Málin."—*The Ancient Geography of India*, by Major-General Alex. Cunningham, C.S.I., London, 1871: vol. I., pp. 349-50.

tist Kálidása, who flourished some 240 years later. In his play of Sakuntala the latter gives us a beautiful though perhaps idealized picture of the Málin scenery. The king Dushmanta pursues an antelope into a level plain beside the Málin, and in the course of the chase both the hunter and his quarry enter a forest on the banks of that stream. The deer at length finds sanctuary in a hermitage, where the king is induced to spare its life, and pauses to admire the beauties of the river and the scene. "Even the surface of the water," he exclaims, "is reddened with lines of consecrated bark, which float down its stream. Look again; the roots of yon trees are bathed in the waters of holy pools, which quiver as the breeze plays upon them." In the trees themselves parroquets are feeding their unfledged young; and on the shady greensward wander those deer of whom one has lately escaped the arrows of the king. Incense is rising from before the neighbouring shrine. "The Chakravaka[1] is calling her mate on the banks of the Málini," or dabbling amongst its pink water-lilies, while the air resounds with the blithe cry of the Indian cuckoo. "In this landscape," says Dushmanta, when conversing afterwards with a painter, "I wish to see represented the river Málini, with some amorous flamingoes on its green margin; further back must appear some hills near the mountain Himálaya surrounded with herds of chamaras."[2] It was while gazing on this sylvan scene that the king first beheld the lovely Sakuntala, clad in a mantle of woven bark and busy amongst her flowers. It was along the banks of the Málin that, after their wedding, she journeyed towards the court of her spell-estranged husband; and we may hope that, as foretold in the play, they spent their declining days together amid the peaceful beauties of the sacred grove beside that stream.[3] The river is perennial, save in years of drought.

The Sukhráo.

All the remaining rivers, except the Choiya, are affluents of the Rámganga or its tributaries. The Sukhráo or Sukron, a stream resembling in character the Rawásan and Kotáwáli, passes from the Garhwál hills through the extreme eastern corner of Najíbabad, and meets the Khoh in the adjoining parganah of Barhápura. Its course is from north to south, and has a total length in this district of about 9½ miles. On quitting the hills further to the east, the Khoh is joined by an even larger stream, the Sanneh, and thus reinforced enters Barhápura, flowing for some distance almost parallel to the Sukhráo. Passing onwards in a southerly direction, it becomes the boundary between Barhápura and Nagína; but on entering Dhámpur turns towards

The Khoh and Rámganga.

[1] The Bráhmani duck (*anas casarca*). [2] The Yak (*Bos grunniens*). [3] See works of Sir W. Jones, 1799, vol. VI., "Sakuntala," a translation that will well repay perusal.

the south-east, and falls into the Rámganga near the south-eastern corner of that parganah. It has in this district a course of about 34 miles, and a mean fall of about 8½ feet per mile. The Rámganga enters the district at Kálágarh on the border between Barhápura and Afzalgarh, and curving towards the west, forms the common boundary of the two parganahs. It then turns southwards, and crossing the western corner of Afzalgarh, again becomes the boundary of that parganah, separating it from Dhámpur and Siohára; after this it leaves the district, having accomplished a distance as the crow flies of 22 miles, with a mean fall of 7 feet per mile. Neither the Khoh nor Rámganga is anywhere bridged. Both receive the drainage of a large mountain area, and are therefore liable to sudden though quickly subsiding floods. During such floods they are impassable, although neither contains much water in the dry season. From June to September the Rámganga can be crossed only in boats, but at other times of the year it is, like the Khoh, fordable in many places. Both rivers abound in quicksands, and are highly capricious in the choice of their beds; but in both respects the Rámganga is more to be dreaded than the Khoh. Neither is without value as a means of transport, and in the rainy season flotillas of logs, bound often for distant destinations, may be seen drifting down both streams.

Dhára, Banaili, and Peli.

The surface drainage of parganah Afzalgarh and the low hills skirting its north-eastern frontier is carried into the Rámganga by the Dhára, Banaili or Jharna, and Peli rivers, all flowing in a south-westerly direction. But, except the Peli, which is fed by perpetual springs in the Afzalgarh forests, none of these streams is perennial. The Dhára and Banaili "are merely rain-torrents, swollen and impetuous for some three months of the year, and dry beds of sand during nine;"[1] and neither these nor the Peli are anywhere bridged. The last stream of this sort that need be mentioned is the Kotiráo, which, after a brief and rocky course from north to south through the extreme eastern corner of Afzalgarh, joins the Phíka on the frontier.

The Kotiráo.

The Gángan.

We come next to the second class of rivers, those which, rising in the district itself, water its central and southern parganahs. Of these the most important is the Gángan, whose source lies in the forests ten miles east-north-east of Najíbabad. Leaving that parganah with a perennial stream, this river traverses Akbarabad and Nagína, forms the boundary between Dhámpur and Nihtaur, and after

[1] Settlement report, para. 61.

passing through Búrhpur becomes a short distance before quitting this district the frontier between the last-named parganah and Siohára. Its course is extremely tortuous, but generally from north to south ; its length within the district is 45 miles, and its mean fall about 4 feet per mile. The river flows in a deeply-cut bed between well-defined banks, and, except in years of heavy rain, or when injudiciously dammed, seldom overflows those banks. As it never changes its course, there has been no objection to providing it with bridges for all the principal roads that cross it. It feeds with its waters

The Bán.

the principal canal of the district. The Bán proper rises amongst some small swamps in the south of Nagína and north of Nihtaur ; but although a perennial stream, it is sometimes confused with an intermittent tributary named the Banra, which has a more northern origin, first assuming the form of a watercourse in Akbarabad. On leaving Nihtaur the Bán crosses the extreme north-western corner of Búrhpur, and for the remainder of its course in the district forms the boundary line between that parganah and Chándpur; its total length in Bijnor is about 26 miles, and its general direction due southwards. Like the Gángan, the Bán flows in a deep-cut bed, from which it seldom wanders ; but as a great part of its course lies through a low-lying tract of country, its inundations are more frequent and mischievous than those of the former river. It is bridged wherever crossed by

The Karúla.

the principal roads. So also is the Karúla, a perennial stream resembling the Gángan in the character of its bed. Rising in Nagína, about a mile north-west of the chief town, the Karúla meanders southwards through that parganah and Dhámpur. It then becomes for some distance the frontier between Búrhpur and Siohára, and turning towards the south-east, receives just before leaving the district the scanty waters of the Ekra brook. The length of its course within Bijnor is 29 miles. Last and least, the Choiya is a mere channel for the surface drainage of

The Choiya.

the south-west centre of the district. As its name shows, it is an intermittent stream, dry for the greater part of the year.[1] First taking the form of a watercourse in Najíbabad, close to the south of the chief town, it leaves that parganah to become the boundary between Kíratpur and Akbarabad. It then crosses Bijnor, divides that parganah from Dáránagar on the west, and joins the Ganges in the latter, about two miles south of the tomb of Nawáb Shujáat Khán.[2] The general direction of its course is south-south-westerly, with a total length of 28 miles.

[1] Choiya means a water-hole dug in the bed of a dry river, and hence the dry river itself. See Elliot's *Races of the North-Western Provinces*, II., 268 (Beames' edition). [2] See Gazetteer article on Jahánabad.

Canals.

There are two small canals in the district, fed respectively by the Khoh and Gángan rivers. As oldest and longest, the former or Nagína canal claims priority of notice. It was constructed at a cost of Rs. 57,843, and opened in 1840. The head-works are at Kamruddínnagar,[1] on the right bank of the Khoh, some ten miles below the point where it enters the district; and an earthen dam, erected annually when required, regulates the supply of water. The whole length of the canal is over 15 miles. Starting from Kamruddínnagar, it passes for almost 2½ miles in a due south-westerly direction as far as the village of Púranpur. For the next mile and a quarter its course is due west; but in Jogípura[2] village it turns at right angles, and for the next 6¼ miles, as far as Nagína,[3] runs southwards. Close to the north-west of that town it takes as its channel the bed of the newly-risen river Karúla; but not far below Nagína separates into two branches, one diverging to the east, the other to the west, of the river. They both terminate less than three miles further southwards—the former at Dewalpura, Chak Puraini; and the latter at Dharamsanagli. From Rampuri, just south of Jogípura in Najíbabad, a branch about three miles long is led off into the adjacent parganah of Akbarabad. The canal waters a small area in the last-named parganah, a larger in Najíbabad, and the largest in Nagína; but in Barhápura, where it leaves the Khoh, its waters are nowhere tapped for irrigation. In the "Revenue Irrigation Reports" the proceeds of some irrigation in Dhámpur are also credited to this canal, and the fact requires explanation. The canal itself empties its surplus waters into the Karúla within parganah Nagína; but some miles below, in parganah Dhámpur, the cultivators again dam up the river for irrigation. For the water thus obtained, of which most has been brought at Government expense from the Khoh, a water-rate is charged. In the same year as the Khoh canal was opened a small feed-canal was dug from the sources of the Gángan to join and replenish it. But the work was no sooner complete than the capricious springs of that river left the head of the cutting to break out elsewhere, and water has never flowed in the so-called Upper Gángan canal.

The Khoh canal.

Gángan canal.

The existing or Lower Gángan canal was completed ten years later (1850) at a gross cost of Rs. 12,122, and from the fact that its head works are opposite Nihtaur is sometimes styled the Nihtaur canal. The real site, however, of the masonry dam and regulating bridge from which it issues is Rasúlpur Shaikh, a village in parganah Dhámpur. Hence it flows southwards for about 8½ miles near and parallel

[1] In parganah Barhápura. [2] In parganah Najíbabad. [3] In the parganah of that name.

to the eastern bank of the river, which it eventually rejoins at Morna in parganah Búrhpur. A short distance from the head-works it separates into two almost contiguous channels, of which one terminates when after a course of about five miles both have entered the village of Mattaura Dargáh. From the remaining channel, about a mile further southwards, a short branch diverges into the village of Umri. The chief field for the operations of the Gángan canal is Dhámpur, and Morna is the only village which it waters in Búrhpur. From the dam at the head of the canal a good deal of water is extracted for irrigation in Nihtaur. For such water a rate is charged and credited to the canal, which, however, nowhere enters that parganah. The great decrease of irrigation in Nihtaur since 1865 is ascribed by Mr. Markham to the opening of this canal, "which, faultily constructed, diverted almost all the available Gángan water to the east of the river-bed, not doing as much work with it as the river did before, and leaving Nihtaur dry." He repeats the same remark with reference to Búrhpur. But whatever harm they may have caused in individual parganahs, the two Bijnor canals are yearly extending their general usefulness; and in proving this to be the case, the following table will show that they have the additional advantage of an increasing income:—

Year.	Area irrigated in acres.	*Income.*			Expenditure.	Net surplus.
		Water-rate.	Miscellaneous.	Total.		
		Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	1,880·62	2,149	232	2,382	1,480	901
1871-72 ...	1,634·71	2,440	1,256	3,676	1,749	1,927
1872-73 ...	3,406·30	4,037	322	4,359	2,142	2,217
1873-74 ...	3,448·64	5,171	329	5,500	1,830	3,669
1874-75 ...	2,310·35	3,052	343	3 395	2,232	1,163
1875-76 ...	3,045·54	4,174	337	4,511	1,856	2,655
1876-77 ...	4,432·87	6,523	424	6,947	1,901	5,046

"What these watercourses want," remarks the superintending engineer, "is to be put and kept in the same order as canal channels elsewhere, with a clear continuous water section, a uniform slope of bed, and the water given out only from properly placed and properly regulated openings. When this is done they will give more favourable returns than even the above." Besides the Khoh and Gángan canals, which are of course Government property, there exists in parganah Barhápura a small private water-channel fed by the Sukhráo river.

Several projects have at different times been formed for supplying Rohilkhand with canals tapped from the Rámganga or Ganges in this district. The earliest of these was the Eastern Rámganga scheme, planned in 1840 by Lieutenant Anderson of the Bengal Engineers, but superseded two years later by the revised project of Lieutenant Jones of the same corps. Starting from a dam and regulating bridge on the left bank of the Rámganga, about two miles below Kálágarh, Mr. Jones' canal was intended to traverse parganah Afzalgarh in a southerly direction. After passing the Banaili river it would have turned south-eastwards, to resume its southward course on crossing the Peli, and to leave the parganah and district at Baheri, south of Rehar. Thenceforward it was to have traversed the Moradabad district, falling into the Dhela nadi at Shahpur, near its junction with the Rámganga. The Dhára, Banaili, and Pila rivers were to be dammed up where crossed by this canal, regulating bridges being provided below the dams; and three branches were to stretch south-westwards through parganah Afzalgarh towards the Rámganga. The estimated cost of the work was Rs. 3,02,279, and the estimated yearly revenue was Rs. 75,000. But closer examination of the scheme and the experience of other canals showed that the income assumed was greatly overrated, and that in fact it was doubtful whether the canal would return any interest at all on the capital spent in its construction. It was urged, too, that all the funds then available for irrigation works should rather be employed in hastening the completion of the more important Upper Ganges canal; nor were physical as well as financial objections wanting against Mr. Jones' scheme. He had indeed placed the line of his canal as far as possible westward of the Garhwál hills and the broken ground beneath them; and in this fact lay the inherent superiority of his scheme over Mr. Anderson's. Nevertheless, the slopes were rapid and unfavourable, and the many mountain torrents to be passed presented serious obstacles. It was feared that the Rámganga might capriciously shift its course, leaving the head-works dry, or that with its affluents it might cut into the canal at points where least expected. These considerations caused the project to be abandoned in 1843.[1]

Projects for other canals.

The Eastern Rámganga.

The next scheme was one for a canal with head-works at Kálágarh on the right or western bank of the Rámganga, planned by Mr. J. Parker, C.E. in 1855. Adopting at first a south-westerly

Western Rámganga.

[1] Letters from the Military Board, Calcutta (No. 4660, dated 3rd December, 1842), and Revenue Board, Allahabad (No. 73, dated 17th February, 1843). The correspondence will be found in an old pamphlet of "Documents relating to the Rohilkhand Canals," Allahabad, no date.

course through parganahs Barhápura, Nagína, Nihtaur, and Dáránagar, the canal would have turned suddenly southwards near Haldaur in the latter, and passing through parganahs Chándpur and Báshta left the district. After this it was to have traversed the Moradabad in two and the Budaun district in three branches, all ending in the latter—the most northern in the Rámganga near Hazratpur, the middle and southern in the Ganges near Kakora and Kachhla respectively. Mr. Parker was ordered to survey, and submitted reports from time to time, until the outbreak of the rebellion in 1857 temporarily suspended the consideration of his project. In 1870, however, Mr. Parker, in conjunction with Mr. Roberts, C.E., prepared a modification of the former scheme,[1] by which the canal was to depend for its spring harvest supply of water on the Rámganga, and for its autumn harvest supply (in Moradabad and Budaun only) on a feeding line from the Amroha branch of the Eastern Ganges canal, then in contemplation. Part of the new project referred to the construction of an Eastern Rámganga canal, similar to that proposed by Lieutenant Jones in 1842. Other canal designs delayed any final decision on the subject until 1876, when Government rejected the whole scheme of Rámganga irrigation for the following reasons: —

"That project has been carefully considered, but, so far as the enquiries have gone, it does not seem practicable to carry it out at a cost bearing any reasonable proportion to the advantages it would confer. Expensive head-works, and still more expensive crossings of the Khoh and other torrents that drain the outer slopes of the Himalayas, would be necessary, and as the Rámganga derives no benefit from the snows, the volume of water to be utilized is insufficient to render the outlay remunerative. It appears that the wants of this tract (Western Rohilkhand) can be better met by improving communications."[2]

And Eastern Ganges canals.

As early as 1861 Colonel Baird Smith had advocated the construction through Western Rohilkhand of a canal from the Ganges, but no action was taken on his proposal until 1867. In the following year Mr. Parker was directed to survey and report, the result being the Eastern Ganges canal project. The head-works of the proposed line were to be at Syámpur on the Ganges, at the foot of the Chándi hills; and hence the canal would have flowed southwards through Najíbabad, Kíratpur, Akbarabad, Bijnor, and Dáránagar. Onwards from near Jhálu, in the last-named parganah, its course would have been almost identical with that of the Rámganga canal planned by Mr. Parker in 1855—that is to say, that it would

[1] The canal now planned was intended to start from Bhogpur in parganah Barhápura, and to flow south-westwards and southwards through parganahs Dhámpur and Siohára.
[2] Government of North-Western Provinces, to Government of India, No. C.322W., dated 10th June, 1876.

have traversed Moradabad in two and Budaun in three channels, passing through the same parganahs and terminating at almost the same points as the older project. In 1869 a portion of one of the two Moradabad branches was actually dug,[1] but discussions as to the amount of water to be drawn from the Ganges, the probable cost and returns of the scheme, and the danger of its obstructing drainage, delayed the further construction of the work. The last revised project for this canal was submitted to Government in 1873, but with the departure of Sir William Muir[2] in 1874 the idea of completing it was abandoned. The reasons which led to this result may be briefly summarised as follows:—

(1) That the canal would be little used in ordinary years, and therefore unremunerative. In the districts through which it was to pass little or no difference existed between the rates of rent paid for dry and watered soils, while rivers and cheaply constructed earthen wells supplied what irrigation was required. Except in Bijnor, the distress in late years of scarcity had been nowhere so great as to call for a remission of revenue; and Bijnor, intersected as it was by torrents, would be just the district where most outlay, and therefore least return on capital, could be expected.

(2) That the water supplied by the Ganges in drier years was insufficient to feed both a Rohilkhand canal and those in the Duáb, where the necessity of irrigation was undisputed.

The latter objection may be regarded as having dealt its death-blow to the Eastern Ganges scheme; but it remains to be seen whether the recent scarcity in Rohilkhand will not cause the revival of projects for canals from the Rámganga.

Reference has been already made to the swamps of the Báshta lowlands.

Lakes.

A similarly situated strip of marshy country lies immediately beneath the bank which raises the uplands above the Gangetic khádir in parganahs Kíratpur and Mandáwar. Here the morass is at all seasons more completely covered with water than in Báshta, and widening near the confluence of the Ganges and Málin, supplies the district with its only considerable lake. Although covering with its mixture of mere and quagmire about

The Gídarpura or Raoli jhíl.

2,500 acres of Gídarpura and other Mandáwar villages, this *jhíl* nowhere enters the boundary of that Ráoli after which it is commonly though wrongly called. The Gídarpura jhíl lies too far

[1] Eighteen miles of the Sambhal branch, at a cost of Rs. 84,536. There was, as mentioned below, a scarcity in that year, and the labourers employed were applicants for relief.
[2] The then Lieutenant-Governor, who was strongly in favour of the project.

below the surface of the surrounding fields to refresh their crops with its waters, but where not too deep and wet for cultivation itself produces crops of the finer rices. In winter its surface resounds with the cries of ducks, geese, teal, snipe, and other water-fowl; but as this their temporary home is about six miles only distant from Bijnor, they are seldom suffered to remain long unmolested. A stream locally known as the Lahpi conveys into the Málin the surplus waters of the lake. The district contains no other jhíl of sufficient size to deserve notice, but the larger sheets of water will be mentioned in the Gazetteer articles on the parganahs where they occur. Except in Bijnor parganah, where stores of still water are rare, there are few villages which do not contain at least one pond to assist in their irrigation. But in some parts of the district the slope of the country prevents the accumulation of water over any extensive space.

Communications.

The foremost want of Bijnor is good communications. It seems hardly necessary to say that none of the canals, and, except the Ganges, none of the rivers, are navigable. There is no railway, and the station nearest the headquarters of the district is Muzaffarnagar, some 30 miles distant. Between this and Bijnor the traveller is jogged in staging palanquins, but tradition speaks of a hackney-carriage that once accomplished the journey. The total length of metalled roads is only 14 miles, and the absence of nodular limestone prevents the extension of such lines. "The district traffic," writes Mr. Markham, "is seriously impeded in its way to the markets of the Duáb by the Ganges river all along the western side, with its heavy sand and wide and almost impassable *khádir* tract, while there are few roads in the district on which there is not an unbridged stream, often with difficult approaches. The heavy timber traffic from the forest to the Duáb crosses the district by two main lines *viâ* Nagína, Bijnor, and the Jalálpur ghát, and *viâ* Najíbabad and the Ráoli ghát, cutting up the roads more than anything else, and yet the Forest Department does not contribute one pice towards the maintenance of the roads in the open country which its traffic destroys."

Roads.

The only metalled roads are those to (1) Meerut and (2) Muzaffarnagar, of which four and six miles respectively lie within the district; and that to (3) Nagína, metalled for four miles outside the town of Bijnor. Of unmetalled roads, those to Moradabad, Najíbabad, Nagína, Dhámpur, and Dhanaura (of Moradabad) are the best and most important. The following statement distributes the district highways into first-class or raised, bridged, and metalled; second-class or raised and bridged,

but not metalled; and third-class or common cross-country cart-tracks, neither raised nor metalled, but occasionally bridged :—

	Mileage within district.
First-class roads.	
Bijnor to Meerut	4
„ Muzaffarnagar	6
„ Nagina (metalled portion)	4
Total ...	14
Second-class roads.	
Bijnor to Nagina (unmetalled portion)	15
„ Nûrpur and Moradabad	32
„ Chándpur and Dhanaura	23
„ Nihtaur and Dhámpur	24
„ Kíratpur and Najíbabad	21
	115
Third-class roads.	
Hardwár to Najíbabad, Nagina, Dhámpur, Siohára, and Moradabad	64
Dhanaura to Núrpur, Dhámpur, Sherkot, Afzalgarh, and Kálágarh	44
Bijnor to Mandáwar, Nágal, Amsot, and Láldhâng	37
Ujali through Bijnor to Dáránagar, and thence to Bijnor-Chándpur road ...	16
Dáránagar to Haldaur, Nihtaur, Nagina, Barhápura, and Kálu Sayyid	42
Ráoli-ghát to Mandáwar, Kíratpur, Akbarabad, Nagina, Sherkot, and Rasúlpur ...	50
Najíbabad to Akbarabad, Nihtaur, and Núrpur	38
Najíbabad to Barhápura, and Kálágarh	28
Kíratpur to Nihtaur, Chándpur, and Báshta	37
Chándpur to Núrpur, Tájpur, and Siohára	20
Haldaur to Chándpur and Amroha	21
Nagina to Afzalgarh, Rehar, and Dhára	30
Nagina to Kotkádir and Kauria	21
Kotkádir to Najíbabad and Haldukhata	20
Nagal to Najíbabad and Kauria	23
Total ...	486

In order to compensate for the scarcity of first-class roads, those of the second-class are kept in exceptionally good repair. A raised track about 12 or 18 feet wide is reserved in the centre of the road for "light traffic" only, and can therefore be maintained in order almost as good as that of metalled lines. The same mode of construction obtains elsewhere in Rohilkhand, and, it is believed, in Lower Bengal also. In the following table are shown the distances of the principal towns and villages from Bijnor, as given by the district

authorities. These distances are measured as the road travels, and not as the crow flies:—

	Miles.		Miles.
Ambhera	12	Kotkádir	29
Amsot	30	Mandáwar	8
Akbarabad	18	Najíbabad	21
Afzalgarh	34	Nagína	19
Barhápura	27	Nihtaur	16
Chándpur	21	Nágal	21
Dáránagar	7	Núrpur	22½
Dhámpur	24	Kásimpur	43
Erskineganj	8	Rehar	42
Haldaur	10	Sahaspur	41
Jhálu	6	Sherkot	28
Kíratpur	10	Siohára	34
Kauria	34	Tájpur	27

Bridges.

There are few large bridges in the district, and indeed the nature of the rivers met by roads is often such as to prevent the construction of bridges at all. The annexed statement will, however, show in what manner various streams are crossed by the principal roads :—

Name of road.	River.	Means of transit.	Flooded season.		Dry season.		Character of	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
1st Class.			Feet.	Feet.	Feet.	Feet.		
Bijnor—Muzaffarnagar.	Ganges ...	Bridge-of-boats in dry season; ferry in rains.	5,280	20	374	4	Sloping.	Sandy.
	Málin ...	Ford in dry season.	...*	...*	42	1½	Do.	Do.
Bijnor—Meerut ...	Ganges ...	Bridge-of-boats in dry season; ferry in rains.	5,540	20	380	4½	Do.	Do.
2nd Class.								
Bijnor—Nagina ...	Choiya ..	Culvert ...	50	5	Insignificant.	Insignificant.	Do.	Do.
	Banra ...	Do. ...	45	6	Do.	Do.	Do.	Do.
	Gángan ...	Bridge broken and not yet rebuilt.	135	11 or 12	50	2	Steep.	Clayey.
	Khoh or Nagina canal.	Bridge ...	46	5	16	2	Do.	Clay and sand mixed.
Bijnor—Dhampur	Choiya ...	Do. ...	40	5	Insignificant.	Insignificant.	Sloping.	Sandy.
	Báu	Do. ...	100	8	Do.	Do.	Easy slope.	Mixed sand and clay.
	Gángan ...	Do. ..	154	13	50	2	Steep.	Sandy.
	Karúla ...	Culvert ...	40	5	Insignificant.	Insignificant.	Easy slope.	Clayey.
Bijnor—Moradabad.	Choiya ..	Bridge ...	50	7	Do.	Do.	Do.	Sandy.
	Bán ...	Do. ...	150	10	30	4	Steep.	Do.

* Here during the rains the Málin forms one stream with the Ganges.

Name of road.	River.	Means of transit.	Flooded season. Breadth.	Flooded season. Depth.	Dry season. Breadth.	Dry season. Depth.	Character of Bank.	Character of Bed.
			Feet.	Feet.	Feet.	Feet.		
3rd Class.								
Hardwar-Moradabad.	Peli	Ford in dry season.	1,250	5	Insignificant.	Insignificant.	Steep.	Boulders.
	Rawásan	Do.	Do.	Do.	Do.	Do.	Do.	Do.
	Kotáwáli	Do.	200	9 to 11	40	¾	Do.	Do.
	Kathain	Do.	176	7	Insignificant.	Insignificant.	Do.	Sandy.
	Lakkarhán	Do.	54	11	14	¾	Do.	Do.
	Málin	Bridge	250	7	58	¾	Do.	Do.
	Choiya	Do.	40	5	5		Steep.	Loamy.
	Banra	Do.	38	7	15	Do.	Sloping.	Do.
	Gángan	Do.	66	Do.	40	2	Do.	Sandy.
	Khoh canal	Do.	18	4	12	1	Do.	Mixed sand and clay.
	Ekra	Culvert	12	Do.	Insignificant.	Insignificant.	Easy slope.	Clayey.
Dhanaura—Kálágarh.	Bán	Bridge	150	10	50	4	Slope.	Clayey.
	Gángan	Do.	100	12	40	3	Steep.	Mixed sand and clay.
	Karúla	Culvert	150	10	50	2	Sloping.	Sandy.
	Ekra	Do.	25	4½	Insignificant.	Insignificant.	Do.	Mixed sand and clay.
	Khoh	Ford in dry season	67,920	10	50	1½	Easy slope.	Sand.
	Rámganga	Do. and ferry during rains.	1,200	9	524	3	Sloping.	Do.
Bijnor,—Láldhang.	Málin	Ford	2,000	5	30	1	Do.	Do.
	Kotáwáli	Do.	250	9	40	⅝	Do.	Boulders.
Dáránagar and Kálu Sayyid.	Choiya	Ford; formerly a culvert.	150	8	Insignificant.	Insignificant.	Do.	Sand.
	Bán	Bridge	100	Do.	Do.	Do.	Easy slope.	Clay.
	Gángan	Same bridge as Bijnor—Dhámpur road.	...	...	...	...	...	...
	Karúla	Culvert	24	7	10	1½	Sloping.	Clayey.
	Khoh	Ford in dry season,	1,924	Do.	186	2	Do.	Sand.
	Málin	Ford	1,200	4	Insignificant.	Insignificant.	Do.	Do.
Ráolighát—Káshipur.	Choiya	Bridge	23	7	Do.	Do.	Steep.	Loamy.
	Banra	Ford	40	6	Do.	Do.	Sloping.	Do.
	Gángan	Do.	55	7	30	1½	Do.	Sandy.
	Karúla or Nagina canal.	Bridge	19	7	15	3	Steep.	Mixed clay and sand.
	Khoh	Ford in dry season	5,280	12	40	1½	Easy slope.	Sandy.
	Rámganga	Do. and ferry in rains.	7,920	18	300	4	Sloping.	Do.
Najíbabad—Núrpur.	Choiya	Ford	40	4	Insignificant.	Insignificant.	Steep.	Do.
	Banra	Do.	41	6	Do.	Do.	Sloping.	Loamy.
Kiratpur—Báshta,	Choiya	Do.	25	5	Do.	Do.	Steep.	Do.
	Banra	Do.	50	4	Do.	Do.	Sloping.	Sandy.
	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.
	Bán	Bridge	60	9	15	1	Easy slope.	Clayey.

The remaining roads of importance do not cross rivers.

Climate.

The climate of Bijnor is on the whole the pleasantest to be found in the plains of the North-Western Provinces. The nearness of the Himálaya range, and the presence of the chill streams which flow thence, keep the district at once moist and cool, while the general prevalence of sand in the soil, the slope of the country, and the numerous drainage channels preserve it from excessive dampness. The cold weather, corresponding with winter and spring, lasts for about six months. It is of course difficult to draw any hard-and-fast line in matters of climatic change, but this season may be said to begin about the 15th October and end about the 15th April. It is succeeded by the summer or hot weather; but even this is milder than in the Duáb and eastern districts, and it is possible for a European to remain under canvas throughout it without feeling any great discomfort from heat. And here may be shown the highest and lowest temperatures recorded during the various months of five years in the present decade:—[1]

Month.	1871.		1872.		1873.		1874.		1875.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
January ...	64 80	46·85	60·54	50·61	65·62	50·86	63·12	45·51	65·5	47·5
February ...	76·85	56 53	67 79	51·17	72·5o	55·70	70·35	51·15	69·0	53·0
March ...	83·74	59·12	83·87	63·12	81·90	65 60	77·85	57·57	85 0	64·5
April ...	93·40	71·06	90·11	70·18	94·00	75·17	97·1	72·2	100·6	74·8
May ...	97·63	78·60	98 38	78·71	98·35	79·12	103·48	81 45	102·0	81·5
June ...	91·70	80·99	96·73	83·00	103·86	88 63	94·83	81·93	99·5	84·5
July ...	85·64	79·58	86·93	79·71	90·20	82·30	90·03	79·87	100·0	76·0
August ...	86·25	79·58	85·54	79·54	89 50	80·75	88·90	80·16	95·0	72·0
September ...	89·00	77·96	86 93	76·43	87 60	78·70	89·32	77·46	97 0	74·0
October ...	85·10	67·20	81·61	66·23	85·00	67·50	87·54	68·87	86·0	61·0
November ...	75 96	54·44	73·70	57·10	76·56	53·16	76 30	54·37	80·0	54·0
December ...	67·12	50·30	66·29	51·34	67·12	48·54	68·19	48·16	80·0	48·0

About the 20th June the atmosphere is again cooled by the fall of the rains, which last, with but slight intermissions, until chilly nights and mornings announce the approaching return of the cold weather. During winter, and generally in the month of January, there are a few showers, known as the *maháwath*. About the same time hail occasionally falls, but rarely in such

[1] The figures for the last two years, 1876 and 1877, have been omitted as confessedly inaccurate.

weight and quantity as to damage the crops. The average total rainfall for the past five years may be shown as follows:—

Period.	1873.	1874.	1875.	1876.	1877.
From 1st January to 30th April ...	1·1	4·6	3·7	1·9	6·5
„ 1st May to 31st August	26·9	39·3	35·8	30·3	7·8
„ 1st September to 31st December ...	17·6	8·3	9·2	6·2	5·6
Total ...	45·6	52·2	48·7	38·4	19·9

PART II.

PRODUCTS OF THE DISTRICT.

Fauna.

Domestic cattle.

IN describing the fauna of the district it will be necessary to confine ourselves chiefly to some notice of the more remarkable wild animals. There is nothing peculiar in the local breeds of horses and domestic cattle, but Bijnor is a great grazing district, and its forest tract is said to provide pasture for about 75,000 head of the latter. At night the herdsman drives his flocks into pens known as *khattás*, which are moved annually; and it has been calculated that there are about 105 such enclosures in the district. Bijnor has always been famed for its shooting. In the forests along the north-eastern

Wild beasts.

border tigers and leopards abound, while bears are not uncommon. They are shot from elephants, as in the neighbouring Tarái, the *machán*[1] system of Mirzapur and Bundelkhand being unknown, or at all events not practised. In the same habitat are found the hyæna and lynx (*Felis caracal*), a rather uncommon animal in Northern India. *Chital* or spotted deer (*Axis maculatus*) are abundant throughout the woodlands, and small herds are sometimes met with in outlying patches of jungle at a distance from the main forest—as, for instance, at Núrpur. The *sámbhar* stag (*Rusa Aristotelis*) prefers the hill country of Chándi, and rarely descends to the covers of the forest tract. *Pára* or hog-deer (*Axis porcinus*) are plentiful not only in the grassy glades or along the banks of streams in that tract, but also amongst the high grass of the lowlands skirting the Ganges, and may even be found on the river bank within four or

[1] A *machán* is a nest-like platform constructed for the sportsman in a tree.

five miles of the station of Bijnor. The *nílgái* (*Portax pictus*) and four-hroned antelope (*Tetraceros quadricornis*) occur in the woodlands, but are rare. The common antelope, on the other hand, may be shot in all the open parts of the district. *Kákar* or barking-deer (*Cervulus aureus*) may be found occasionally in the forest tract; but the swamp-deer (*Rucervus Duvaucelii*) has become extinct. Wild elephants, which, as already mentioned, used once to extend their wanderings as far as the swamps of Báshta, now penetrate no further than the northern woodlands. These they visit in large herds during the rains, returning at the close of that season to the lower ranges of the hills. Wolves confine themselves to no particular locality, and, except perhaps at breeding seasons, are fortunately not gregarious. Wild hog are common, as usual, in every district where ravines, tall grass, and sugarcane are plentiful. The scale of rewards for the destruction of wild beasts is much the same as elsewhere, *viz.*, for full-grown tigers, leopards, and bears of either sex, 10, 5, and 3 rupees respectively; for the cubs of these animals, 3, 2, and 1½ rupees respectively; for a female 5, and for a male wolf 3 rupees. For wolf-cubs nothing is given. The following statement shows the number of persons who have died from the attacks of wild animals and snakes during five recent years:—

	1872.	1873.	1874.	1875.	1876.	Average of five years.
Males	83	67	66	60	64	68·0
Females	130	105	81	77	102	99·0
Total ...	213	172	147	137	166	167·0

The mortality here shown is somewhat high, as might be expected in a district with so much jungle as Bijnor. It will be observed that the principal sufferers belonged to the softer sex, who, being weaker and more completely unarmed, are more liable to the attacks of wild beasts.

Reptiles.

Amongst the reptiles to whose bites the above deaths are largely due, cobras (*Naja tripudians*) and *karaits* (*Bungarus*, two species) are most deadly. So far as its bed is sandy—that is, for nearly as far north as Chándi—the Ganges abounds in crocodiles and *ghariyáls* (*Gavialis Gangeticus*).

Birds.

Numerous pea-fowl and jungle-fowl inhabit the woods of the district. Black partridge are fairly plentiful, especially along the khádir of the Ganges, and the same tract is occasionally the resort of a few florican; but bustard are extremely rare. Grey partridges may be met with everywhere, but are less sociable than their

English congeners, and seldom to be seen in large coveys. The quail is just as ubiquitous, but rather more gregarious; and the sand-grouse (*Pterocles exustus*) occurs in small flocks on the more bare and sandy tracts of the district. Snipe have been already noticed as haunting in winter the Gídarpura jhíl; but, as elsewhere in India, they are birds of passage. The dearth of lakes prevents Bijnor from being quoted as a good district for wild-fowl shooting, although the jhíl just mentioned and the larger rivers are frequented by wild geese, duck, teal, and *kulang* cranes (*Grus cinerea*). The merganser (*Mergus castor*), a bird which is generally considered peculiar to rivers in the interior of the Himálaya, has been seen on the Ganges as far south as Báláwála ghát in this district; it resembles a duck in appearance, but is unfit for eating.

Fish.

The fishes of the Bijnor rivers are the same as those already mentioned in the notice on the Budaun district, where as here the streams consist of the Ganges, Rámganga, and their tributaries. There is first-rate *maháser* fishing in the Ganges between Chándi and Shísham ghát, but this practically lasts for about two months only, from ths 15th February to the 15th April. During winter the maháser (*Barbus mosal*) is sluggish and indisposed to rise, and when the water becomes cold and turbid with the melting of the Himálayan snows in April he again refuses to take. A little more good fishing may perhaps be obtained in October, when the rains have closed, and the water is still unchilled by the cold weather. The Rámganga, on the other hand, is not affected by the melting of the snows; and in this river, for a short distance downward from Kálágarh, maháser may be caught from the 15th February to the downpour of the rains in June. The Rámganga maháser, however, seldom exceeds 15lbs. in weight. Before quitting the subject of fish we may notice a mammal which in habits and outward appearance much resembles a fish. The fresh-water porpoise (*Platanista Gangetica*) rolls up the Ganges almost as far north as Chándi; but it does not appear that he is utilized for oil-making purposes to anything like the extent he might be. Fish is eaten by all classes except a few exclusive Hindu castes, and the different species of such diet are sold at from 1 to 1½ anna per ser.

Flora.

The same considerations of materials and space which limited the account of the district fauna must restrict also the description of its flora. The principal forest and orchard growths, and such crops as supply the inhabitants with food, are all that will here be noticed.

The principal forest trees may be thus enumerated :—

Sál (*Shorea robusta*).
Sain or asaina (*Terminalia tomentosa*).
Shisham (*Dalbergia Sissoo*).
Tendu or ebony (*Diospyros ebenum*).
Dhák (*Butea frondosa*).
Sembal or cotton-tree (*Bombax Malabaricum*).
Tún (*Cedrela toona*).
Báns or bamboo (*Bambusa*, several species).
Gosham (*Schleichera trijuga*).
Siras (*Albizzia lebbek*).
Bar, bargad, or banyán (*Ficus Bengalensis*).
Pípal (*Ficus religiosa*).
Pilkhan or pákar (*Ficus cordifolia*).
Gúlar or wild fig (*Ficus glomerata*).
Ním (*Melia Indica*).
Bakain (*Melia azedarach*).
Khair (*Acacia catechu*).
Babúl (*Acacia Arabica*).
Bahera (*Terminalia bellerica*).
Kingan (*Odina Wodier*).
Haldu (*Adina cordifolia*).
Sainjna or sonjna (*Moringa pterygosperma*).
Amaltás (*Cassia fistula*).
Dudhi (*Euphorbia*).
Bhilawa or Malacca bean (*Semecarpus anacardium*).
Sándhan (*Dalbergia Ougeinensis*).
Bákli (*Anogeissus latifolia*).
Dhaori (*Lagerstræmia parviflora*).
Jáman (*Eugenia jambolana*).
Ber (*Zizyphus jujuba*).
Bel (*Ægle marmelos*).
Am or mango (*Mangifera Indica*).
Aonla (*Phyllanthus emblica*).
Karaunda (*Carissa carandas*).
Khajúr or date-palm (*Phœnix dactylifera*).
Shahtút or mulberry (*Morus nigra*).
Mahua (*Bassia latifolia*).
Imli or tamarind (*Tamarindus Indica*).
Lasora (*Cordia myxa*).
Kaith (*Feronia elephantum*).
Phálsa (*Grewia asiatica*).
Maulsari (*Mimusops Elengi*).
Kamrakh (*Averrhoa Carambola*).
Kathal, barhal, or jackfruit (*Artocarpus integrifolia*).

The sál grows only in a few localities already indicated, and in the forests of this district seldom attains any great size. No teak is produced, and the tree whose timber ranks next in value to that of the sál is the sain. The shísham, dhák, bamboo, siras, bar, pípal, pilkhan, gúlar, ním, babúl, amaltás, jáman, bel, ber, date-palm, and mahua have received sufficient mention in the notice on the Budaun district. The ebony is familiar to commerce as the producer of a hard black wood ; and the tún also yields a timber well known to furniture-makers. The wood of the gosham is a good deal used in the manufacture of agricultural tools, and its twigs are sometimes frequented by the lac insect (*Coccus lacca*). The bakain, on the other hand, is remarkable rather for elegance than utility, having a useless wood and a scanty shade. Although found occasionally in the forests, it is usually located along the edges of roads. Like the babúl, the khair furnishes a valuable gum and astringent medicine, while its bark is rich in tannin, and its wood the best material for implements of husbandry. From the leaves of the bahera is decocted a tonic and astringent familiar to the native druggist. The red heart-wood of the jíngan is sometimes used for spear handles, sword sheaths, and even oil-presses.[1] The haldu has a yellow, soft, and close-grained timber, well adapted for house carpentry and furniture, but too sensible of changes in climate to bear much exposure. From the sainjna is obtained a dye-stuff, a medicinal rubefacient, and a valuable gum. The wood of the bhiláwa is almost useless, but its beans or nuts are used as a mordant by dyers. The sándhan yields a tough timber

Forest trees.

[1] For the uses of this and other woods reference has been made to Dr. Balfour's "Timber Trees of India," Madras, 1862 ; and Dr. Brandis' "Forest Flora," 1874.

valuable in the construction of carts and ploughs; and axles for the former are occasionally furnished by the bákli. Sometimes seen in the forest, the mango occurs oftenest in regular plantations, and groves of this tree shade with their sombre foliage no less than 14,747 acres of the whole district. The fruits of the aonla and karaunda are used in native preserves, but that of the former supplies a refrigerant and its bark an astringent medicine. From the mulberry tree, which is oftener planted in hedgerows than elsewhere, are obtained small scantlings for doors, door-frames, legs of beds, and the like. Its fruit is not now remarkable for size or quality, and although the mulberries of Nihtaur are described by the Aín-i-Akbari as celebrated for their sweetness, an air of doubt is thrown over that statement by the addition that they used to grow *a span long*. In 1861 Major White, at that time superintendent of the district police, planted some trees of the silkworm mulberry (*morus alba*) at Bijnor, and rearing silkworms on them, produced silk with sufficient success to show that more might be done in this direction. The shady tamarind is found chiefly in the vicinity of Muhammadan towns and villages. It grows to a great size, supplying through its fruit a *sharbat* which is also a laxative and refrigerant medicine.

Fruit.

From the jáman downwards, all the trees named in the above list bear fruit, and are planted in groves, orchards, or gardens. Amongst other trees found only in such localities may be mentioned oranges, citrons, limes, lemons, and plums of various species, pomegranates, quinces, peaches, plantains or banánas, and loquáts (*photinia*). English strawberries of good quality can be grown, but, as elsewhere in India, the seedlings require almost yearly renewal. The peaches and grapes are excellent; but India is not a good fruit-bearing country, and a great majority of the Bijnor fruits justify Lindley's definition of "eatable, but not worth eating."

Grasses, &c.

The forest glades and the waste patches in the basins of the larger rivers furnish large quantities of marketable grasses, used chiefly for thatching; some kinds, however, are fitted for more artistic purposes. The reed-like senta (*Saccharum sara*) and sarkara (*S. procerum*) supply material for many sorts of basket-work,[1] and the pateri or great flat-leaved sedge (*Cyperus papyrus*?) is plaited into matting. Several of these grasses are also used in the manufacture of rope and twine. Such are the káns (*saccharum spontaneum*), which serves also as cattle fodder; with the bínd, baib or bábhar, and múnj (*saccharum munja*), which grow amongst the Chándi or along the foot of the Garhwál hills. The wild hemp-plant, or bhang (*Cannabis sativa*), is valued as much by the druggist as the ropemaker,

[1] Amongst other uses to which this grass is turned is the construction of the *chhaj* or winnowing basket and *sirki pál* or tilt covering for loaded carts.

and forms the chief ingredient in a soothing and narcotic medicine for man and beast. Its dried leaves, mixed with spices and water, yield the well-known intoxicating liquor in which the lower classes forget their cares during the Holi and other festal seasons. Like metallurgists, acrobats, gypsies, and other classes who keep bad company, the brewers of this liquor have a slang or thieves' latin of their own, which eschewing the word *bhang* calls the product of their labours *thandái* or "coolness"[1] Lastly may be mentioned the aromatic *khas* grass (*Anatherum muricatum*), which flourishes throughout the forests. Its roots are not only worked into the moistened screens (*tattis*) through which the breeze is cooled on entering a house, but is used by weavers in making the brush (*kúnch*) with which they smooth their warp before attaching it to the loom.

Cultivated crops.

The cultivated crops may by a simple and practical classification be divided into those of the spring and those of the autumn harvest; as, however, the agricultural year begins on the 1st July, to autumn crops must be assigned the priority. They are sown in June or July, after the first showers of the rainy season have sufficiently moistened the sun-baked earth, and are reaped in October and November. Spring crops, on the other hand, are sown in October and November, and cut in March and April, before vegetation is again scorched by the heat of summer. The following table shows the harvest and proportion to cultivation of the principal crops :—

Harvest.	Crop.	Botanical name.	Area in acres occupied by crop.	Percentage of total cultivation.
Autumn (*Kharif*).	Sugarcane (*ikh*) ...	*Saccharum officinarum*, ...	43,882	14·0
	Fallow for do. (*pándra*)	...	43,881	
	Cotton (*kapás*) ...	*Gossypium herbaceum* ...	46,388	7·4
	Arhar, pulse ...	*Cajanus flavus* ...	59	...
	Hemp ...	*Cannabis sativa* ...	87	...
	Maize (*Makka*) ...	*Zea mays* ...	962	0·2
	Coarse rices } (*dhán*)	*Oryza sativa* ...	133,078	21·2
	Fine rices } (*dhán*)		12,023	1·9
	Coarser crops. *Joár* millet	*Holcus sorghum* ...	1,001	0·2
	Do. for cattle-fodder (*charri*).		8,927	1·4
	Bájra, millet	*Holcus spicatus* ...	45,291	7·2
	Urd or *másh* pulses	*Phaseolus radiatus* ...	25,254	4·0
	Moth ... pulses	*Phaseolus aconitifolius*,	13,306	2·1
	Múng ... pulses	*Phaseolus mungo* ...	2,570	0·4
	Kodon, millet ...	*Paspalum frumentaceum*,	3,991	0·6
	Shámákh ...	*Oplismenus colonus* ...	2,774	0·4
	Til	*Sesamum orientale* ...	297	0·1
	Mixed crops ...	...	8,069	1·3
	Totals of autumn harvest,	...	391,840	62·4

[1] See Elliot's Supplemental Glossary, article *Kasbhara*, and remarks on the Habura and Bhantu castes, notice of the Budaun district, page 47.

Harvest.	Crop.	Botanical name.	Area in acres occupied by crop.	Percentage of total cultivation.
Spring (*Rabi*).	Wheat (*gehún*) ...	*Triticum vulgare* ...	113,599	18·1
	Barley (*jau*) ...	*Hordeum hexastichon* ...	29,738	4·7
	Gram or *chana* ...	*Cicer arietinum* ...	21,527	3·4
	Wheat and barley mixed (*goji*).	...	29,166	4·7
	Wheat and gram mixed (*gochni*).	...	2,763	0·4
	Coarser crops. *Masúr*, pulse ...	*Ervum lens* ...	2,962	0·5
	Coarser crops. Peas (*mattar*) ...	*Pisum sativum* ...	1,849	0·3
	Coarser crops. Linseed (*alsi*) ...	*Linum usitatissimum* ...	562	0·1
	Coarser crops. Lâhi ...	*Brassica napus* (2) ...	1,938	0·3
	Coarser crops. Tarra ...		2,799	0·5
	Coarser crops. Mustard (*sarson*)	*Brassica campestris* ...	5	...
	Coarser crops. Barley with either of the preceding.	...	1,170	0·2
	Coarser crops. Other mixed crops	...	1,317	0·2
	Vegetable (*tarkári*) ...	...		
	Opium (*afim*) ...	*Papaver somniferum*	4,351	0·7
	Tobacco (*tambáku*) ...	*Nicotiana tabacum* ..		
	Safflower (*kusum*) ...	*Carthamus tinctorius*		
	Totals of spring harvest,	...	213,746	34·1
	Fallow prepared for, but not sown with, a crop (*báhan*).	...	21,798	3·5
	Total cultivation ...	...	627,384[1]	100·0

Sugarcane occupies the ground at both harvests, being planted by cuttings in February or March, and reaped from December to the March following. A certain amount of land is left fallow yearly to recoup itself before planted with this crop next year. Like sugarcane, arhar belongs to both harvests, being sown with the autumn and cut with the spring crops. This pulse and hemp, which succeeds it on the list, are generally planted in the same field with other crops, and hence the smallness of the area recorded above as sown with them alone. They are found usually as a border to sugarcane or cotton fields, where, themselves unsought by cattle, they may hide the more valuable crops within from the eyes of such marauders. Sometimes, too, they may be seen planted in narrow parallel rows up and down a cotton field at intervals of about a dozen feet; and arhar and hemp so sown are included above in the cotton area. Maize is often grown not only on the fallow reserved for the next year's sugar crop, but on the fallow which has been prepared for the next spring

[1] It will be seen that this total exceeds that shown above in describing the soils of the district. Both are taken from the settlement report (1874); but the total here given was based on figures collected at a later date than those of the former, and counts twice over some quantity of land (*dofasli*) sown for both harvests.

crop; and here it may be mentioned that the fallow recorded as prepared but unsown has in most cases been reserved for spring cultivation. It will be seen that most of the joár is grown, not for grain, but fodder; and when cut for this purpose it is cast, ears and all, before the cattle. All grains except rice, wheat, and barley are called by natives *nanha anáj* or *nanha dána*, meaning petty grains; and the term is justified by the larger area of the crops exempted from its application. Amongst the mixed crops of the autumn harvest may be included two cereals not mentioned by name in the above list, *kútki* (*Panicum miliare*) and *kangni* (*Pennisetum Italicum*), and amongst those of the spring harvest the pulse called *lobiya* (*Dolichos sinensis*) and *gawár* (*Cyamopsis psoraloides*). Barley sown for the latter harvest with peas or *masúr* is styled *bijhra*. Most of the vegetables of temperate climes grow well during the cold weather, especially those sown from American seeds; and the sandiness of the soil peculiarly fits it for the growth at this season of the cucurbitaceous plants, such as gourds, melons, and cucumbers. Vegetables, opium, tobacco, and safflower are in the above list lumped together because they pay the same rent and their separate areas are comparatively unimportant.

The following statement shows the average outturn per acre of the principal crops as calculated by Mr. Markham. His estimate was based on this own inquiries for six years, and on returns received from Rája Jagat Singh and Mr. Tresham, large proprietors in the district :—

PRODUCE IN lb. AVOIRDUPOIS PER STATUTE ACRE.

Crop.		
Wheat ...	Irrigated and manured ...	1,400
	Irrigated or manured ...	1,000
	Dry and unmanured ...	555
	Average of all ...	780
Barley		750
Gram		540
Mixed wheat and barley ...		640
Coarse rices		850
Fine ditto		1,100
Bájra		355
Joár		735
Fodder do., dried		4,200
Urd		240

PRODUCE IN lb. AVOIRDUPOIS PER STATUTE ACRE.

Crop.	
Moth	285
Shámákh	430
Til	750
Maize	600
Masúr	330
Sarson (mustard)	430
Tarra	430
Sugar (gúr, boiled and caked syrup)...	2,400
Cotton, uncleaned	600
Do., cleaned	180

Taking the average consumption of an adult labourer at 1½ lb. of flour and ¼ lb. of pulse daily, we shall find from the above figures that half an acre of manured and irrigated wheat, with another half acre of urd, would support him for over a year and a quarter.

The prices of produce will be given in Part III., and in the meanwhile we may turn to methods of cultivation. In these there is nothing peculiar to Bijnor, and the manner of raising the principal crops has been already described

in the notices on the Meerut and Budaun districts. The implements employed in all three districts are, moreover, the same, and "are those of the Vedic age, unimproved in jot or tittle."[1] But as Bijnor has witnessed several interesting experiments in the growth of tobacco, and as the subject has not yet been very fully treated in any of the Gazetteer notices, the cultivation of "the Indian weed" deserves some special notice. Tobacco is not one of the principal crops of the district, and indeed the area over which it is sown amounts usually to less than 1,510 acres in the year. Of that area about three-fifths is furnished by the sites of abandoned cattle-pens in or on the edges of the forest, and the remainder lies around village homesteads, or in special parts of the low alluvial basins. In the two former positions the land is richly saturated with manure, while in the last there are peculiar facilities for irrigation; and in order to flourish, tobacco needs both these advantages. The soil in which it is grown must, however, have natural as well as artificial fertility—enough marl to be strong, and enough sand to be loose. As, moreover, the crop is an exhausting one, it must never, and is never, grown on the same land for two years running. It requires the most careful manipulation and tending, and hence the Sáni clan, most painstaking of husbandmen, are the only cultivators who manage to bring it to perfection. The native tobacco grown in the district is of three varieties. The *Alwariya*, first introduced probably from the native state of Alwar, has short, broad crumpled leaves growing on a thin stem. The *Baingani*, on the other hand, has a stout stalk and long, thick, smooth leaves resembling those of the egg-plant or *baingan*, from which it derives its name. Lastly the *Desi*, or common country tobacco, has long, narrow, pointed leaves, not unlike those of the Virginian variety. The poorer classes prefer to smoke *desi* tobacco on account of its cheapness, but the two first-mentioned kinds fetch in the market a price fully 25 per cent. higher. Tobacco is propagated by seed sown in nursery-beds during November and December. As the seed is minute, and resembles the earth in colour, it is mixed with ashes or white sand, to enable the sower to see that he is not scattering it too thickly. During their stay in the nursery-bed the seedlings must be well protected from wind and frost; and when removed hence in the latter part of January (or in February, if the season be exceptionally cold) they have usually attained a height of about two inches. The beds in which the young shoots are now planted, six or nine inches apart, are about six feet square, and have been ploughed four times, as well as thoroughly cleaned. These beds "are flooded once every third day,

Tobacco.

[1] Settlement report, para. 142.

and the appearance of a weed is the signal for its destruction ;" but more trouble is experienced in extirpating a nicotine-loving worm which sometimes attacks the roots of the crop.[1] From the middle of May to the middle of June the mottling of its leaves announces the approaching maturity of the plant ; and when those leaves break crisply if bent, it is considered ready for cutting. The crop is now cut down, the whole at once, and left to lie out all night as it fell; no attempt is made to sort the foliage, and indeed no distinctive names for the variously placed leaves exist. In the morning, when the leaves, limp and pliable from the dew, are in no further danger of breaking under handling, the crop is gathered up and carried to some smooth spot, generally beneath the shade of a tree. Here they are piled together in fermenting heaps of about a cubic yard in size, the leaves pointing inwards towards the centre, the stalks outwards ; and the process of natural fermentation begins. No attention is paid, as elsewhere, to the drying of the " mid-rib " before fermentation, nor are the leaves artificially damped during that process. But the plants are frequently turned over in the heap, to make fermentation as general and equal as possible, and care is taken to avoid over-fermentation, which burns and blackens the leaves. When the process has sufficiently advanced the heaps are opened out and allowed to cool ; and when the leaves are sufficiently dry to be put together without risk of further fermentation, the stalks are split into four and tied with the leaves into small bundles. The tobacco is now ready for market. No time for mellowing before sale is given, or indeed required ; for native tobacco is meant, not to be smoked by itself, but merely to form the basis of a smoking mixture in which sugar, spices, and other foreign elements are largely represented. From the roots left in the ground after reaping springs a scanty second crop ; but this is too worthless to repay the care of the Sáni, who leaves it to be gathered by the cowherds, or trodden under foot by their cattle.

Experiments in the growth of foreign tobacco have been carried sufficiently far to show that were this cultivation sustained by professional planters, the district would be enriched with another source of wealth, and perhaps another valuable industry. There was apparently no difficulty in finding a profitable market for what was produced ; but the producers were amateurs with other work to absorb their attention, and other means of livelihood. In 1868-69 some land in the Bijnor forests belonging to Colonel Parrott and Major Smith, both of the Stud Department, was sown with seven varieties of tobacco, *viz.*, (1) Virginia, (2) Kentucky, (3) Connecticut, (4) Havanna, (5) Manilla, (6) Latakia, and (7) Bhilsa. The seed of the

Experimental growth of foreign tobaccos.

[1] Settlement report, paras. 179-80. All Mr. Markham could ascertain about the name and characteristics of this worm was that it is *kire ki kism*, " a kind of creeping thing." The omnivorous white-ant leaves the tobacco plant unmolested.

first three was procured from America direct, of the fourth through England, of the fifth and sixth through Calcutta, and of the seventh from Dehli. The Connecticut and Bhilsa growths may be at once dismissed from this narrative, as the latter was a complete failure, and the former, of which nothing is heard, was presumably not a success. By far the most successful in every way was the Virginia, which throve vigorously. Its leaves grew from 2¼ to 3 feet long, and from 1⅛ to 1½ foot wide at their broadest part, while its stalks were fully 3 inches in diameter. But its quality was proportionate to its quantity. The tobacco it produced was well-flavoured and strong, being on the latter account highly appreciated by natives. It was grown for two years from imported seed, and the plants thus propagated themselves yielded seed from which in the third year a crop by no means degenerate was raised. The Kentucky plant, which resembled in appearance the indigenous *Baingani*, produced a coarse and strong tobacco much fancied by natives; but as a small quantity only of its seed had been obtained, it was not grown for more than one season. The same cause prevented the prolonged cultivation of the Latakia plant, which, however, yielded as long as it lasted fair quantities of well-flavoured tobacco. Neither Havanna nor Manilla plants appear to have thriven, and it is probable that the coldness of the winter climate, and perhaps the soil also, disagreed with them. From both a small supply of fair tobacco was obtained, but the flavour of the latter brand was too mild to satisfy the native taste. The system of tillage adopted for the foreign was much as that for the native tobaccos, the only difference being that when transplanted from the nursery beds the young seedlings were placed more widely apart, at intervals of at least three feet. The plants were, moreover, dressed, only six or eight of the most promising leaves being allowed to remain on each. Sowings were in one year commenced as early as August, while the transplantation was effected in October. But the experiment resulted in failure, and about three-quarters only of the crop thus sown was realized. For the preparation of the tobacco drying-sheds on the most approved principle were erected, from which sunshine was watchfully excluded. Great care was bestowed on every stage of the manufacture. A sailor from Cuba, who had once worked on a tobacco plantation in that island, was induced to exchange the longshore fascinations of Calcutta for the less hospitable wilds of Bijnor, and the arrangements were placed under his charge. But some secrets of the curing process adopted he obstinately refused to divulge. A smoking mixture, manufactured at Bhogpur out of Virginia mixed with Manilla and flavoured with Latakia, was sold in tins to European purchasers, and obtained for the time some celebrity. But the growth and manufacture of these tobaccos was not energetically sustained, and

a promising experiment was gradually abandoned. Mr. Markham estimates the cost of producing native tobacco at Rs. 84, and the returns at Rs. 144 per acre, the net profit being therefore Rs. 60. The average outturn per acre he gives as 3,337$\frac{4}{7}$lb. avoirdupois, and the average price per 92$\frac{3}{7}$lb. as Rs. 4. For the European tobaccos larger figures must everywhere be substituted. Even the dried stalks and midribs fetched as large a price as ordinary native tobacco, while the refuse leaves rejected by the curer sold for 2$\frac{1}{4}$ times as much.

Manure.

Animal manure is the only one applied to tobacco in this district, and no alkaline earth is ever used to fertilize the crop. For other crops ashes and vegetable refuse are the usual manures. The soil which receives most assistance in this way is, as already mentioned, siwái; and the crops which with tobacco almost monopolize the manure of the district are sugarcane, cotton, wheat, opium, and vegetables. Of the cultivated area 26·1 per cent. is returned in the settlement records as manured, and of this percentage 3·5 is irrigated also.

Irrigation.

Irrigation is rarely extended to any crops except rice and those already mentioned as manured. The sources of irrigation in this district are four—namely, canals, wells, rivers, and ponds; and the following statement shows the area watered in the different parganahs from each source. It should, however, be premised that the statement is based upon settlement records, in which, according to the settlement officer himself, irrigation of all sorts is greatly understated:—

Name of parganah.	*Area in acres irrigated from*					Percentage on total cultivation.
	Canals.[1]	Wells.	Rivers.	Ponds.	Total.	
Bijnor	...	192	1	5	198	0·4
Dárápagar	...	433	...	64	497	1·2
Mandáwar	...	251	26	74	351	0·9
Najíbabad	21	434	1,252	311	2,208	5·6
Kíratpur	...	208	3	1,126	1,337	3·5
Akbarabad...	341	80	8	921	1,300	5·1
Nagína	6,795	403	59	513	7,770	17·8
Barhápur	...	165	36	5	206	1·2
Afzalgarh	...	261	107	1,023	1,391	2·4
Dhámpur	3,200	4,131	264	3,222	10,817	18·2
Siohára	...	298	28	853	11,179	3·3
Nihtaur	...	308	32	1,338	11,678	6·0
Chándpur	...	2,638	...	286	2,919	5·3
Búrhpur	520	326	746	247	1,839	9·1
Báshta	...	545	...	18	563	1·5
Total ...	11,067	10,618	2,562	10,006	34,253	5·8
Percentages of total irrigation.	32·3	31·0	7·5	29·2	100·0	...

[1] This column clearly includes irrigation from water-courses other than the Government canals. See the table given above in describing the latter.

The third column is the one whose figures are most likely to fall short of the truth. Knavish landholders have little difficulty in concealing wells whose presence will probably enhance the impending assessment of their villages. "On more than one occasion during measurements," writes Mr. Markham, "the existence of a well was discovered only by the accident of the testing officer's horse falling through the light covering which had been spread over the well to conceal it. I have several times found wells in ruins on my inspection visits which I felt sure had not long before been working; and on one occasion, noticing marks which I thought indicated recent and deliberate destruction, I rode back a week or so afterwards, and found the same well working. I know from my own knowledge of village after village in the Chándpur tahsíl, a goodly proportion of which is irrigated from wells, and yet of which not one *biswa* is shown in the *khasra* (field index) as irrigated. The same I found to be the case in parganah Nagína, though in a less degree. I believe the same state of things to exist to some extent all over the district." At the time of Mr. Markham's survey Bijnor contained 3,099 masonry and 4,585 earthen wells. In these the average depth from mouth to water was 18, and the average depth of the water itself 4 feet. Masonry wells are seldom constructed for purposes of irrigation. They are often indeed built in the midst of some garden or orchard, to which they are formally wedded by a ceremony known as *jalotsarg*,[1] and where they serve the double purpose of ornament and utility in watering. But they are generally used almost exclusively as sources of drinking water, and for this reason are placed in the cross-roads of a town, amongst the homesteads of a village, or beside some highway where the dusty traveller hails their appearance with gratitude. The object of the founder is, like that of Sibyl Grey in "Marmion,"[2] as much to increase the happiness of his hereafter, and to leave a monument behind him, as to serve any more utilitarian end. As the diameter of such wells varies little, their cost depends chiefly on their depth. In the low khádir flats, where water lies near the surface, they can be constructed for about Rs. 200; in the uplands, on the other hand, they will cost Rs. 500 at least, and sometimes even Rs. 1,500. The earthen or unbricked well has a much wider range, though much shorter existence. Made by the simple sinking of a shaft down to a

Masonry

[1] This ceremony is rarer than is generally supposed. The usual plan is to marry the well and garden separately, the former to an image by *jalotsarg*, and the latter to a sprig of holy basil (*tulsi*) by *banotsarg*. See the articles on these two ceremonies in Sir Henry Elliot's *Supplemental Glossary*.

[2] "Drink, weary pilgrim, drink and pray
For the kind soul of Sibyl Grey,
Who built this cross and well."

water-bearing stratum, it is constructed for purposes of field irrigation everywhere except in a few spots where the substratum is too porous to hold water, or the crust is so sandy that the shaft falls in before water can be reached. These unsupported or *kuchcha* wells, as they are called, are most often found along the edges of fields, particularly if the soil be *siwái* or the village habitations near. They cost on the average Rs. 3 without lining, or if lined with coils of twigs and grass rope, as they generally are, Rs. 7. But when the family who hold the field dig the well themselves, or the villagers mutually assist one another in the operation, the expense may be reduced to as little as one rupee a well. The system of lining the shaft has one certain and two possible advantages. It undoubtedly protects the walls of the well against the pressure without, and the splash of the water or swing of the bucket within. But it also, perhaps by the decay of its vegetable matter, fertilizes the water, and by confining the column creates a slight capillary attraction which draws more fluid into the well. The Sáni or market-gardener digs more of these wells and takes greater trouble in their construction than any other class of cultivator. Earthen wells irrigate during the year an average area of 1·9 acres each. They are of two kinds—those sunk through the stratum, known as *bam*, and those elsewhere excavated. The former correspond to the thick-earth (*moti dharti*) wells of Budaun, and owing to the great tenacity of the *bam* will last for years. The localities in which alone they can be dug are distributed in a most capricious fashion ; and in the midst of a soil where no wells at all might be expected, two or more are often safely sunk within a few feet of one another. They occur, however, most frequently in the south-west of the district, and there are some in Chándpur parganah which, protected during the rains by a thatch, have lasted for over a quarter of a century. Here, and in the neighbouring parganahs of the Dhámpur tahsíl, an underground perennial spring greatly increases the yield of the wells. The *bam* well is almost always worked with the *charras*—a shallow leathern bucket about 2½ feet in diameter. In 1874 there were twelve wells where two such buckets could be used simultaneously, and of these one was lined with wood ; but with even one charras a *bam* well can incessantly water one-third of an acre daily.

and earthen wells.

Dhenkli wells.

The second or ordinary kind of earthen well is dug in the beginning of the cold season, only to fall in again after the arrival of the rains, and lasts, in fact, less than two-thirds of the year. Its water is extracted by means of the lever or *dhenkli* already described in the notices on Budaun and other districts. Two dhenklís may sometimes be worked over one well, but even then the process of irrigation is slow and

laborious. A dhenkli well may be made to water from one-twelfth to one-third of an acre daily. The manner of baling water up from rivers and ponds into the fields has been once described,[1] and to reiterate old remarks on this subject is needless. This simple method is probably the best practicable for the money which the cultivator is prepared to spend on the process; but it remains to be seen whether some cheap arrangement in the way of an Archimedean screw might not answer his purpose better.

Famines and scarcities.

Passing from water-supply to calamities caused by its temporary stoppage, we find that Bijnor has in the present century suffered from five serious famines or scarcities caused by drought. Researches as to similar visitations in former centuries are useless. Famines are indeed said to have ravaged Northern India in 1345, 1471, 1631, 1661, 1739, 1770, and 1783; but although some of these must have extended to Bijnor,[2] we have no record of their effect on what now constitutes that district. The first year whose hungry annals need be noticed is 1803-04, when Bijnor, lately ceded to the East India Company, still formed part of the Moradabad district. The rains failed apparently in the middle of the autumn sowings, and on the 5th July, 1803, Mr. W. Leycester, the collector, informed his superiors that the young cotton and sugarcane crops were drooping for want of water, while great fears were entertained for the whole of the kharíf harvest. But the Board of Revenue was engaged with more serious demonstrations of famine in districts lower down the Ganges; and little attention seems to have been paid to Moradabad until after the failure of the autumn harvest remissions of revenue to the amount of Rs. 2,50,000 were recommended. The year 1804 opened darkly with the menace of a yet graver disaster. A partial fall of rain in the preceding September had encouraged the peasantry to sow their spring crops; but when January had passed, and still no showers came to refresh the stunted seedlings, starvation seemed desperately near. At the close of January grain stood at prices which were then considered dear, wheat being sold at 39 and gram at 49 sers for the rupee. But within a week of these quotations wheat had risen to 31 and gram to 35 sers. In order to provide themselves with the food that was every day becoming dearer, the cultivators were selling their implements and their cattle. The landholders were absconding to avoid the tax-gatherer, or bringing false criminal charges against the revenue contractors to silence by arrest unwelcome demands for payment. The revenue contractors themselves were so much in arrears that the collector was

Famine of 1803-04.

[1] *Supra*, pp. 31-32. [2] See Gazetteer, II., 32.

unable to make from his treasury the usual advances for the cultivation of sugarcane. At what time hunger became fatal it is impossible to say, as in those days of still unsettled government human life was a thing of smaller account than now. But there must have been much misery and not a few deaths. Proofs of severe distress were not wanting when in April the few crops that had attained maturity were plundered by starving rioters. To repress such outbreaks and assist in the collection of the revenue, Mr. Leycester applied for military aid; but hope and order were restored in July by a copious downfall of rain. There is no doubt that advances to meet the expenses of autumn cultivation were granted by Government to the impoverished peasantry, but it does not appear to what amount; and out of a total revenue of Rs. 23,93,097, Rs. 5,11,679 were remitted in Moradabad during the continuance of the scarcity.

From the minor scarcities which visited the North-West Provinces between 1803-04 and the next great famine in 1837-38 Bijnor escaped with tolerable impunity. Indeed, whilst other districts were suffering in 1819, the collector (of Moradabad) writes that he had never seen so fine an autumn crop as had just been garnered in his district. That district fared less for-

Scarcity of 1825-26.

tunately in 1825, when the autumn crop was almost annihilated by drought; but the proceeds of their cotton and sugarcane, which had been but little affected, saved the agricultural population from any severe destitution. The failure of the spring harvest next year, though causing great distress in the neighbouring tahsíls of southern Moradabad, was less felt in Bijnor. We hear that tahsíls Nagína, Bijnor, and Dhámpur, the basins of the Ganges and Rámganga, yielded some, albeit a scanty, return to their cultivators. Tahsíl Chándpur is described as having suffered less than some other parts of Northern Moradabad. The collectors of North and South Moradabad received liberty to suspend one-quarter of the revenue demand for 1825-26. Of this permission it was found unnecessary to take advantage, but during the scarcity no less than Rs. 70,000 were granted as advances to the cultivators of the two divisions.

In its beginning the famine of 1837-38 resembled that of 1803-04, but in

Famine of 1837-38.

its progress and effects it was, as regards Bijnor, far less severe. The rains failed in 1837 just when they were most required for the sustenance of the autumn crop, and, as in 1803, a partial fall of rain during September only served to excite hopes which were doomed to disappointment. Despair succeeded elation, prices rose, and neither the road nor the river, the store-house nor the grain-boat, were safe from the bands

of famished plunderers who roved about the country seeking what they might devour. It would appear, however, that some rain afterwards fell, for the spring crop fared well, and on the 13th of February we find Lord Auckland, while dilating on the misery elsewhere, writing as follows :—

"Rohilkhand has suffered far less severely * * * In the eastern parts of the province the crop is scanty, but in Moradabad it is generally considered an average season ; and notwithstanding the want of rain in December and January, a good fall during the first half of the current month would ensure a fair return to the agriculturist."

Lord Auckland's prognostications were speedily justified. In the first half of February fell rain which practically removed the fear of further suffering from Bijnor and the rest of Rohilkhand. Confidence was restored and prices fell. The remissions of revenue in Bijnor during 1837-38, of which a large portion must of course be ascribed to the drought, amounted to Rs. 91,069.

Famine of 1860-61.

In 1860 the rains again failed, and, as a consequence, the autumn harvest also. So early as July the Lieutenant-Governor writes that the price of wheat has risen to 14 and even 11½ sers the rupee, while the inhabitants of Western Rohilkhand have been driven to use mango-stones as an article of diet. A fall of rain in the middle of the same month mended matters but little, and distress became severe in Bijnor towards the close of the year, when the scanty *kharíf* had been succeeded by an equally unpromising spring crop. The increase of destitution early in 1861 forced Government to adopt measures of relief. Able-bodied paupers were employed on public works at wages which, in order to exclude all but the really starving, were fixed on the lowest possible scale. Old or infirm persons and young children were supplied with cooked food, and women of the better class, who according to the custom of the country lived in seclusion, were paid a small daily pittance to spin in their own houses thread out of cotton gratuitously supplied. The number of persons thus relieved, which in February had been 25,379 only, increased in April to 115,882, and rose steadily until the fall of rain in June and July again prepared the soil for tillage. The ranks of the paupers now thinned rapidly ; but famine cannot suddenly be allayed, and it was not until October, when the autumn reapings had increased the stock of food and thereby lowered prices, that Government felt justified in withholding relief. The total income for relief purposes amounted to Rs. 33,484, and of this Rs. 5,606 was contributed by Government

itself, Rs. 21,000 by the central relief committee at Agra,[1] and Rs. 6,564 by local subscribers, the remainder consisting of miscellaneous receipts. The actual expenditure amounted to Rs. 31,858 only, and for this sum no less than 936,489 persons were relieved during the course of the famine. But the money spent on relief does not represent the whole cost of the drought. Out of its surplus funds the Agra committee advanced Rs. 20,000 towards providing destitute husbandmen with the materials of cultivation; while Government granted remissions of revenue to the sum of Rs. 22,518. To give any accurate account of the mortality from starvation is impossible. "No general register of deaths was kept at the time, and even if there had been such a record, the knowledge that it was framed amid confusion and panic would very much weaken its claim to accuracy."[2] The records of crime will, however, assist us to form some idea of the distress that prevailed. In 1861 no less than 1,216 offences against property were reported, as against 756 and 906 only in the preceding and succeeding years.

Famine of 1868-69.

In 1868 the earlier autumn sowings were again destroyed by drought, and, as in 1860, a fall of rain in July encouraged the cultivators to proceed with tillage which was rendered useless by a succeeding period of rainless months. By the end of October the bulk of the autumn crops, including rice and sugar, had been ruined, and in the following month unmistakable signs of distress appeared. Pools and tanks were filled with hungry wretches searching for water-nuts and edible roots, while the demand for employment became pressing. Government now offered advances for the construction of masonry wells and ordered the suspension of the first instalment of autumn revenue; but a more effective measure was adopted in December, when relief works were opened. Able-bodied applicants were employed on famine wages to repair roads, clear out the Nagina canal, and excavate tanks. The number of persons thus relieved amounted at the end of December to 53,978, and went on steadily increasing. In January and February showers of rain refreshed the few spring crops that had been already sown, and enabled the peasantry to plant their sugarcane. But distress continued to grow more severe, and in the latter month seventeen poor-houses were opened for the reception of those who from various causes were unfit for work. In March and April hunger reached its height. About a quarter only of the average spring crop was garnered, and the number of labourers on relief works reached in the former month the alarming figure of 579,610. Wages were now

[1] This committee was a charitable association started with a view to famine relief, and deriving its funds from voluntary contributions in England and India. [2] Girdlestone's Report on Famines, para. 141.

reduced, with the desired effect of thinning the gangs ; and a further reduction was accomplished by similar means in May, when the harvests in other districts had caused a fall in the price of food. From this time onwards a distinct improvement took place. In July, however, prices again rose, owing to the absence of rain, and in the beginning of August the people were seized with the panic of a second drought. It was an evil time for the *bouches inutiles*. Cases were known in which aged women were turned out of doors by their relations, as better fitted for starvation than work. But a heavy downpour in the middle of August removed all further apprehension, and relief works were closed in October. The total expenditure on these works and poor-houses amounted during the course of the famine to Rs. 1,79,483, of which Rs. 24,100 was defrayed out of private subscriptions,[1] and the remainder by Government. It was computed that starvation had killed between 3,000 and 4,000 persons ; but, in spite of the general distress, no attacks on granaries or other receptacles of corn were reported.

The following statement shows the prices of grain prevalent not only during the famine itself, but also in the months of decline and recovery that preceded and succeeded it :—

Year.	Month.	*Amount of grain purchasable for one rupee.*					
		Wheat.	Barley.	Bájra.[2]	Joár.	Rice.	Gram.
		s. c.	s. c.	s. c.	s. c.	s. c.	s. c.
1868...	July ...	24 0	29 0	...	...	...	...
	August ...	20 0	26 0	...	...	...	...
	September ...	17 0	25 0	...	...	...	...
	October ...	12 8	16 8	...	...	...	...
	November ...	12 4	15 8	...	...	...	...
	December ...	10 4	...	...	...	...	...
1869...	January ...	11 4	14 12	...	...	...	...
	February ...	11 10	15 3	12 10	13 3	9 1	11 6
	March ...	12 14	16 5	11 13	13 12	9 0	12 8
	April ...	14 6	20 7	11 14	15 8	9 10	12 8
	May ...	15 12	20 6	10 11	15 3	8 15	12 6
	June ...	14 15	18 5	7 11	10 2	7 14	5 0
	July ...	10 12	13 1	7 14	7 8	0 12	9 14
	August ...	10 2	12 7	...	11 10	8 0	9 0
	September ...	10 1	13 8	...	11 4	8 3	9 0
	October ...	9 6	10 8	13 5	...	10 4	7 14
	November ...	10 0	10 2	14 10	...	10 12	9 0
	December ...	10 2	11 4	13 12	16 14	10 2	9 0
1870...	January ...	9 7	10 2	16 0	18 0	10 10	8 12
	February ...	10 0	15 4	15 13	16 4	10 10	8 8
	March ...	9 7	12 0	14 9	15 4	9 8	10 0

[1] Amongst these subscriptions was a sum of Rs. 5,000 collected by the central relief committee at Allahabad, a society corresponding to that at Agra in 1860-61. [2] The gaps in this table are those left by Mr. Henvey, from whose narrative the prices here given are taken.

In the past year (1877) the rains fell too late to prevent an almost entire failure of the autumn crop. To mitigate the general distress relief works were opened in September, and have been in progress ever since; but with the garnering of the spring crop distress has lessened.

Mineral products.

In mineral products the district is poor. Stone is little used for constructive purposes, and any quarries which may have existed in ancient times have been closed. So far back, indeed, as the middle of the last century, the builder of the castle near Najíbabad had no better quarry to look to than the old fort of Mordhvaj. Kunkur or nodular limestone, the material to which roads elsewhere in the Gangetic valley owe their excellence, is almost entirely wanting in Bijnor. The few knobs obtainable are dug at Salímpur and Saktalpur in parganah Báshta, but most of the small quantity required is quarried beside the Soláni river in Muzaffarnagar, and floated down to Bijnor during the rains. The average cost of kunkur when stacked for metalling is Rs. 17 per hundred cubic feet. A road 12 feet wide could not be metalled with 6 inches of this material for less than Rs. 6,000 a mile—a price which virtually prohibits the extension of highways so constructed. Mr. Markham once discovered a hard calcareous kunkur-like formation cropping out from the high bank of the Ganges near Nágal. It has "a honey-combed, nodular appearance," and is apparently abundant in the locality named. If required for road-making, it could be floated down the river in the rains. Lime for mortar is obtained by burning kunkur or limestone from the Chándi and Garhwál hills. Bricks measuring $9'' \times 4\frac{1}{2}'' \times 2\frac{3}{4}''$ are made by the Public Works Department at a cost of Rs. 9, 6, and 3 for 1st, 2nd, and 3rd class qualities respectively, but most towns have large private kilns where a worse and cheaper article is produced. The only other building material that need be noticed is timber. The price per cubic foot of sál and other timber for building varies from Rs. 2 to Rs. 3, according to size and quality.

Stone.

Kunkur.

Lime.

Bricks and other building material.

PART III.

Inhabitants, Institutions, and History of the District.

Population. Census of 1847.

The first census of the district took place in 1847, and gives a total population of 620,552 souls, or 325 to the (statute) square mile.[1] There were 415,570 Hindús, of whom 190,515 followed occupations unconnected with agriculture. The Musalmáns

[1] Unlike succeeding enumerations, the census of 1847 employs as its standard of area the larger geographical square mile.

numbered 204,982 souls, of whom 44,343 were engaged in cultivation. There were 3,030 villages or townships, of which 1,976 were inhabited; and of these 1,904 had less than 1,000, 61 between 1,000 and 5,000, and 11 over 5,000 inhabitants. The latter were as follows:—Nagína (14,001), Chándpur (11,491), Sherkot (11,244), Bijnor (9,280), Siohára (9,099), Dhámpur (8,207), Nihtaur (8,129), Kíratpur (7,878), Mandáwar (6,881), Jhálu (6,551), and Sahaspur (6,414). The town population therefore amounted to 99,275, or 625 per cent. of the total population. This enumeration was effected on somewhat crude principles, and the numbers of male and female inhabitants were not recorded separately.

Census of 1853.

The next general census took place in 1853, and showed a total population of 695,521, with a density of 366 to the square mile. The total area of the district, estimated at 1,218,561 acres in 1847, has in 1853 fallen to 1,216,005 acres; but the difference may be due to more accurate measurement in the latter year. The population was thus distributed:—

	Agriculturists.		*Non-agriculturists.*		*Total.*		
	Male.	Female.	Male.	Female.	Agriculturists.	Non-agriculturists.	Grand total.
Hindús ...	126,819	98,796	128,377	110,802	225,615	239,179	464,794
Musalmáns...	25,613	22,811	96,425	85,878	48,424	182,303	230,727
Total ...	152,432	121,607	224,802	196,680	274,039	421,482	695,521

It will be seen that in six years the population had increased by 74,969 persons. The number of villages and townships is the same as in 1847, but two less are recorded as inhabited. Of these 1,900 had less than 1,000, 62 between 1,000 and 5,000, and 13 over 5,000 inhabitants. The population of Najíbabad amounted to 19,999; of Nagína to 13,462; of Chándpur to 12,748; of Sherkot to 12,084; of Bijnor to 11,745; of Kíratpur to 9,567; of Siohára to 9,221; of Mandáwar to 7,737; of Nihtaur to 7,587; of Sahaspur to 6,442; of Afzalgarh to 6,143; of Jhálu to 5,716; and of Dhámpur to 5,633. Two towns were therefore added to the list of 1847, *viz.*, Najíbabad and Afzalgarh. The reason why the former was probably omitted from

that list is that it stands on the lands of five separate villages, whose population must have been separately taken; while the addition of Afzalgarh to the new list may be ascribed to the increase of inhabitants caused by advancing tillage in what was before a wild and uncultivated tract.

Census of 1865.

The penultimate census, that of 1865, showed a distinct improvement in method over both its predecessors. Details as to castes and occupations, the proportion of children to adults, and other matters, were taken for the first time. The returns showed, however, a decrease of 4,546 in the total population, which was now distributed as follows:—

Religion.	Agricultural.					Non-agricultural.					Grand total.
	Males.		*Females.*			*Males.*		*Females.*			
	Adults.	Boys.	Adults.	Girls.	Total.	Adults.	Boys.	Adults.	Girls.	Total.	
Hindús ...	80,417	47,736	66,224	33,307	227,684	77,508	48,413	75,887	39,074	240,882	468,566
Musalmáns,	15,364	9,810	14,994	8,228	48,396	53,990	35,784	54,900	29,339	174,013	222,409
Total ...	95,781	57,546	81,218	41,535	276,080	131,498	84,197	130,787	68,413	414,895	690,975

Besides the population here shown there were 17 Europeans and 17 Eurasians. The population to the square mile was returned as 367; but the total area shows a decrease since 1853 of 17·72 square miles, caused probably by the transfer to Garhwál, before the publication of the census report, of all lands lying north-east of the submontane road. Of the 3,028 villages and townships, 1,967 are recorded as inhabited; and of these 1,888 had less than 1,000, and 66 between 1,000 and 5,000 inhabitants. The 13 towns with over 5,000 inhabitans were Najíbabad (19,557), Nagína (19,075), Bijnor (12,566), Chándpur (11,286), Kíratpur (8,971), Siohára (8,710), Nihtaur (8,195), Afzalgarh (7,851), Mandáwar (7,626), Sahaspur (6,196), Sherkot (5,735), Dhámpur (5,651), and Jhálu (5,522).

Census of 1872.

It remains to notice the statistics collected at the census of 1872. As the latest and most perfect yet obtained, these statistics deserve greater detail than those of former enumerations;

and the following table therefore shows the population for each parganah separately:—

Parganah.	Hindus.				Muhammadans and others not Hindus.				Total.		Number of persons per square mile.
	Up to 15 years.		*Adults.*		*Up to 15 years.*		*Adults.*				
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
Bijnor ...	8,001	5,625	12,102	10,091	3,525	2,758	4,976	4,712	28,604	23,286	503
Dáránagar ...	6,844	5,085	10,433	9,055	2,317	1,904	3,357	3,283	22,956	19,327	436
Mandáwar ...	6,570	5,108	9,168	8,304	1,867	1,726	2,558	2,660	20,163	17,798	365
Burhpur ...	5,498	4,526	7,900	7,229	2,205	1,049	3,109	2,909	18,712	16,513	503
Chándpur ...	98,89	7,788	13,974	12,849	4,528	3,859	6,609	6,274	35,000	30,770	494
Báshta ...	5,216	3,869	7,072	6,105	1,376	1,121	1,764	1,665	15,428	12,760	274
Siohára ...	6,227	5,227	9,223	7,928	3,770	3,237	5,771	5,648	24,991	22,040	435
Sherkot ...	12 169	9,870	17,545	16,198	6,289	5,208	8,622	8,729	44,625	40,005	560
Nihtaur ...	5,035	3,775	6,927	6,197	3,422	2,935	4,505	4,677	19,889	17,584	586
Barhapura ...	4,181	3,208	6,474	5,378	1,795	1 480	2,686	2,335	15,136	12,401	145
Afzalgarh ...	8,845	6,850	13,736	11,890	4,634	3,743	6,840	6,332	34,055	28,815	342
Nagína ...	10,410	8,340	14,746	13,063	6,242	5,348	8,258	8,301	39,656	35,052	740
Kíratpur ...	6,682	5 152	9,817	8,613	4,366	3,750	5 627	5,929	26,492	23,444	574
Najíbabad ...	9,064	7,259	14,829	12,350	5,127	4,406	7,398	7,058	36,418	31,073	193
Akbarabad ...	4,099	3,044	5,814	5,031	1,400	1,183	1,856	1,733	13,169	10,991	426
Total ...	108,730	84,726	159,765	140,281	52,868	44,507	73,936	72,345	395,294	341,859	...

Mr. Markham gives the population per square mile as 394·54, the difference being due to the fact that his calculations are based on a different and probably more accurate measurement, that of the revenue survey.[1] But even if we prefer the lower estimate of the census, the density for the Bijnor population will still be found above the average of the North-Western Provinces, which is 381·24 only to the square mile; so that Bijnor cannot be so poor and backward a district as is generally supposed. Deducting the sparsely inhabited forest area and its estimated population, Mr. Markham crowds the open and cultivated country with about 490·53 souls to the square mile. The census goes even further, giving 711·4 inhabitants to every square mile of cultivation. The table just given shows that Hindu males in 1872 numbered 268,596, or 54·4 per cent. of the entire Hindu population; while the number of Hindu females was 225,005, or 45·6 per cent. of that population. In the same manner the Musalmán males amount to 126,746, or 52·1 per cent.,

[1] The total area of the district is, according to the revenue survey, 1,868, and according to the census, 1,902 square miles.

and the Musalmán females to 116,709, or 47·9 per cent., of the total Musalmán population. Or, taking the whole population, we find that there is a percentage of 53·62 males to 46·36 females, and of 67·0 Hindús to 33·0 Musalmáns.

Infirmities.

Statistics relating to bodily infirmities were collected for the first time in 1872. They showed the existence in the district of 83 insane persons (20 females), or 0·8 per 10,000 of the population; 15 idiots (9 females), or 0·2 per 10,000; 164 deaf and dumb (61 females), or 2·2 per 10,000; 2,016 blind (837 females), or 27·3 per 10,000; and 193 lepers (28 females), or 2·6 per 10,000. Age statistics were collected at the same time, and for what they may be worth are given in the following table. As Indian country-folk rarely know their own ages, approximate correctness was all that the enumerator could hope for :—

	Hindús.				*Musalmáns.*				*Total population.*			
	Males.	Percentage in total Hindu males.	Females.	Percentage in total Hindu females.	Males.	Percentage in total Musalmán males.	Females.	Percentage in total Musalmán females.	Males.	Percentage in total population.	Females.	Percentage in total population.
Up to 1 year ...	14,878	5·5	13 748	6·1	7,820	6·1	7,404	6·3	22,701	5·7	21,159	6·1
Between 1 and 6 ...	37,989	14·8	32,422	14·4	18,763	14·8	17,340	14·8	56,764	14·3	49,767	14·5
„ 6 „ 12 ...	39,627	14·7	27,910	12·4	18,657	14·7	14,345	12·2	58,292	14·7	42 260	12·4
„ 12 „ 20 ...	46,593	17·3	34,848	15·4	20,956	16·5	18,003	15·4	67,555	17·0	52,857	15·5
„ 20 „ 30 ...	53,452	19·1	44,974	19·9	24,236	19·6	23,342	20·8	77,698	19·6	68,328	20·0
„ 30 „ 40 ...	35,757	13·3	30,607	13·6	16,563	13 0	15,835	13·5	52,330	13·2	46,447	13·6
„ 40 „ 50 ...	22,502	8·3	21,546	9·5	11,046	8·7	11,145	9·5	33,550	8·4	32,693	9·6
„ 50 „ 60 ...	11,383	4·8	11,521	5·1	5,611	4·4	5,806	4·9	16,996	4·2	17,328	5·1
Above 60 years ...	6,415	2·3	7,429	3·3	3,094	2·5	3,489	2·9	9,509	2·4	10,918	3·2

Castes.

The figures hitherto given are the dry bones of fact, interesting only to the statist. But we now turn to a subject which should be less repellant—that of castes. Distributing the Hindu population into four conventional classes, the census shows 28,789 Brahmans (12,871 females); 66,693 Rájputs (30,649 females); 17,114 Baniyas (7,911 females), and 380,805 persons as belonging to the "other castes" (173,574 females).

Brahmans.

Of the Brahmans 26,610 are included in the great Gaur subdivision, 649 are Sáraswats, 609 are Kanaujiyas, and the remainder are unspecified in the census returns, or entered as belonging to

minor tribes. The traditions of the Gaurs and Sáraswats have been already described,[1] and those of the Kanaujiyas will be given in the notice on the Farukhabad district, where they are the prevailing Brahman clan. Amongst minor tribes is the Acháraj, with 92 members, sometimes called Mahábrahmans or Katiyas. In order to understand why these men are considered so impure and degraded, it is necessary to know that the house and kinsmen of a dead person are held unclean for thirteen days after his death. The Mahábrahman, who during the interval enters that house and receives from those kinsmen gifts for the welfare of their dead brother's soul, also becomes unclean; and his touch, and even presence, are carefully avoided by high-caste Hindús. The title of Mahábrahman, or great Brahman, has been bestowed on this caste either by others in irony, or by the Katiyas themselves, to dignify a mean trade by a grand name. Amongst the "unspecified" are a fair number of Joshís or Jótishís, who perhaps entered themselves as belonging to other septs, but in 1865 numbered, as a separate class, over 1,200 persons. The name Jotishi shows its possessors to be astrologers; but they are also known as Dakaut, Bharára, and Padia. They receive fees for interpreting the stars and averting the influence of such as are disastrous. Of their reputed ancestor Dakháchárya they know nothing except the name. Some account of other inferior or doubtful Brahman races, the Bháts and Tagás, will be given in describing the "other castes." There are about 980 Brahman land-owners in the district, their possessions being largest in the three parganahs of the Bijnor tahsíl. As tenants they are most numerous in the Chándpur, Afzalgarh, and Báshta parganahs. But the Brahman can in most cases derive an income from other sources than the land. Fees for religious rites, offerings, and alms are his peculiar perquisites; and it is considered rather disreputable than otherwise for him personally to engage in tillage.

Rájputs.

Amongst Rájputs the principal classes are the Chauhán (53,306), Báchhal (1,540), Bais (1,452), Kachhwáha (1,349), Seleh (1,271), Ráthor (1,117), Gahlot, Gaur, Ghaghi, Hateh, Nágbansi, Parihár, Pansára, Raikwár, Sisodiya, Sirohi, Tuar or Tomar, and Tarkhar; the remainder are unspecified.

Chauháns.

It has been already mentioned (Gazetteer, IV., 545) that the census returns of Chauháns for Rohilkhand have been vitiated by the want of distinction between Chauháns proper and an inferior race also known as Chauháns, but resembling Gújars in character and origin. Most of the Bijnor Chauháns belong to the latter class. They renounce all claim to

[1] For Gáurs see Gazetteer, III., 255; and for Sáraswats, *Ibid*, 494.

be considered, like the Chauháns of Mainpuri, Partábner, and Nimrána, descendants of Prithiráj, the last Hindu king of Dehli, slain by Shaháb-ud-dín in 1193; and here it should be mentioned that the Chauháns of Mandáwar in this district must not be confounded with the Chauháns of Mandáwar in Jaipur. The *soi-disant* Chauháns of Bijnor are a body of very mixed origin—some being Gahlots, some Pramárs, some Bais, some Gonds, and so forth. They are divided into three classes—(1) Chaudhari, (2) Padhán, and (3) Khági Chauháns. Renounced by true Kshatriyas in neighbouring districts, they intermarry amongst themselves. A Chaudhari, for instance, will marry the daughter of a Padhán, but refuses to give his daughter in marriage to a Padhán bridegroom. This arrangement, which is in strict accordance with the Hindu idea that a man may marry beneath him, but a woman never, is alone sufficient to prove the superiority of the Chaudharís. The Khágís are confessedly the lowest of the three classes, and consider the remarriage of widows lawful. Some of these Chauháns claim descent from Rájputs who, by crossing the Indus with Akbar's general Mán Singh in 1586, are said to have become to some degree outcasts. On this tradition depends an ingenious, though of course inaccurate, derivation of their name. By quitting India for Kábul Mán Singh's retainers are said to have suffered loss (*hán*) of the four (*chau*) requisites of Hindu communion—their religion (*dharm*), ceremonies (*riti*), piety (*diya*), and duties (*karm*). The real derivation of Chauhán is lost in obscurity, but the earliest form of the word known to occur is Chahumán. Others of the Bijnor Chauháns say that they were led hither by one Rája Tátar Singh in the reign of Humáyun (1530-1556). The Báchhals are Rájputs of the Sombansi stock, and are said by Sir Hewn Elliot to have succeeded the Gújars as the prevailing clan in many parts of Rohilkhand. The Bais is one of the thirty-six royal races (*chhattís kula*) of Rájputs, and claims amongst its scions King Sáliváhana, the founder of the era. The Bijnor members of this clan can give no very definite account of their origin. "They do not know when their ancestors settled in this district, but it is conjectured that they came here from the eastern districts in the time of Akbar."[1] The Kachhwáhas have been already described in the notice on the neighbouring district of Muzaffarnagar. According to Mr. Beames this race is mentioned in old inscriptions under the name of Kachhapagháta or "tortoise-slayer;" but Sir Henry Elliot prefers the form Kashwáha, as the Kachhwáhas claim descent from Kasha, the eldest son of Ráma. The Ráthors of this district do not apparently claim descent from the ancient Ráthor dynasty of Kanauj. The remaining clans are too insignificant in numbers

[1] Memorandum on the castes of Bijnor, written for the census of 1865 by Deputy Collector Kunwar (now Rája) Lachhman Singh.

to deserve special notice here. The landed possessions of Rájputs, including in that term Chauháns, are far larger than those of any other class in the district, being widest in parganahs Barhápura and Akbarabad. They furnish Bijnor with its most numerous class of tenants, and as such are most numerous in parganahs Afzalgarh and Dhámpur.

Baniyás.

The Baniyás belong chiefly to the following subdivisions :—Agarwál (8,392), Rája-ki-barádari (2,829), Rastaugi, (896), Lohiya (790), Gata, Gindáuriya, Dasa, Saraugi, and Mahesri. Some account of the Agarwáls and Dasás has been already given in describing the castes of the Budaun district.[1]

The Rája-ki-barádari.

The Rája-ki-barádari, or "brotherhood of the Rája," is[2] a branch of the Dasás, and is so called because one of their kinsmen was created a Rája by Farrukhsiyar (1713-1718). As to the history and origin of the other shopkeeping classes little accurate information is obtainable. Of the Bishnoís, or Baniyás who are also followers of the prophet Jhámaji, the census gives no separate account. Including a few Játs and Chauháns, they numbered in 1865 over 4,300 members. They all claim to be Rájputs, but on no better ground than because their saint belonged to that caste. Bishnoís are keen men of business, and have of late years greatly increased their possessions in the district.[3] The tenets of the sect will be described in discussing the subject of religion.

The following list shows the names and numbers of the class included in the "other castes" of the census returns. It should be premised, however, that several of the tribes who are mentioned—as for instance the Juláhás and Kambohs—are for the most part Muslims, and not Hindús :—

Ahir (cowherd)	5,069	Dom	117
Baheliya	15	Gadariya (shepherd)	14,390
Banjára (travelling merchant) ...	3,707	Ghosi (Muslim cowherd) ...	25
Bánsphor (bamboo worker) ...	5	Gújar	7,210
Barhai (carpenter)	14,198	Hajjám (barber)	8,694
Bári (maker of leaf platters) ...	24	Halwái (confectioner)	2
Beldar (mattock-man)	31	Jaiswar	31
Bhaddri	1,010	Ját	66,941
Bharbhunja (grain-parcher) ...	1,009	Juláha (weaver)	8,057
Bhát (minstrel)	977	Káchhi	244
Bhaksa	747	Kahár (litter-carrier)	13,100
Bhuíhár	48	Kalál	1,632
Chamár (currier)	1,16,910	Kamboh	377
Chípi (chintz-maker)	1,264	Kanjar	210
Darzi (tailor)...	303	Kayath	3,542
Dhának	12	Khakrob (sweeper)	12,335
Dhobi (washerman)	1,305	Kharadi	18
Dhuna	500	Khatik (pig and poultry breeder) ...	281

[1] See Gazetteer, II, 395 ; III, 497. [2] *Ibid*, III, [3] *Ibid*, III, 293, 497.

Khattri	...	...	919	Orh	...	...	79
Koli	...	...	22	Pasi (fowler and watchman)	...		5
Kumhár (potter)	...	...	9,470	Patwa (necklace-maker)	...	...	520
Kúrmi	...	...	56	Rahti	...	...	16
Kuzahar (jug-maker)	...	...	21	Ramaia	...	...	2,831
Lodha	...	...	294	Rammál (fortune-teller, soothsayer)			27
Lohár (blacksmith)	...	...	671	Rawa	...	...	10,754
Machhera	...	...	233	Sáni (market gardener)	...	...	11,523
Miamar (builder)	...	...	36	Sikh	...	...	1
Máli (gardener)	...	...	30,498	Sunár (metallurgist)	...	...	4,156
Malláh (boatman)	...	...	410	Taga	...	...	10,505
Manihar (bracelet-maker)		...	6	Tamoli (betelnut-seller)	...	...	63
Mewáti	...	...	1,422	Tawáif (prostitute)	...	...	103
Mochi (cobbler)	...	...	93	Teli (oilman)	...	...	4
Nakkara (drummer)	...	...	85	Thathera	...	...	244
Nat (acrobat)	...	...	1,067	Vaishnu	...	...	3,562
Nunia (saltpetre-worker)		...	50				

Ahírs.

Supporting their pretensions by a reference to the Bhágavat Purána, which asserts that the cowherd adopted as his father by Krishna was a Vaisya, the Ahírs claim to be descended from that ancient mercantile class. In the systematic ethnology of the Hindus, they are popularly regarded as Súdras, or sometimes as the offspring of a Rájput slave and Vaisya slave-girl, and with the latter tradition is connected a local derivation of their name. The children of these slaves are said to have propitiated snakes with the milk of their herds, and hence to have been called *ahihers* or serpent-lovers, in allusion to the snake worship which once so extensively prevailed. The true derivation has been already mentioned.[1] Although recorded towards the close of the sixteenth century as the principal landholding class in parganah Nagína, the Ahírs are now numerous neither as proprietors nor tenants. Their chief occupation is the tending of cattle.

Banjáras.

As to the origin of the name Banjára or Brinjára authorities differ. Shakespear asserts that the word is derived from the Persian *biranjár*, a rice-carrier, while Sir Henry Elliot assures us that it comes from the Sanskrit *banij*, a merchant, and that "we are not to look to Persia for the origin of the name." Banjáras are generally carriers, although sometimes cattle-grazers also. They are found settled all along the foot of the hills from this district down to Gorakhpur, their settlements or encampments being called *tándas*. In their ranks are included both Musalmáns and Hindús. Such as belong to the former faith ascribe their origin to the neighbourhood of Multán, and their conversion from Hindúism to Shaháb-ud-dín Ghori (1202-1206); but their appearance in this part of the country dates probably from about the time of Nádir Sháh's invasion (1738). Hindu Banjáras prefer to be considered the descendants of Chárans or bards, who, disregarding the literary accomplishments that were their birthright,

[1] See Budaun, page 46.

preferred a wandering life The Banjáras of the North-Western Provinces belong chiefly to five great classes—the Turkia and Mukeri, mostly composed of Muhammadans; the Baid, Labána, and Bahrúp, consisting principally of Hindús. All of these classes have subordinate tribes and *gotras*, whose names clearly show that the Banjáras are a body of very mixed origin. Thus, the titles of Tomar and Gahlot appear side by side with that of Khilji, that of Chauhán with those of Pathán and Mughal. "Before the predominance of the Rohilla Afgháns," observes the writer last quoted, "the jurisdiction of the Rohilkhand Banjáras was of great extent, and in the middle of the last century they held a great portion of the forest, as well as of the country to the south of it." Now, however, they have subsided into less ambitious pursuits than that of territorial power, and are chiefly remarkable for the confidence reposed in them as carriers. Their sacred character as the putative descendants of holy bards inspires the lawless with respect, and the merchandize under their charge is seldom interfered with. They have, moreover, a considerable share of that honesty which, even in India, is by no means rare amongst classes to whom honesty is a professional requisite. In the winter, they drive their cattle to graze in the forests, loading them both on the way thither and the return journey with the produce of the tracts through which they pass. Each community has a *náik* or chief, whom all implicitly obey, and offences against trade or caste customs are punished by a *panchâyat* or assembly of the tribe. The decisions of this body are said to have extended, until quite recent times, to the infliction of capital punishment; and as the places visited by Banjáras are often remote and sometimes outside the limits of British rule, the statement is not improbable.

Bhâts.

The Ponwár tribe of Bahrúp Banjáras trace their origin to Dáránagar, and the same place is remarkable for its Bháts, a race akin in some respects to Banjáras. The Chárans, from whom Banjáras claim descent, are indeed sometimes classed as a division of the Bháts; but the Chárans are bards and heralds to the chiefs of Rájputána, and are seldom or never met with in these provinces. Bháts are considered even better carriers than Banjáras, and are, according to Rája Lachhman Singh, "the best protectors of property in transit from one place to another." But their chief pursuits are minstrelsy and genealogy. Of the two subdivisions found in the north-west, one named Brahma Bhát or Birhm Bhát devotes itself to the former occupation, singing panegyrics and sometimes satires; while the second, known as Taga, adopts the latter, being the pedigree-keepers of Hindús in general, and Rájputs in particular. The fear of being lampooned induces many to submit to the unwelcome exactions of the Bhát; but his trade of

minstrel is often usurped in Rohilkhand by Gaur Brahmans. It is probable that the Bháts themselves have some trace of Brahman blood. Accounts differ as to their origin, but a Brahman ancestor or ancestress is generally introduced, and the most usual genealogies are those which derive them from the intercourse of a Brahman with a Súdra woman, or of a Kshatriya with a Brahman widow.

Chamárs.

About the Chamárs, writes Rája Lachhman Singh, "there is nothing peculiar or interesting;" and the same would appear to have been the opinion of Sir Henry Elliot, who has given this caste a somewhat meagre notice. But their complexion and features, their sacrifices to devils (*bhút*), their exclusion from the offices of Brahman priests (*purohit*), their habit of living apart in little hamlets of their own (*chamráwati*), and their hereditary status, often one of mere serfdom, mark the Chamárs as an outcast and perhaps aboriginal race, whose history would form an interesting subject of inquiry.

Gújars.

The Gújars have been described at length in the notice on the neighbouring district of Saháranpur. They claim sometimes a Rájput, sometimes an Ahír ancestor; but as there pointed out, their origin may probably be traced to an ancient Tátar or Scythian tribe. They have given their name not only to the great peninsula of Gujarát and a celebrated battle-field in the Panjáb, but to a tract in the Upper Duáb. It was from this last tract that they are said, in the third quarter of the last century, to have entered Bijnor, where they took service under the Nawáb Najíb-ud-daula. The name is locally derived from *go-char*, or cow grazier; but the derivation of *go-chor*, or cow thief, would have been just as appropriate, for the Gújars are great cattle-lifters. Out of 293 Gújar landholders, 217 were at the beginning of the current settlement located in parganah Dáránagar. There were at the same time 1,694 Gújar tenants, of whom nearly half were supplied by the two parganahs of Báshta and Mandáwar. The barber under his Persian name of Hajjám or Hindi title of Nai, is as common in Bijnor as elsewhere in a country whose inhabitants never shave themselves.

Hajjáms.

Of the Játs a detailed account has been given in the Meerut notice. They are divided in this district into three classes—Chaudharis, Deswálas, and Pachándes. The first, who are said to have settled here more than three hundred years ago, style themselves *Kholi* or inferior Ránás, and claim descent from the Gahlot Ránás of Mewár. They allow their sons, but not their daughters, to intermarry with other Játs. The Deswálas are more numerous. Their chief family, that of Sáhanpur, brings its ancestors from Jhínd in the middle of the sixteenth century. In the next generation the fortunes of the house were improved by its scion Múchhpadárath, whose

Játs.

manly appearance and long moustaches attracted the notice of Prince Salím, afterwards the Emperor Jahángír, then hunting on the banks of the Ganges near Hardwár. Múchhpadárath proved so useful an assistant in the chase that a grant of untaxed land was conferred upon him. The grant is said to have comprised about 700 villages along the foot of the hills from Nágal to Barhápura; but from so uncultivated a tract the grantee could have derived little profit. The present head of the family is Rai Himmat Singh. Of the Pachánde class few members are found in the district, and those few form no alliances with the other two classes. The most distinguished Pachánde of recent times was Khwája Almás Ali, the Nawáb Vazír's deputy in Rohilkhand, shortly before its cession to the British. As landowners Játs hold about one-sixth of the whole district, their possessions being largest in pargana Najíbabad, where the Sáhanpur estate lies. They are also, next to Chauháns, the largest class of tenants in the district. The great bulk of the Juláhás or weavers are Musalmáns, but such as are Hindús call themselves for the sake of distinction Bhainhar, a name corresponding to the Tánti and Tatthia of other districts. The Juláhás are the principal manufacturers of the coarse cotton cloths which are exported in some quantity from Bijnor.

Juláhás.

Kambohs.

The Kambohs are mostly Musalmáns, and according to their own account are descended from inhabitants of the trans-Indus country, converted by Mahmúd of Ghazni (999-1030). "The Sanskrit name of Kábul," remarks Rája Lachhman Singh, "is Kamboj, and this is so similar to Kamboh that, on the authority of the above tradition, these people may be safely conjectured to have been the ancient inhabitants of Kábul." Kamboj, it might be added, is the ancient name of the caste itself. Other less plausible traditions are given, but have probably been invented to support worthless derivations of the tribal name. Thus, the lineage of Kambohs is sometimes traced to the company or followers (*amboh*) of a deposed king of the Persian *Kai* dynasty, and sometimes to a Khattri slave-girl whom the curse of a Brahman priest consigned to hell (*kumbhí*)! The contempt in which Kambohs are held by their fellow Muslims has given rise to a Persian proverb little complimentary to their character :—

"Yakum Afghán, duyam Kamboh,"
"Siyum badzát Kashmíri."
Afghans are first, Kambohs are second,
Kashmíris third, in roguery reckoned.[1]

[1] Mr. Blochmann remarks that this hemistich must be very modern; "for during the reigns of Akbar and Jahángír it was certainly a distinction to belong to this tribe," *Ain-i-Akbári* (1873), I., 399; see also gazetteer, III., 292, for the Meerut Kambohs.

Of the Káyaths or scribes there are twelve subdivisions, already enumerated in the notice on the Etáwah district. According to Manu, a Káyath (or more properly Káyasth) is the offspring of a Vaisya father by a Súdra mother. Other accounts represent them as true Súdras ; but some Káyaths claim a more exalted descent from Chitragupta, the son of Brahma, their pretensions being supported by some apparently spurious copies of the "Padma Purána." Káyaths have from time immemorial supplied villages with their *patwáris* or accountants, and it was probably from these humble posts that members of the caste first rose to higher appointments.[1] They are now considerable landholders, more especially in parganah Dhámpur, but as tenants they are less conspicuous.

Khattrís.

It is disputed whether Khattrís are representatives of the old Kshatriya class, or merely a mixed caste. Sáraswat Brahmans will eat food cooked by them, and the custom is explained by the following legend: When the Brahman demigod Parasuráma[2] massacred the Kshatriyas, he caused, in his anxiety to annihilate the race, the miscarriage of every pregnant woman he could find. But some widows in that interesting condition took refuge with Bráhmans, and when discovered asserted that they belonged to the same race as their protectors. To test this declaration the Bráhmans were asked to eat food cooked by their fair guests. Gallantly forgetting caste differences, they did so. The women continued to cook for their hosts, and the Khattrís, of whom they were delivered soon afterwards, inherited the privilege accorded to their mothers. From these forefathers, who were brought up as children of the Bráhmans, the Khattrís are said to derive also their large knowledge of religious observances. The Khattrís of the present day are distinguished as enterprising men of business, and are perhaps the only Hindús who carry their merchandize so far abroad as the shores of the Caspian.[3] Their tradition is that, as became the sons of the Kshatriyás, they were formerly soldiers. But during the reign of Álamgír *alias* Aurangzíb (1658-1707) many Khattrís were slain in the wars of the Dakhin. The emperor, thinking it a pity that so many eligible widows should be left husbandless, summoned at Dehli a *panchâyat* of the tribe, whom he invited to adopt the custom of widow-marriage. Most of the Khattrís lent a willing ear to the proposal, but their chief,

[1] Census Report of 1865. [2] An incarnation of Vishnu, who, to avenge the death of his Brahman father, slaughtered not only the Kshatriya Rája who had caused that death, but all other Kshatriya males. [3] Sir George Campbell's *Ethnology of India*, pages 108, 112. "In Turkistán Vambery speaks of them with great contempt as yellow-faced Hindús of a cowardly and sneaking character." The Russian Government of that country has recently directed some orders against the usurious practices of Hindús who are probably Khattrís.

Salu Jagdhar, opposed it. The emperor insisted no further on the adoption of the new custom, but in disgust ordered all Khattrís to quit his service and confine themselves to mercantile pursuits. The name of *Salu Jagdhar* is still applied derisively to obstructive members who have caused a panchâyat to break up without forming a decision. A good deal of landed property, chiefly in parganahs Nihtaur, Najíbabad, and Bijnor, attests the wealth acquired in trade by Khattrís. The most famous member of this caste was Rája Todar Mal, the finance minister of Akbar. The Mális or gardeners are akin to the Sánís, of whom something has been already said. As tenants the latter are most numerous in parganahs Dhámpur and Nagína.

Málís, Sánís.

The Rawás are another caste of careful cultivators. They profess to be degenerate Rájputs, and to have settled in this district during the reign of Sháhjahán (1628-1658). Divorce is unrecognized by Hindu law; but by the customs of the Rawás husband and wife can separate by mutual agreement. The initiative is taken by the lady, who by simply throwing a cake of cowdung fuel into the house where her obnoxious husband is sitting, parts herself from him for ever.

Rawás.

The Tags are a class of *úp* or extra Bráhmans, already described in the Meerut notice.[1] Here as there they are divided into Bísas or full, and Dasás or half castes. One Taga tradition relates that the tribe was invited to this part of the country by Shaháb-ud-din Ghori, who ordered the new comers to persecute the Dehli Chauháns already subdued by him (1193). The landed possessions of the Tagás are swollen in this district by the great Tájpur estate, belonging to Rája Jagat Singh Taga, and are widest in parganahs Chándpur and Siohára. About 2,145 members of the caste hold land as tenants. The Vaishnús or Vaishnavas, who supply the above list with its last great caste, are apparently a subdivision of the Agarwála Baniyás, but are not to be confounded with Bishnoís.

Tagás.

Vaishnús.

The Musalmáns are divided by the census into Shaikhs (45,174), Sayyids (10,550), Mughals (1,596), Patháns (8,256), and persons of unspecified tribe (177,879). For the numerical superiority of the Shaikhs an ingenious reason is sometimes given. It is said that from the earliest days of Muslim rule the offices of Kázi and Mufti were bestowed almost exclusively upon this class. One of the foremost duties of those offices was the conversion of infidels, and

Musalmáns.

Shaikhs.

[1] Gazetteer, III., 264.

the persons converted were usually included in the same class as their proselytizers. Hence it is that more than nine-tenths of the modern Shaikhs are descended from Hindu converts. The small remainder claim an Arabian origin. The Shaikhs of Bijnor are distributed into several subsidiary tribes, such as the Kuraishi, Sadíki, Faruki, Usmáni, Uluvi, Abbási, Ummáni, and Ansári. The Shaikhs are one of the four largest landholding classes in the district; their acres are broadest in the Báshta and Chándpur parganahs, and as tenants they are far more numerous in the latter parganah than elsewhere. The Sayyids or putative descendants of Muhammad are always on the increase, as the title may be inherited from a mother as well as a father. Thus, the children of a Shaikh by a Sayyid wife are all Sayyids. Although claiming Arabia as the original home of their race, the Sayyids profess to have entered India from Persia and Afghánistán, some with Mahmúd of Ghazni, some with Tamerlane, and others with less notorious invaders. This assertion is probably true. The power acquired early in the eighteenth century by the Bárha Sayyids of Jánsath in Muzaffarnagar[1] enabled Sayyids generally to obtain large properties in Bijnor and other adjoining districts. They now hold nearly twice as much land in Nagína as in any other parganah, but as tenants are nowhere numerous.

Sayyids.

Of Mughals there are several different clans, amongst which may be mentioned the Barlásh, Chaughatta, Kazalbash, Uzbi, Tark, Kai, Chak, and Tájik. Mughals often adopt the title Beg as a suffix to their names. Their possessions in this district are, like their numbers, small.

Mughals.

It is perhaps surprising that there should be so few Patháns in a district where, for at least a quarter of the last century, Pathán influence was supreme. But several thousands of this tribe are said to have fled after the rebellion of 1857-58 with their seditious chief, Nawáb Mahmúd Khán of Najíbabad. In proportion to their numbers Patháns are considerable landholders, possessing nearly 21,500 acres in parganah Nagína alone; but less than 900 of the tribe appear to cultivate land as tenants. Patháns usually append to their names the title of Khán.

Patháns.

From the castes of the people to their occupations is an easy transition. The inhabitants of Bijnor may be divided into two primary classes—those who as landholders or husbandmen derive their living from the soil, and those engaged in non-agrarian pursuits. To the former class the census of 1872 allots 280,568, to the latter 456,584 persons. The details are as follow:—

Occupations.

[1] Gazetteer, III., 589.

Religion.	Landowners.		Agriculturists.		Non-agriculturists.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindús ...	5,409	4,188	123,694	97,945	139,493	122,872	268,596	225,005
Musalmáns ...	1,597	1,732	24,058	21,935	101,091	93,042	126,746	116,709
Christians ...	2	1	5	2	46	40	53	43
Total ...	7,008	5,921	147,757	119,882	240,630	215,954	395,395	341,757

What at once strikes one in reading these figures is the suspiciously small proportion borne by the agricultural to the non-agricultural population—38·06 to 61·94. The fact is that 112,179 agricultural labourers and ploughmen were by an oversight classed as non-agricultural,[1] and that the returns should really stand thus:—

Agricultural classes	...	...	392,747 = 53·28 per cent.
Non-agricultural classes	...	...	344,405 = 46·72 „
	Total	...	737,152 = 100 „

"From my knowledge of the district," writes Mr. Markham, "I am strongly inclined to believe that a further correction still is necessary. I cannot but think that the agricultural population are in a greater preponderance than this shows. Thousands of weavers, carpenters, blacksmiths, shepherds, potters, barbers, oil-pressers, wool-carders, Baniyás, and others cultivate land and live by agriculture quite as much as, and often more than, they do by their trade. It conveys a deceptive idea of the people of the district to classify such people as non-agricultural."

Classification of non-agricultural callings.

The returns of 1872 divide the adult male population into six classes, of which the fourth is the agricultural; and distributes as follows the callings of the remaining or non-agricultural classes. The first or professional class embraces all Government servants and persons following the learned professions or literature, artistic or scientific occupations. It numbered 5,173 male adults, amongst whom are included 2,887 *purohits* or family-priests, 645 pandits or learned Hindús, 271 musicians, and so on. The second or domestic class numbered 27,724 members and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers, and the like. The third represents commerce and numbered 13,051 males; amongst these are all persons who buy or sell, keep or lend money and goods of various kinds, such as shop-keepers (8,221), money-lenders (559), bankers (559), and brokers (43), and all persons engaged in the conveyance of men,

[1] Mr. Plowden's communication to Mr. Markham, as quoted in the latter's settlement report, para. 256.

animals or goods, such as pack-carriers (430) and ekka or cart-drivers (639). The fifth or industrial class, containing 33,256 members, includes all persons engaged in the industrial arts and mechanics, such as *patwas* or necklace-makers (139), masons (422), carpenters (4,395), and perfumers (19); those engaged in the manufacture of textile fabrics, such as weavers (19,680), tailors (2,048), and cotton-cleaners (2,829); those engaged in preparing articles of food or drink, such as grain-parchers (287) and confectioners (183); and lastly, dealers in all animal, vegetable or mineral substances. The sixth class contains 47,313 members, including labourers (46,326), persons of independent means (785), and 686 persons supported by the community and of no specified occupation.

Emigration.

During the past ten years no labourers have been registered for foreign emigration.

Towns and villages.

The number of villages or townships inhabited by the population, agricultural and otherwise, is returned by the census as 2,002; of these 1,922 had less than 1,000; 67 between 1,000 and 5,000; 8 (Kíratpur, Nihtaur, Afzalgarh, Siohára, Mandáwar, Dhámpur, Sahaspur, and Júlu) between 5,000 and 10,000; and 5 (Najíbabad, Nagína, Sherkot, Bijnor, and Chándpur) over 10,000 inhabitants. It will be seen, therefore, that the district has more than the usual number of fairly sized towns. Of *mauzas*, a term which perhaps would be best translated "parishes," there were in 1874 as many as 2,955; and amongst them were distributed 3,364 *mahâls* or estates. The average area of the former was 410·2, and of the latter 360·3 acres. The number of estates has from partition and other causes increased until in the present year it amounts to 3,700.

Houses.

Like their neighbours of the adjacent districts, the people of Bijnor live chiefly in mud huts, and indeed the census shows 151,609 such habitations against only 6,974 masonry structures. Of the stone or brick-built castles formerly so common in the district, almost all are now in ruins. The remains at Párasnáth, Mordhaj, and Sayyid Bhúra, already noticed, include more or less distinct traces of forts; and amongst later strongholds may be mentioned Pathargarh, Afzalgarh, and Sabalgarh. The description of houses already given in the notice on the Budaun district[1] will apply equally well to Bijnor. The same may be said with regard to the dress, furniture, and customs of the inhabitants; but the customary law which prescribes payment of certain manorial dues is perhaps stronger in this out-of-the-way district than elsewhere, and demands special mention. Even religion is not safe from such exactions; the sacristan of the shrine,

Customs, &c.

[1] *Supra*, page 51.

be it Musalmán or Hindu, must pay the proprietor of the village a percentage on the yearly value of offerings made by the devout. The peasant who desires to make a morganatic marriage (*karáo*) with his deceased brother's wife, or with the discarded wife of some living husband, can do so only after buying his landlord's dispensation, purchaseable usually for less than Rs. 5. The small tradesman who gives away his daughter in marriage must pay a fee varying from one to 2½ rupees. But the agricultural castes are exempted from such payments, possibly on the ground that their offspring can assist the squire in the cultivation of his home-farm. On the construction of a new house or hut a fine is demanded, proportioned to the nature of the building and rank of its builder. The oilman renders for each oil-press one rupee yearly, and sometimes a quantity of oil-cake and oil besides; the grain-dealer adds to the same fee an occasional offering of clarified butter. Sums varying from a half rupee to three times as much are paid by the metallurgist on his shop, the weaver on his loom, and the cotton-printer on his stamping-table. Half a rupee yearly is sometimes exacted from the midwife, and always from each household of wool-carders. The same system of taxation by the household obtains in other cases, and, owing to the number of people crowded into one dwelling, greatly divides the burden. Thus, a house of shepherds pays from one to two rupees in cash, or a goat and a blanket, or both; of potters, eight annas or one rupee in cash, or sometimes crockery only; of carpenters, blacksmiths, and labourers, one rupee in cash, or sometimes gratuitous labour alone. From each headman of leather-workers the landlord collects a pair of shoes and two tanned hides, with sometimes a rupee in cash.

Manorial dues.

Such are the dues exacted chiefly from the non-agricultural classes, but the cultivator also has his own petty imposts to pay. On all agricultural produce sold by him in the market weighing fees are levied, of which half are taken by the landlord himself and half by a weighman of the landlord's appointment. These fees are indeed trifling, rarely exceeding ·625 per cent. on grain, 1·56 per cent. on other produce, and from 1·5 to 2 per cent. on boiled syrup (*ráb*). The latter, being a luxury, is probably regarded as a fit subject for higher taxation; but it has already paid indirectly a tax to the zemindár, who receives a quantity of sugarcane and juice, or sometimes a cash payment of Rs. 5 only on each sugar-mill worked within his village. Of late years some of the more powerful landholders have imposed on each plough a new cess, whose name (*chaukídára*) seems to imply that its proceeds are spent in providing for watch and ward. On the occasion of a wedding feast or other solemn ceremonial in the landlord's family, his tenants

are all expected to contribute in kind towards the expenses ; but such *aids* were not unknown to the feudal system of Europe.[1] Contributions are also levied for the purchase of an elephant or carriage required by the zamindár. In return, however, these luxuries are often lent to add splendour to the tenant's marriage procession. The above is only an imperfect statement of the dues levied by lords of manors in Bijnor. To frame a complete list would be next to impossible, as there is a very reasonable suspicion amongst landholders themselves that many of their exactions would be forbidden if more generally known. "Almost all," writes Mr. Markham," if not all, extra or abnormal demands made on the zamindár by Government are passed on by him to the tenants. I believe it to be a fact that the subscriptions volunteered by the zamindárs of Bijnor to the memorial to the late Viceroy (Lord Mayo) were, save in a few honourable instances, levied *pro rata* on their rents from the tenants. Ill would it fare with the raíyat who might evince independence sufficient to resist these demands. But little use would his womenkind have of the village well, scant water would his cattle drink from the village tank, and scantier grazing would they pick from off the village common; fortunate, mayhap, would he think himself if women or cattle were even permitted to leave his enclosure until he bowed himself, like his fellows, to the demands of his lord."

Food.

In their diet the inhabitants are chiefly vegetarians. Meat is little eaten even by Musalmáns, and is forbidden in any form to Brahmans and Baniyás. Amongst the lower classes Muslims affect beef and Hindús mutton, while both relish fish and game. Wheat or rice, according to the season of the year, forms the staple food of the upper classes. The former is generally eaten in the shape of unleavened bread, and the latter unground ; but both are very commonly mixed, in the proportion of about three to four, with pulses such as *gram* and *arhar*. The oleaginous matter in the diet of all classes is supplied chiefly by *ghí* or clarified butter, and to a lesser extent by vegetable oils. The latter consist of mustard and castor oils, no uncommon ingredients in the cookery of the poor ; and *til* or sesamun oil, a much blander and more nutritious substance, used in stewing vegetables and in the manufacture of sweetmeats and pickles. Milk is very rarely drunk fresh, but when boiled down to about a fourth of its bulk is known as *máwa* and consumed alone. Like the oil last mentioned, this máwa is a frequent ingredient in sweetmeats. Milk heated and mixed with a little old curd at night itself becomes curds before morning.

[1] See Hallam's *Middle Ages*, Chapter II.; Part I., Blackstone's *Commentaries*, Book II., Chapter V. An interesting work might be written on the feudal system in India.

The following extract from a paper on the food of the district, by Dr. Stewart,[1] may be found interesting:—

"The prices of the various staple crops would appear to have a greater effect on the relative quantities of those consumed at different periods of the year than opinions connected with their wholesomeness, &c. Still, the latter consideration has its weight in determining the choice of certain kinds of food at certain seasons.

"Thus, in the cold weather much more bájra, which is considered 'heating,' is consumed, with a large proportion of salt and spices, than at any other time; and in that season generally, one meal a day, at least, consists of pulse with rice in the form of *khichri*. Baghar, or rice made into meal with its inner husk, is also a favourite kind of food in the cold weather. In the hot season, again, rice is the cereal most used, and this accords with the fact that its comparative consumption is found gradually to increase towards Calcutta, and to decrease towards Afghanistán; so that in the Upper Panjab it constitutes a very small proportion of the food of the people, and wheat and maize are very much used.

"In the rainy season, in this district, more wheat appears to be eaten than at any other time of the year, very often in the form of *gochni* bread, with about one part in four of pulse-meal.

"The labourer, if not in straits, always has two meals a day, the fullest being the morning one, at 6 to 8 A.M., before he begins to, or during an interval of his work; the evening one after the day's labour is finished; but of course the change of the seasons, the weather, and the nature and place of his work cause considerable variation in this respect. The staple food of the labouring classes in this as in most other countries consists of one or other of the cereals, here generally combined with a considerable amount of pulse.

"From very many enquiries, the average consumption of adult labourers, male and female, appears to be about ten or twelve chatáks (20 to 24oz.) a day of meal or rice with about two chatáks (4oz.) of pulse. The average weight of the adult males admitted into Bijnor jail in six months was—Hindus 1 maund and 10 sers (100 lbs.) and Musalmans 1 maund and 8 sers (96 lbs.); and since this may be assumed as a tolerably close approximation to the average weight of the adult male inhabitants of the district, the above quantity of food seems liberal when compared with the amount which has been found to support healthy persons in Europe, where the average weight of individuals is probably considerably higher than here.

[1] Published in the journal of the Agri-Horticultural Society.

"Less invariable (than pulse) but still very frequent concomitants of the bread or rice consumed are greens and *tarkâri* of gourds and other vegetables, and, in the season, one or two kinds of fruits, especially the mango. These not only have their uses in supplying fresh vegetable juices to the economy, but also add to and vary the sapid elements of the food, and thus, besides satisfying the natural craving for flavour, they also aid in stimulating the process of digestion, although, both theoretically and practically, an excessive amount of such food taken habitually is deleterious.

"A more constant error of the labourer is that of making his cakes too thick and undercooking them. The reasons for this practice are that it saves trouble, time, and fire, and produces the feeling of satiety with a small quantity. It is barely necessary to observe that the practice is calculated to injure digestion seriously (and in native regiments it has very often been found that it materially interferes with convalescence from certain diseases of the alimentary canal). The average quantity of animal fibrin consumed by the labourer must be very small indeed, as meat is but rarely eaten by him, and then generally only in quantity sufficient to constitute a relish to his ordinary vegetable diet. The place of the oleaginous element which is among meat-eating nations mostly derived from fish is here filled by the very large amount of animal and vegetable oils consumed in various ways, especially as adjuncts in cooking vegetables, &c., and in the Protei-form sweetmeats.

"The amount of spices taken is also large, and is probably to some extent necessitated by the rarity of the stimulus of meat, and by the considerable proportion generally borne by crude vegetables to the other articles of food.

"Sugar likewise is used in larger quantity than in temperate climates, but not more than, if so much as, is used in other countries where the sugar-cane is cultivated."

Supply and importation of food.

It has been reckoned by Mr. Markham that the district imports in ordinary years about 24·4 per cent. of its food-grains. The items of his calculation may be thus epitomied :—

	Tons.
Quantity required for food of man or beast and for sowings ...	153,885
locally produced	116,269
Balance remaining for importation	37,616

The amount required for human food is almost ten times as great as that for fodder and sowings put together, while sowings require more than twice as much as fodder.

Religion.

The religion of the people has few noticeable peculiarities. Bijnor is the seat of a Christian (the American Methodist Episcopal) mission, which has several schools in the district, and the civil station is occasionally visited by the Morádabad chaplain. The district has, however, less than 100 Christians,[1] and no Christian churches. Conversions to Christianity are even rarer than those to Islám. Amongst the Musalmáns, who are chiefly Sunnís, the Wahábi schism has made little progress. Mahádeo or Shiva, as symbolized by his *thallus*, and Vishnu under his incarnations of Ráma and Krishna, are the principal objects of Hindu adoration. But Hanumán, the simian ally of Ráma, and Ganesha, the god of entrances and beginnings, have also their share of worship. It would puzzle the ordinary Hindu to define his religious belief. The propitiation of the local idols with garlands and other offerings, ceremonial bathings, occasional gifts to holy men, and strict adherence to the time-honoured customs of his brotherhood, seem sufficient to ensure his salvation. Elphinstone[2] thinks that amongst modern Hindús mere faith has been exalted at the expense of ceremonial observances and good works. Here, however, rites and works seem more important than faith. Baniyás have been ever remarkable for their readiness to accept new forms of belief. In this district many of that class are Jainas, a sect already described[3] in dealing with the neighbouring district of Muzaffarnagar. Others

Bishnois.

are Bishnois, followers of Jhámaji, or Shaikh Makhdúm Jahána Jahángasht, a prophet who is said to have divulged his doctrines in Márwár over four hundred years ago. In the course of his ministry there raged a great famine, and by the offer of food to such as accepted his precepts he at once acquired a large following. But anxious as he was to obtain converts during his lifetime, he forbade his flock to seek proselytes after his death, so that the Bishnoi faith is now transmitted only as an heirloom. That faith consists in the renunciation of all Hindu deities save Vishnu. It until lately enjoined a curious mixture of Hindu and Muslim customs. The orthodox Hindu and the Bishnoi are mutually shy of tasting food or drink touched by one another; and in the case of the Bishnoi this aversion is an imitation of Hindu caste rules. In their salutation of *salám alaik*, on the other hand, in the burial of their dead, in their adoption of Ghulám Muhammad and similar names, the Bishnois used recently to copy Musalmáns. They have

[1] Thus the census; but the present magistrate-collector (Mr. Auckland Colvin) reckons the Christian population at some 500 souls; of these about a quarter inhabit the town of Bijnor itself, while a larger portion (including many village watchmen) are scattered amongst the villages of parganah Báshta. The rest are distributed amongst the principal towns.
[2] History, Book II., Chapter 4. [3] Gazetteer, III., 497 *et seq.*

now renounced these practices in favour of Hindu customs, but are still styled *Shaikhji* when addressed with respect. To account for their Muslim backslidings they relate that they slaughtered a *kázi* who had interfered with their rite of widow-burning, and were glad to compound the offence by embracing Islám. The Brahma Samáj can number no members in Bijnor.

Language.

Hindi, mixed with Persian or Arabic words of sometimes altered sense or corrupted form, is the language spoken by the bulk of the population. The foreign element in their vocabulary was the gradual introduction of the centuries during which, under Musalmán rule and our own, Persian was the language of the courts. It is now strange to hear a peasant speak twenty consecutive words of pure Hindi. Amongst educated men of the present generation Urdu is universally spoken, while English is gaining ground. No local literature, even in the form of a newspaper, exists; and the printing resources of the district are limited to one lithographic press.

Education.

Education is, except in the case of the zila school, directed by a committee, of which the magistrate-collector is *ex officio* president, and one of his assistants secretary. It was until lately supervised by the inspector of the 1st or Meerut circle, but Rohilkhand has now been provided with an inspector of its own. Some thirty years ago (1847)[1] the district had but 278 schools, attended by 2,301 pupils. Of these schools 174 taught Persian, 89 Hindi, 14 Arabic, and 1 Sanskrit. The course of instruction in the Persian schools was higher than that in the Hindi. "While the one made the students familiar with some of the better poets and gave them a knowledge of the most approved modes of address, the other was confined to reading, writing, and qualifying the pupils to understand common arithmetical calculations and *pátwaris'* accounts." Out of 175 teachers in Persian schools all but 6 were Muhammadans; and out of 89 teachers in Hindi schools all but 16 were Bráhmans. The remuneration was in most cases a small fixed salary in addition to food and other perquisites, but sometimes consisted of food alone. The chief profit of the Bráhman pedagogue was a fee called *chauth*, levied at the rate of Re. 1-8 0 per pupil on the fourth (*chauth*) of the bright half of Bhádon (August-September). The number of pupils in the Persian schools was 1,144, and in the Hindi 1,098. But "scarcely one in a thousand of the labourers, or even the smaller zamíndars," was able to sign his name.

[1] Report on the educational census of 1847.

The more modern educational statistics for 1877-78 may be shown as follows :—

	Class of school.	Number of schools	Number of pupils. Hindús.	Number of pupils. Muslims and others.	Average daily attendance	Cost per pupil. Rs. a. p.	Expenditure borne by provincial revenues.	Total charges.
						Rs. a. p.	Rs.	Rs.
Government and Municipal.	Zila (middle) [1] ...	1	90	22	96	30 13 6	3,065	3,455
	Tahsíli (5) and parganah (1).	6	242	204	350	4 8 2	1,967	2,012
	Halkabandi boys ...	104	1,799	1,094	2,431	4 0 6	11,761	11,761
	Ditto girls ...	5	23	96	93	3 7 10	415	415
	Government girls...	2	...	49	40	3 14 8	192	192
	Municipal girls ...	1	...	16[2]	18	3 12 0	...	60
Aided by Government.	Boys	1	38	52	79	7 1 3	264	637
	Missionary girls ...	5	7	130[3]	124	12 2 7	240	1,666
Unaided.	Missionary ...	2	56	72[4]	109	11 4 0	...	1,440
	Indigenous ...	181	1,734	2,055	3,104	3 8 0	...	13,268
	Total ...	408	3,989	3,790	6 444	4 7 9	17,904	349,06

The zila school at Bijnor is under the direct control of the inspector, but its welfare is promoted in many small ways by the committee. It is housed in a large building erected at a cost of over Rs. 12,000 in 1868; and a boarding-house added some years later was opened towards the close of 1877. The subjects here taught are English, Persian, Arabic, Urdu, Hindi, mathematics, history, and geography. At the last "middle-class Anglo-vernacular" examination the school made a good figure, passing, out of seven boys sent up, six, of whom three were in the first division. Several Hindu pupils of exceptionally good family appear on its roll; but although the head-master is a Musalmán graduate, the number of his co-religionists attending the school is small. Indeed, if any generalization

The zila school.

[1] The distinction between high and middle schools was before explained (page 56).
[2] The number of pupils on the roll at the conclusion of the year was exceptionally low, and indeed below the average daily attendance of that year.
[3] 25 Christians.
[4] 21 Christians.

be based on the above table, Musalmáns are readier to see their girls than their boys educated in our schools.

The tahsíli schools are at Bijnor, Nagína, Chándpur, Najíbabad, and Dhámpur: the parganah school at Nihtaur. The Bijnor establishment, which passed one out of the only candidate successful at the last "middle class vernacular" examination for the provinces, is described by the inspector as one of the best in Rohilkhand. It is certainly the best in this district. Notwithstanding the distress caused by high prices, the number of boys attending this class of school increased during the year 1877-78 by 111. With the exception of English, Arabic, and Hindi,[1] the subjects taught are the same as those of the zila school.

The tahsíli, parganah,

The halkabandi schools, which instruct rural childood in "the three R's" and other elementary learning, are the most numerous and important in the district. In spite of a slight decrease of pupils, attributable to the recent scarcity, they are improving; and the inspector remarks that "arithmetic and history are taken with greater zest than formerly." Geography is apparently the science in which halkabandi boys make least progress, and their parents have least belief. No fees[2] have as yet been imposed in these schools on the children of non-agriculturists. Of the halkabandi girls' schools shown in the above table, two have lately been closed; those remaining being at Morna in Burhpur, Jhálu, and Afzalgarh. But places of female instruction are still numerous in this as compared with other districts. There are Government girls' schools at Chándpur and Nihtaur; while the municipal free school for girls at the former place, through not a success, has hitherto escaped abolition.[3]

and halkabandi schools.

Girls' schools.

The five aided missionary schools for the same sex at Bijnor, Chándpur, and Najíbabad, receive between them a Government grant of Rs. 20 a month. The remaining aided institution, a middle class vernacular school for boys at Sherkot, obtains Rs. 25 monthly, but is considered in an unsatisfactory condition.

Aided schools.

The two private or unaided mission schools are situated at Bijnor and Najíbabad respectively, and are returned as middle-class Anglo-vernacular, which means that their course is much the same as that of the zila school. As in the other missionary seminaries, the cost of educating each pupil is perhaps necessarily high. Of indigenous schools and their studies no classification exists. The annexed statement, which is

Unaided schools.

[1] In one tahsíli school, Dhámpur, Hindi also is taught. [2] See circular No. 226, dated 26th July, 1876. [3] A municipal free school for boys at Nagína was lately incorporated with the tahsíli school.

compiled from the census of 1872, shows how few inhabitants of the district were able to read and write in that year :—

Ages.	Hindús.			Musalmáns.			Christians and others.			
	Males.		*Females.*	*Males.*		*Females.*	*Males.*		*Females.*	
	Literate.	Percentage.	Literate.	Literate.	Percentage.	Literate.	Literate.	Percentage.	Literate.	Percentage.
1 to 12 years ...	777	·8	None.	475	1·	None.	None.	...	1	5·8
12 to 20 „ ...	894	1·9	„	544	2·5	„	2	28·5	None.	...
Above 20 „ ...	4,308	3·3	„	1,233	2·	„	13	56·5	2	10·

The emptiness of the columns for females will at at once arrest the eye. As the town of Chándpur alone has now three girls' schools, it is to be hoped that the next census will render a better account of the education of women.

Post-office.

In a district containing so few lettered persons post-office transactions are necessarily small. The postal receipts and expenditure for two years in the past decade may be thus shown :—

Year.	*Receipts.*					*Charges.*					
	Miscellaneous savings, fines, &c.	Deposits, guaranteed funds, family funds	Remittances.	Postage.	Total receipts.	Charges, fixed and contingent, salaries, &c.	Mail services.	Remittances.	Other charges, refunds, advances, printing, &c.	Cash balance.	Total charges.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	107	25	8,343	5,520	13,995	6,691	1,477	5,743	25	59	13,995
1875-76 ...	11	...	9,370	5,314	15,473[1]	9,366	...	5,336	4	767	15,473

There are 11 imperial and 8 district post-offices. The former are at Afzalgarh, Chándpur, Dáránagar, Haldaur, Kíratpur, Mandáwar, Nagína,[1] Najíbabad, Nithaur, Núrpur, and Tájpur ; the latter at Amhera, Amsot, Barhápura, Báshta, Kauria, Kotkádir, Nágal, and Rehar. The following table

[1] This includes an opening balance of Rs. 778.

gives the number of letters, parcels, and other missives received and despatched at these offices during the two years already mentioned :—

	1870-71.				1875-76.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	75,913	6,314	514	1,472	310,674	10,790	2,808	2,158
Despatched[1] ...	100,843	5,573	248	557	15,888	22	52	25

So large an increase of correspondence in five years is remarkable. There are no telegraph-offices in the district.

Police.

The regular police, enlisted under Act V. of 1861, in 1876 mustered 667 men of all grades, including 11 mounted constables. Hence there was one policeman to every 2·82 square miles[2] and 1,105 inhabitants. The cost of the force was Rs. 75,610, and of this Rs. 60,398 was payable from provincial revenues, the remainder being defrayed out of municipal and other funds. The following table shows the statistics of crime for five recent years, with the results of police action in the detection of offences and prosecution of offenders :—

Year.	*Cases cognizable by the police.*					*Value of property.*		*Cases.*			*Persons.*			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under enquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
						Rs.	Rs							
1872 ...	3	...	1	426	309	22,271	7,876	1,021	906	407	931	819	100	87·97
1873 ...	6	...	1	493	439	11,925	3,980	1,280	1,139	493	1,011	840	162	83·00
1874 ...	5	...	5	449	397	15,650	6,601	1,110	947	387	842	695	128	82·54
1875 ...	12	...	1	453	539	20,739	5,235	1,401	1,244	521	1,080	903	168	83·61
1876 ...	10	...	3	461	659	17,066	4,352	1,606	1,285	480	970	773	188	79·69

The small amount of crime reported in the Bijnor district was for many years ascribed to concealment on the part of the police. In 1876, however, the number of reports increased considerably, and the Inspector-General satisfied himself by personal inquiry that there was now "nothing to support

[1] No record of the newspapers, parcels, and books despatched from imperial offices was kept during 1875-76 : hence the smallness of the figures in the second line of the last three columns. [2] The total area adopted by the police reports is 1,882·28 square miles, neither that of the revenue survey nor that of the census.

the prevailing idea that crime is systematically concealed." The police are quartered in 24 stations, whereof 10 are of the first, 1 of the second, 9 of the the third, and 4 of the fourth class. At the first-class stations, Afzalgarh, Ambhera, Bijnor, Dhámpur, Chándpur, Kíratpur, Nagína, Najíbabad, Nihtaur, and Siohára, the usual force consists of 1 sub-inspector, 2 head-constables, and 12 constables. The strength of the second-class station, Barhápura, is smaller by 3 constables. At the third-class stations, Amsot, Báshta, Erskineganj, Kauria, Mandáwar, Nágal, Núrpur, Rehar, and Sherkot, are generally posted 2 head-constables and from 6 to 9 constables. The fourth-class stations or outposts, which have but 1 head-constable and 3 constables, are at Chándi, Kotkádir, Sahaspur, and Jalálpur ghát. Besides the regular police there are 1,780 village watchmen enrolled under Act XVI. of 1873, but tracing their office to an antiquity when Acts and Regulations were unknown. These rural sentinels were in 1873 distributed amongst the 1,978 inhabited villages of the district at the rate of one to every 414 inhabitants; and their cost, which was met from the 10 per cent. cess, amounted to Rs. 64,206.

Infanticide.

In Bijnor the task of suppressing female infanticide, albeit far lighter than in the neighbouring Saháranpur, exacts more from the police than in most districts of the North-West Provinces. The origin of this crime, and the cause of its apparent limitation to Rájputs and other soldier tribes, will ever be more or less uncertain. The reason usually given, the expense of rearing and giving in marriage children from whom their father's soul derives no benefit, seems insufficient, as that expense is not the peculiar burden of the military castes. Immemorial custom may, however, account for a practice which perhaps arose in an age when constant warfare rendered women an incumbrance to the belligerents. In 1876-77 two clans of Játs were proclaimed as suspected of killing their infant daughters. The people thus banned numbered some 17,800 souls and inhabited 147 villages. The proportion of male to female births in their families was as 51·43 to 48·57 in the hundred. Amongst children under one year of age male exceeded female deaths, being as 59·72 to 40·28 per cent; and this fact argues that the measures taken to prevent the untimely extinction of infant girls were successful. Other proofs point to the same conclusion. During the same year the proportion of girls in the population below 12 years of age increased by 1·68 per cent., while 13 villages were exempted from surveillance and no fresh ones proclaimed. The single prosecution for causing the death of a female child resulted in the conviction of two persons; and 21 watchmen were at different times punished for neglecting to report births, pregnancies, or other

events affecting proclaimed families. To supervise and direct the watchmen in their duties a special force of 8 head-constables was retained, the cost being defrayed by imposing a fine of 8 annas on "specially," and of 4 annas on "occasionally guilty" families.

Jail.

The district jail at Bijnor contained in 1850 an average of 147, in 1860 of 248, and in 1870 of 179 prisoners. The ratio of this average to the population, as shown in the census of 1865 (690,975), was in 1850, 212; in 1860,358; and in 1870, 259. The number of prisoners admited in 1860 was 1,009, and in 1870 was 649. In the following table are shown the more recent statistics of 1876 :—

Total number of prisoners during the year	Hindús.		Musalmáns.		Average daily number of prisoners.	Admitted during the year.	Discharged during the year.	Admitted to hospital during the year.	Deaths.	Average yearly cost of each prisoner.	Average cash profit on the yearly work of each effective prisoner.
	Males.	Females.	Males.	Females.							
										Rs. a. p.	Rs.
907	582	32	674	15	184·07	1,360	1,387	78	1	113 3 8¾	21

Of the total number of prisoners, 77, chiefly debtors, had been imprisoned by order of the civil courts, while 189 had remained in jail since former years. As the total population of the district is 737,153, it will be seen that 2·49 per cent. of the inhabitants are as a rule in prison. When we come to examine the class of the persons confined, we discover that all are Muslims or Hindús. The largest number were non-agriculturists (433), while the remainder are returned as agriculturists (322), men of independent property or no occupation, and Government or domestic servants. No convict was under 16, and but 17 above 60 years of age; 730 were between 16 and 40, while 160 were between 40 and 60 years old. Prison discipline is generally favourable to bodily health, and the Bijnor jail affords no exception to that rule. The daily average number of sick persons was returned as 1·38 only, and but one death occurred. The daily average of effective workers throughout the year was 125·18, of whom 54·27 were employed on manufactures, 34·61 as prison officers and servants, and the remainder on jail repairs and gardening. The profit on the small amount of capital (Rs. 1,923) employed in the jail factory was over 59 per cent. After deduction of his or her average earnings (Rs. 6), each prisoner cost the State a net sum of Rs. 70, the principal items of this outlay being building and repairs (Rs. 26-12-0), jail employés (Rs. 19-11-5), and rations (Rs. 12-15-1½).

Lock-up.

The lock-up (*hawaldt*) for under-trial prisoners is at Bijnor not a separate building, but a division of the jail. It at different times in 1876 housed 554 inmates, of whom more than half were afterwards transferred as convicts to the jail proper. The average daily population was 9·83.

Fiscal history.

The parganahs now constituting Bijnor were ceded to the East India Company in November, 1801, and included in the Morádabad district. The spring crop was at that time rising; and the revenue instalments which became due at the harvest, several months later, were collected according to the system of the defunct native government. Meanwhile the machinery of British fiscal administration had been gradually established. With the rest of the ceded provinces Morádabad had become subject to the Board [1] presided over by the Hon. H. Wellesley, who, a brother of the Governor-General, was himself sometimes styled Lieutenant-Governor. And before the autumn harvest of 1802 was garnered, the new rulers found themselves in a position to effect their first assessment of land-revenue. The immediate author of this settlement, which came into force with the *kharíf* of 1210 *fasli*, or close of 1802, was Mr. Leycester,[2] first collector of Moradabad. Rough statements of village areas (*muwázina*) and former rentals (*nikási*) were drawn up by the kanúngo or parganah registrar; while his subordinate the *mirdha* prepared estimates of the produce yielded by various soils in the village (*shudkar*). From these documents Mr. Leycester was able to estimate the probable rental, and from the rental so calculated was deduced a revenue demand. So far his proceedings bore some resemblance to modern settlement operations, but the next step was less consonant with prudence and later ideas. The *málguzári*, or right to collect rent and pay revenue, was put up to auction, the demand just deduced was fixed as the upset price, and settlement was made with the highest bidder who was able to furnish the required security for payment. It should be remembered that no proprietary rights, as at present understood, had been recognized by the Oudh Government or revived by our own; and it may fairly be doubted whether such rights had ever existed. The auction system of assessment cannot, therefore, be accused of any interference with vested interests, nor did it here produce the same unfortunate results as in Budaun. The demand was in many cases annually progressive, and attained for the present district of Bijnor a maximum of Rs. 9,14,931. But

First triennial settlement.

[1] *Supra*, page 62. [2] Not "Nestor" as stated in the settlement report. See order of the Governor-General in Council, dated 21st February, 1803 (Board's Records).

throughout the currency of the settlement, which lasted for three years (1802-03 to 1804-05 inclusive), it is said to have been collected without difficulty.

Second triennial settlement.

This first triennial settlement was followed by a second, extending from 1805-06 to 1807-08 inclusive. The new assessment was merely a prolongation of the old; but a few additions, caused presumably by the taxation of lands formerly revenue-free, raised the total demand to Rs. 9,21,292. The inconvenience of recovering at short intervals the entire fiscal demand of such a large area led the Government to direct

Third settlement.

that the third settlement should be quadrennial, and to base it, if possible, upon more accurate data than had supported its predecessors. Towards the expiry of the second settlement, therefore, a survey of the crops in each village was made under the supervision of the tahsíldárs; and from the results thus obtained and the ascertained rentals of former years, these officers were enabled to frame an estimate of the probable yearly assets. Here, however, the search for statistics ceased;

Third or quadrennial settlement.

and the third settlement was eventually effected on much the same principles as the first—that is, a demand deduced from the tahsíldár's estimate of rental was fixed as the starting-point in an auction, where the right to pay revenue was knocked down, as before, to the highest bidder. Care was probably taken to fix the upset demand above the highest revenue of former years, and the result was the excessive assessment of Rs. 9,70,464. The collector, Mr. Lloyd, who himself assessed the whole of the present district except tahsíl Nagína, wished the settlement to be declared permanent, but his views were luckily overruled. During the currency of the assessment from 1808-09 to 1811-12 inclusive, there accumulated heavy arrears, which Government was at last forced to strike off as irrecoverable. The demand is said to have pressed most heavily on parganahs Najíbabad, Kíratpur, Mandáwar, and Jhálu,[1] but in a minor degree upon parganahs Chándpur and Báshta also.

Fourth or quinquennial settlement.

It might have been supposed that the extensive failure of the third assessment would have warned the district officers to be moderate in effecting their fourth; but this was not the case. Finding landholders unable to pay for four years running the existing demand, they proceeded to saddle the district, for five years, with a yet heavier one. The new demand, assessed on the same principles as the old by Mr. Collector Batson, amounted to Rs. 11,02,808, and continued in force

[1] Afterwards absorbed for the most part by Dáránagar. *Supra*, page 240.

from 1812-13 to 1816-17 inclusive. Felt severely all over the district, it was most injurious in its effects on tahsíls Najíbabad and Bijnor, on parganahs Nagína, Siohára, Báshta, and Rehar;[1] many of the tax-payers were ruined, the country was greatly impoverished, and large balances were cancelled as bad debts. With the formation of a fifth settlement in 1817 the districts, which had hitherto been known as the "northern division of Morádabad," was constituted a separate collectorate with headquarters at Nagína. The new demand, though fixed on the same principle and for the same term as its predecessor, was necessarily reduced to a far lower figure. It remained current from 1817-18 to 1821-22 inclusive; and from the statement that its claim of Rs. 10,89,138 was throughout that period easily satisfied, we may gather that the district had made a great and rapid stride in prosperity. Ten years before, the *málguzárs* had been unable to pay more than a lakh less.

The district is separated from Morádabad.

Fifth settlement.

To Mr. Holt Mackenzie's Regulation VII. of 1822, and the elaborate settlement inquiries which it demanded, some reference has been already made.[2] It came into force simultaneously with the sixth settlement of the district, and recognizes, apparently for the first time in these provinces, the proprietary right of "*zamíndárs*, or persons acknowledged as the possessors of a permanent interest in the *mahál* (estate)." Settlements concluded with such persons at the last or fifth assessment were hereby extended for five years (section 2); and it remained only to effect the settlement of such estates as had been farmed for Government during the currency of that assessment. In settling such estates, however, the collector, Mr. Halhed, paid small heed to the new law. The sixth settlement was ushered in with the same procedure as the three preceding ones, and it seems that no attempt was made to form a record of rights under the regulation. As therein ordered, the new settlement lasted for five years, from 1822-23 to 1826-27 inclusive. Its demand, Rs. 11,33,351, appears on the whole to have been easily paid, although in parganahs Kíratpur and Nagína the shoe pinched slightly. The settlement was still young when the removal[3] of the headquarters from Nagína to Bijnor gave the district its present name (1824). So late however as 1837 the district was sometimes called by its original title—"the northern division of Morádabad."

The sixth settlement.

[1] Most of this parganah is now included in Afzalgarh. *Supra*, page 240. [2] *Supra* page 64. [3] The removal was effected by Mr. Collector Halhed on the ground that Nagína was unhealthy, and (also probably) that it was too far from the military cantonment at Meerut.

As the term of the sixth settlement approached its close, a feeble attempt was made to survey the district, village by village, under section 6 of the late regulation. The result is thus described by Mr. Markham :—"A few villages were entered upon and brought under survey and registration, but the first revolutions of the new machinery for the rule of law—ponderous as it must have seemed to the officials of the local executive used to the more rough-and-ready practices of personal government—were so tedious in their operation and so slow in arriving at a result, that the idea of revising the whole district in that manner was speedily abandoned." A few villages in which the system of Regulation VII had been introduced either at this or the preceding settlement were assessed under the provisions of that law, but the bulk of the district was settled on the trite and imperfect principles of the third settlement. This seventh revision of the assessment was accomplished chiefly by Mr. Grote, while Messrs. Augustine and Halhed each took a smaller share in its operations. The new demand amounted to Rs. 11,34,436 and lasted for five years, from 1827-28 to 1831-32 inclusive. Save in parganah Nagína, where a small balance is said to have accrued, it was paid without difficulty. We now quit the period of quinquennial assessments. The next or eighth settlement, effected by Mr. Ravenshaw, was intended to extend over periods differing from seven to ten years in different parganahs, but all commencing from the year 1832-33. Its demand, assessed on the same principles as that of its immediate predecessors, amounted to Rs. 1,12,35,286, and was sufficiently heavy to cause the accumulation of arrears in Nagína, Kíratpur, and Báshta. On the first-named parganah, indeed, all the later settlements seem to have pressed with unfair severity.

Seventh settlement.

Eighth settlement.

The eighth settlement was not, however, destined to run its course uninterruptedly. It had barely come into operation before a fresh regulation, IX. of 1833, amended and recalled attention to that of 1822. A new or ninth settlement was ordered, and little reflection seems to have been bestowed on the harassing unrest which a fresh revision, treading so close upon the heels of the last, might excite. The revised demand came into force at dates varying, in the different parganahs, from 1834-35 to 1839-40. Thus had the eighth settlement lasted in some parganahs for two, in others for seven, but in the bulk of the district for less than four years only.

The substitution of the ninth for the eighth settlement marks the change from the summary to the scientific method. With the later assessment were introduced the novelties of a twenty-

The ninth settlement.

year term, an accurate survey, a precise record of the various rights existing in the soil, and a regular determination of standard rent and revenue rates for different circles or tracts. Survey operations were commenced in 1833-34 and completed in 1838-39. They consisted of a professional English survey, under the superintendence of Captain Birney Browne, and a native *khasra* or field-by-field measurement. The demand of this "Regulation IX. settlement" (*áin-i-nuham ka band-o-bast*) came into force, as we have just seen, at different periods, averaging one year from the completion of the survey. Finally confirmed by Government in March, 1842, it held good until superseded by the current settlement; but its original term of twenty years had been extended by Act VIII. of 1846, and the end of June, 1866, fixed as the date of its expiry throughout the district. The revenue of the ninth will shortly be compared in detail with that of the current settlement. Meanwhile it will suffice to mention that it amounted at its outset to Rs. 11,20,166, and at its close to Rs. 11,83,585. Other causes of increase and decrease cancelling one another, we find that almost the whole of the augmentation here shown may be ascribed to the assessment of resumed tax-free grants, Rs. 63,212. Besides the amount of its demand and a few minor details, little is known of the ninth settlement. The district records relating to it were destroyed during the disturbances of 1857, and the few authenticated facts that exist are to be gathered from some parganah reports by the then settlement officers, preserved in the Board of Revenue. Those officers were four in number. Mr. Robert Ker-Dick settled the whole of the Chándpur and two parganahs of the Dhámpur tahsíl. The remaining parganah of that tahsíl Dhámpur, together with a parganah of the Bijnor tahsíl, Dáránagar, were settled by the same officer in conjunction with Mr. Henry Lushington.[1] By the latter himself were assessed the entire Najíbabad tahsíl and parganah Bijnor. The remaining parganah of Bijnor tahsíl, Mandáwar, was settled in collaboration by Messrs. Lushington and Arthur Trench, while Mr. Charles Allen effected the assessment of Nagína tahsíl.

It has been usual to assert that Bijnor was one of the districts most heavily assessed at the last settlement. The superiors before whom the work of the assessing officers passed in review were, however, of a different opinion. Successive Commissioners of the province held the assessment not only moderate, but in the case of parganahs Mandáwar and Jhálu inadequate. Nor did the highest authority on such matters incline to deem it excessive. "The state of the district of Bijnor," writes Mr. R. M. Bird in 1852, "at the time

[1] Now Sir Henry, Bart. He was eventually a Judge of the Sadr Díwáni Adálat, Agra.

settlement was made, presented insuperable difficulties to the assessment of an equal demand. The district had been heavily assessed with reference to the state of its cultivation, and cruelly treated. The modes of extracting revenue then employed are now happily almost forgotten. Forced transfers of property to unwilling purchasers and mortgagees, forced loans extorted from recusant bankers, forced labour required for the cultivation of villages which from abandonment had fallen into the management of the public officer, were among the practices resorted to. Of course in such a state of things, the only course to be adopted was to give such relief as the circumstances of each village required, and fix for the coming term such a demand as could be regularly levied, without employing means of duress unauthorized by law or inflicting distress. The object was effected in a satisfactory manner: the district has recovered from its sufferings, and the revenue assessed is regularly and easily collected, but the object of equality of assessment has not been obtained." This opinion of Mr. Bird, that the district was moderately although unevenly assessed, is almost echoed by Mr. Markham, who in revising this assessment had the best opportunities of observation. "Its incidence was unequal in different parganahs, and still more so in different villages within the same parganah; but *on the whole* I believe that the *jama* was at least moderate when assessed, and certainly was not *over* 50 per cent. of the assets when its term expired." At the beginning of that term it was supposed to represent two-thirds of the assets.

The current settlement.

Years before the expiry of the ninth settlement the district officials were busy with preparations for a tenth. So early as 1859, the uphill task of instructing village accountants, with a view to their employment in survey work, was undertaken; and by the close of 1863 the operations of the current settlement were in full swing. The old system of placing the collector in charge of such operations was at first retained, but that officer was not left to accomplish the labour single-handed. Mr. Palmer was assisted in succession by Messrs. Auckland Colvin, C. W. Carpenter, and A. M. Markham. But Mr. Palmer's departure on furlough in 1868 caused the offices of collector and settlement officer to be disunited, Mr. Markham remaining in independent charge of the latter. In detailing the area settled by each of these officers, it should be noted that 95·4 per cent. of the district required re-assessment. Of this 21·6, including almost the whole of the Bijnor, and a great part of the Nagina tahsíl, was assessed by Mr. Palmer; 29·8, comprising nearly all the Najíbabad and Dhámpur tahsils, by Mr. Carpenter; and the assessable remainder, or 44 per cent., by Mr. Markham.

The survey.

The processes of this settlement, as of most others, may be broadly divided into three parts :—(1) the survey ; (2) the assumption of rent-rates ; and the (3) assessment of revenue. Survey operations, including in that term the adjustment and demarcation of boundaries, began in November, 1863 ; while the actual measurements, accompanied by the classification of soils and preparation of village maps (*shajra*) and field indices (*khasra*), were commenced in the following May (1864). More than half the lately instructed accountants[1] were found unable to put their surveying lessons in practice, and were required to furnish competent substitutes (*ajirs*). In this there is nothing surprising. The post of accountant has undoubtedly negotiable advantages besides a salary which is strictly limited to Rs. 10 monthly. But it is not such as to attract properly educated men, and hereditary custom is too often allowed to bestow it on some "tenth transmitter of a foolish face." Such accountants or substitutes as were at length deemed fit for the task were set to survey in couples—one man preparing the map and his colleague the index. A regular gradation of supervising officers ensured the accuracy of the work done. Thus, over every eight accountants was set an *amín*, who in turn found his labours watched by the *munsarim* of the parganah. The work of the *munsarims* was scrutinised by the tahsíldars of the tahsíls; that of the tahsíldars by two measurement supervisors (*peshkars*); that of all by the assistant settlement officer (Mr. Carpenter) and settlement deputy collector (Rai Nának Chand). The result was a measurement and classification of area which may be thus compared with those of the former settlement:—

Settlement.	Unassessable area in acres.			Assessable area in acres.						Total area in acres.
				Culturable.			Cultivated.			
	Barren (including unculturable jungle and village site).	Revenue-free.	Total.	Old or newly abandoned waste.	Forests and groves.	Total.	Watered.	Dry.	Total.	
Former (1833-38).	242,909	86,289	329,198	229,295	...	229,295	26,098	444,006	470,104	1,028,597
Present (1864-66).	146,065	114,496	+260,561	188,891	171,317	360,208	34,253	557,003	591,256	1,212,025
Difference ...	−96,844	+28,207	−68,637	−40,404	+171,317	+130,913	+5,185	+112,997	+121,152	+133,428

Details for each parganah will be given in the Gazetteer portion of this notice; and minuter statistics of tillage, irrigation, &c., for the district at large have been shown above.[2] The growth in revenue-free area disclosed by this table will be explained hereafter. Except the increase in cultivation, which is real and extensive, the plus figures in the last line are mostly due to the more

[1] The total number of accountants or patwáris was then 530, and is now 573. [2] Pages 243, 267, 273.

or less total omission of all purely forest tracts from the returns of the older survey. Such of the forests as that survey measured at all were included in the "barren" column, a fact which again acounts for the decrease of barren land discovered in 1864-66. The total area shown opposite those years was not surveyed exclusively by the Settlement Department. Portions of the forest tract exceeding 128,000 and 74,000 acres were respectively measured by the revenue survey and officials of the road and ferry fund.

At the outset of the survey now under review a difficulty presented itself in the great variety of land measures used in the district. There were ten different "ripe" or *pakka* bíghas officially recognized, almost every parganah having a separate standard of its own, and some two. These probably arose in the ancient adoption by each powerful landholder of whatever depreciated measure best suited his own interests. In the same way had arisen, and still exist, many "crude" or *kacha* bíghas, which, though not officially recognized, were better known than such as had that advantage. The standard most familiar to the cultivator is measured by taking from a given point 20 steps in opposite directions on the same line, the square of the distance so stepped being a kacha bígha. Thus, if 27 inches be taken as the ordinary native pace, the area known by that title would measure 900 square yards. Wretchedly small as this bígha is, it has at least the advantage of comparative certainty. But the kacha bígha used by landlords in dealings with their tenants is both smaller and more uncertain. The latter is one-third, or in some villages to the extreme south of the district one-fourth, only of what the great man is pleased to call his *pakka bígha;* and this again varies with the length of a measuring line (*jaríb*) to which the tenants have no access. The *zamíndári* pakka bígha, as it is called, never exceeds 90, and sometimes descends as low as 80 per cent. of the Government bígha employed at the last settlement. Mr. Markham notes with approval one zamíndári bígha[1] which reaches the not very high standard of $2{,}376\frac{9}{16}$ square yards, while its kacha bígha measures 792. To sum up, there were in use at the opening of the survey one well-known kacha bígha, many others scantily understood, a host of zamíndári bíghas, whereof these latter were fractions, and ten varying official bíghas. To adopt some uniform standard was absolutely necessary, and the survey restored the old Akbari or Iláhi bígha of the sixteenth century. This, the measure already noticed as adopted in Budaun, contains 3,025 square yards, or five-eighths of the British statute acre.

Except in the forest tract, survey operations were complete before the middle of May, 1866, and had therefore occupied two years. The more leisurely

[1] That used by the Tájpur family.

and interrupted measurement of woodland villages lasted until 1872. The gross cost of surveying the 1,009,903 acres measured and mapped by the Settlement Department was Rs. 59,738, or Rs. 59-2-11 for every 1,000 acres. Expense was greatest in Kíratpur, where the fields are smallest (averaging ·243 of an acre), and smallest in Báshta, where the fields are greatest (averaging 1·194 acres). This settlement survey must not be confounded with the more accurate revenue survey of 1868-70, which was accomplished by a party of professional surveyors under Major Vanrenen, R.A. The total area of the former exceeds that of the latter by 1·52 per cent. So small a difference between an unskilled plane-table survey and the scientific observations of the theodolite is certainly creditable to the former. The area assigned to each parganah by the revenue survey has been already shown.[1]

Rent-rates.

The survey returns and the inspection of villages enabled the assessing officers to divide the parganahs into circles corresponding with their natural divisions of soil and situation. The next step was to assume or calculate fair average rates of rent for the different kinds of soil in each circle. Such rates are not necessarily the average rates returned as at present paid, for these may be misrepresented, lowered, or exempted from enhancement in view of approaching assessment. The settlement officer has the difficult task of deciding what the rate of rent *ought to be*, with reference to the existing circumstances of the country; what, in fact, it is or would be where fair play is allowed. To assist him in his calculations there are many rental data. He has the rents recorded in past and present village papers, which, though hardly trustworthy where payment is in kind, may be regarded as fairly accurate where it is made in cash. The rates entered of later years in leases for money-rents are also a valuable criterion. Rent-rates paid on estates under direct Government management, those judicially decreed in recent cases of enhancement, and those deduced from the accounts of such landlords as will show their books, are important aids when obtained; but in the case of Bijnor they were seldom obtainable. Mr Carpenter often based his rent-rates partly on the estimated weight and value of the crops produced yearly per acre by each soil, the landlord's rent or share of the outturn being calculated at two-fifths, or rather more. This time-honoured process, which was rendered necessary by the fact that the rents of Bijnor are paid mostly in kind, has obtained, in spite of adverse criticism, most successful results. Although the method of deducing rent-rates varied with the assessing officer, several of the data just mentioned were usually compared in the process. But the most important step in that process was the inspection of

[1] Page 239.

villages by the assessing officer himself, who when rents are paid in kind must trust very much to his own observation. A little experience of any soil will enable the man of average ability to guess with fair accuracy what rent per acre an equitable landlord might demand thereon. Such calculations are based rather on rapid intuition than arithmetic. The rent-rates which with the sanction of the Revenue Board were adopted for the various soils of each circle and parganah will be detailed in the Gazetteer articles; but the average rate for the cultivated area of the district at large was Rs. 3-15-5, and showed an increase of 4 annas 10 pie or 8·2 per cent., on that of the expired settlement.[1]

Assessments.

The application of this general rate gave the district a gross assumed rental of Rs. 22,15,120, or of Rs. 22,45,100, including the Chándi and South Rawásan tracts of Najíbabad.[2] Deduced from the larger of these sums at 50 per cent., the revenue would have amounted to Rs. 11,22,550. But in the actual work of assessing that revenue it was found that the sanctioned rent-rate could, in every case except that of parganah Chándpur, be safely exceeded. Hence the gross rental which was ultimately halved to yield a revenue reached the sum of Rs. 23,66,058, and the revenue itself that of Rs. 11,83,029. The amount and incidence of the new demand may be thus compared with those of the assessment which it superseded:—

Name of parganah.	Demand, excluding cesses.		Incidence per acre of			
			Former demand.		*Present demand.*	
	Former, at close of its currency.	*Present.*	Assessable area.	Cultivated area.	Assessable area.	Cultivated area.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1. Bijnor ...	99,486	87,310	1 11 0	2 0 3	1 7 9	1 12 4
2. Dáránagar ...	72,037	65,352	1 5 4	1 11 1	1 3 5	1 8 7
3. Mandáwar ...	67,455	69,257	1 2 7	1 10 9	1 3 1	1 11 5
4. Najíbabad [3] ...	83,670	85,352	1 8 0	2 1 9	1 5 7	1 14 3
5. Kíratpur ...	1,00,317	86,830	2 1 6	2 10 1	1 13 0	2 4 5
6 Akbarabad ...	61,072	48,985	1 14 10	2 6 7	1 8 9	1 14 11
7. Nagína ...	1,16,178	1,30,128	2 2 11	2 10 6	2 7 1	2 14 0
8. Barhápura ...	20,185	29,042	0 7 0	1 2 7	0 10 0	1 10 1
9. Afzalgarh ...	1,03,754	1,07,783	1 0 11	1 13 0	1 1 7	1 14 2
10. Dhámpur ...	1,32,230	1,27,585	1 9 8	2 3 6	1 8 9	2 2 3
11. Siohára ...	79,096	72,287	1 8 1	2 2 11	1 6 0	1 15 11
12. Nihtaur ...	72,994	63,920	1 15 9	2 9 10	1 11 9	2 4 7
13. Chándpur ...	94,953	1,11,865	1 4 2	1 11 5	1 7 8	1 14 7
14. Burhpur ...	39,722	45,788	1 7 1	1 15 6	1 10 7	2 2 7
15. Báshta ...	40,436	51,545	0 11 2	1 1 0	0 14 0	1 4 7
Total of district ...	11,83,585	11,83,029	1 7 4	1 15 11	1 6 10	1 15 2

[1] The subject of actual rents, and their mode of collection and appraisement, will be separately noticed hereafter. [2] See Gazetteer article on that pargana. [3] The figures given for this parganah refer to its open country only. The former area of its Chándi and South Rawásan tracts cannot be ascertained with sufficient accuracy for the calculation of incidence; and their modern revenue falls on several areas (forest, pasture, &c.), besides the cultivated.

Including the ten per cent. or "municipal" cess (Rs. 1,25,043), and fees or fines (*nazarâna*) levied on revenue-free estates (Rs. 4,629), the new demand aggregated Rs. 13,12,701. But it will be seen from the above table that without such additions it fell somewhat short of its predecessor. Falling at the rate of Re. 1-1-4 per acre of total area and Re. 1-12-6 per head of total population, the present assessment can hardly be called excessive. Its operations, which were virtually brought to a close in March, 1874, had lasted for over ten years and four months. Its net cost, exclusive of printing and stationery charges, had been Rs. 5,38,291, or 45½ per cent. of its demand for one year. The following statement, compiled from the Board of Revenue's records, shows the amount, collection, and balances of land-revenue during the past ten years :—

Demand collections.

Year.	Demand.	Collections.	Balances.	Particulars of balance. Real. In train of liquidation.	Real. Doubtful.	Real. Irrecoverable.	Nominal.	Percentage of balance on demand.
	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.
1867-68 ...	11,86,680	11,10,761	75,919	452	75,395	...	72	6·39
1868-69 ...	11,13,482	7,07,421	4,06,061	4,03,657	209	...	2,195	36·47
1869-70 ...	10,75,866	10,67,222	8,644	212	66	1	8,365	·80
1870-71 ...	10,89,771	10,89,305	466	208	258	...	...	·04
1871-72 ...	11,27,473	11,25,930	1,543	139	...	...	1,404	·01
1872-73 ...	11,26,551	11,24,030	2,521	...	...	...	2,521	...
1873-74 ...	11,32,621	11,25,886	6,735	71	...	...	6,664	...
1874-75 ...	11,66,263	11,65,948	315	...	154	...	161	·01
1875-76 ...	11,83,074	11,83,013	61	...	...	...	61	...
1876-77 ...	11,83,742	11,18,257	2,485	175	...	...	2,310	·01

Throughout the district the land-revenue falls due in five instalments, fixed at seasons when the reaping of the different crops has brought rents into the landlord's exchequer. The first is payable on the 15th November, when most of the autumn harvest has been garnered, and amounts to a quarter, or 25 per cent., of the whole demand. The second and third, yielding each 18·75 of that demand, become due on the 15th of January and 14th February respectively, so as to coincide with the marketings of cotton and sugar. The fourth and fifth, amounting to the same fractions as the second and third, are payable on the 15th May and 15th June, when the earlier spring crops and the wheat have successively fallen beneath the sickle. Thus, three instalments depend on the autumn

Instalments of revenue.

and two on the vernal harvest. While objecting to the multitude of payments, Mr. Markham thinks those of the autumn too early, and those of the spring too late. He suggests in their stead three only—the first of 31·25 per cent., payable on the 1st December; the second, 37·50, on the 1st March; and the third, 31·25, on the 1st June.

Record of rights.

The record of rights prepared at settlement consists, as in other districts, of the *khewat*, *jamabandi*, and *wájib-ul-arz*, registers respectively of proprietary rights, cultivating rights, and village customs. With the first and second subjects it is necessary to deal in some detail.

Tenures.

The proprietary tenures of the district are those usually found in this part of India—*zamíndári* and perfect or imperfect pattidári.[1] The only peculiarity seems to be the application of the term *lánádári* to the form of imperfect pattidári holding elsewhere known as *bháyachára*.[2] The various tenures were at times of settlement thus distributed amongst the revenue-paying estates of the district :—

Parganah.	ESTATES HELD IN PROPRIETARY TENURE.					Total.
	Zamíndári.		Pattidári.			
	By single owners.	By several owners.	Perfect.	*Imperfect.*		
				Ordinary.	Lánádári.	
Bijnor ...	52	104	8	58	30	252
Dáránagar ...	62	78½	5	31	25	201½
Mandáwar ...	34	123	...	14	6	177
Najíbabad ...	115	67	1	11	5	199
Kíratpur ...	80	77	3	21	26	207
Akbarabad ...	58	54	11	21	5	149
Nagína ...	136	133	9	39	30	347
Barhápura ...	68	35	2	2	2	109
Afzalgarh ...	138	56	...	1	2	197
Dhámpur ...	139	53	2	9	37	240
Siohára ...	110½	133	5	2	25	275½
Nihtaur ...	96	67¼	9	24	26	222¼
Chándpur ...	71	115	10¾	47	35	278¾
Burhpur ...	44½	37¾	3	10½	6½	102½
Báshta ...	63	89	11	7	13	183
Total ...	1,267	1,222½	79¼	297½	273½	3,140½

Of assessed estates, therefore, 79·3 are held in zamíndári tenure; and of these 40·4 per cent. are held by single owners, chiefly the great landlords of Tájpur, Haldaur, Sáhanpur, and Sherkot. The perfect pattidári system obtains in 2·50, the imperfect in 18·2 per cent. of such estates; while the

[1] For a description of these terms see Gazetteer II., 222. [2] Each share in such estates is termed a *lána*.

lánádári description of the latter prevails over 8·7 per cent. of the whole taxed area. There are, however, estates besides those which pay revenue. Above 178 square miles of the district, or 114,499 acres, are held free of land-tax. Of this area 10,423 acres is supplied by fee-simple grants in parganah Najíbabad, while the remainder is *muáfi* or *lákhiráj* land, unassessed, though in some cases liable to future assessment. A few of the latter domains pay a small fine or fee known as *nazarána*, but the great majority are completely untaxed. A few, again, will be assessed on the expiry of certain lives, but most have been enfranchised for ever of revenue. Yet there is but one large estate of this kind in the district, that of Barhápura. The property of the Káshipur family, it comprises over 57,000 acres of field and woodland. The houses of Tájpur and Haldaur possess smaller holdings of the same nature.

Castes and tribes of landholders.

The landholders of the district are chiefly Musalmáns, although the Hindu minority holds more than thrice their quantity of land. Less than 0·1 of the whole district is owned by Christians, even if Government be counted as an individual member of that faith. About 40 acres, taxed with Rs. 46, is the average holding of each landlord. The following table will, however, show the numbers of the various proprietary classes, the acreage they own, and the revenue they pay.[1] Rajputs and Chauháns, Brahmans and Tagas, are separately detailed :—

Caste or tribe.		Number of proprietors.	Area owned in acres.	Total land revenue paid.
				Rs.
Hindús ...	Ját	3,248	192,932	1,55,590
	Chauhán	3,053	92,829	1,29 898
	Taga	1,388	132,783	1,67,072
	Mahájan	4,023	103,239	1,16,087
	Brahman	979	37,821	46,694
	Rawa	653	6,604	13,921
	Káyath	498	20,890	27,702
	Gújar	293	17,867	4,421
	Rájput	212	118,128	1,29,666
	Khattri	202	13,590	17,649
	Bishnoi	194	33,363	44,823
	Others	285	3,119	10,241
	Total Hindús ...	11,984	772,465	8,69,898
Muslims...	Shaikh	7,878	113,080	1,40,348
	Sayyid	4,122	63,322	94,942
	Pathán	930	51,812	52,541
	Others	687	18,859	16,515
	Total Muslims ...	13,617	247,073	3,04,346
	GRAND TOTAL ...	25,601	1,022,877	11,74,803

[1] For parganah details see Gazetteer articles.

The bulk of the district, then, is held by Hindús, and amongst Hindús we must look for its leading families. To begin with the house of Káshipur. This is irregularly descended from the Chand dynasty of Kumaun, whose history will find a fitter place in the notice on that district. But it claims as its original ancestor a mythical Chandrabansi Rájput, Chand, who, coming from Jhúnsi[1] near Allahabad, established a régime in the hills. The date of this event is placed at about 1015 A.D.; and forty-nine generations of alternate rule and subjection are said to have elapsed before his descendants were ejected from Kumaun. Troubles arose, assassinations were frequent, and the ancestor of the present family, Lál Singh, fled to his domains in Rudarpur at the foot of the hills. A few years later Kumaun was annexed by the Nepalese, and Lál Singh remained in Rudarpur. He now received from the Oudh Nawáb the fief of Cháchait in the Bareilly district, the grant being confirmed to his son Gumán by the British Government in 1828. In the confirming charter (*sanad*) Guman Singh is styled Rája; and it is now usual to associate with the title the name of Káshipur in the Tarái district. In 1866, the present holder of that title, Shivaráj Singh, C.S.I., exchanged Cháchait for the revenue-free holding in Barhápura already mentioned. The other party to the transfer was Government, who, in recognition of his loyalty during the troubles of 1857, allowed the Rája what was designedly a very good bargain.[2] The Barhápura domain has been for ever freed of revenue, and the title borne by its owner is recognized as hereditary. With that of the Tájpur Rája it is otherwise. The latter belongs to a Taga family, whose first known ancestor, Balrám Singh, flourished about the beginning of the eighteenth century. This Balrám acquired large estates in the Azampur portion of pargaunah Báshta, and his successor Rámkishn bought the lands of Tájpur, where the family has ever since been seated. Kidha, the son of Rámkishn, further extended the acres of his house, receiving the estate of Gopálpur in recognition of services rendered to the newly established British administration. At the outbreak of rebellion in 1857 his grandson Partáb Singh was known as *chaudhari* of Tájpur, and throughout the trials of that and the following year staunchly supported Government. As a reward he received the title of Rája, while the estate of Tájpur[3] was wholly freed of revenue for his lifetime and half-freed for that of his successor. By his

Leading families.

The Rájas of Káshipur,

Tájpur,

[1] The seat of the celebrated *Harbong-ka-ráj*. See article on that expression in Elliot's *Supplemental Glossary*. [2] The estate had been confiscated by Government in 1858 on account of the rebellion of its then owner, Rái Bhúp Singh of Rehar. [3] *i. e.* Tájpur and five other villages in Burhpur.

death in 1873 the title of Rája lapsed, but was conferred during the same year as an unheritable distinction on his eldest son, the present Rája Jagat Singh.[1]

and Haldaur.

As a non-hereditary honour revived in favour of its present possessor, the title of Haldaur resembles that of Tajpur. The Haldaur family style themselves Chauháns[2], and claim to have held parganahs Nihtaur and Haldaur as early as the reign of the Chauhán king Pirthíraj of Dehli (1193). But with the late exception of one Chaudhari Bakht Mal, who flourished under the Rohilla government (1748-1774), no member of the family is named before the appearance of its real founder, Chaudhari Mán Singh. This person held a large portion of the district in *mustájri* tenure or farm, and acted as chakladár, but whether of Rehar or elsewhere is not mentioned. His grandson, Randhír Singh, suffered for his loyalty to Government in 1857, but was rewarded in the following year with the title of Rája, the Haldaur estate being freed of revenue in the same manner as that of Tájpur. The title died with Randhír Singh in 1861, but was in the present year (1878) renewed to his nephew and heir, Maháráj Singh.

Other families. Sáhanpur Sherkot, Barhápura, and Rehar.

Of the Sáhanpur Játs, now represented by Rái Umráo Singh, some account has been already given.[3] The Sherkot family are Chauháns, and their present representative is the minor Kúar Ranjít Singh, adopted son of the late Chaudhari Ghása Singh. His estate, which consists of 137 villages in parganahs Sherkot, Chándpur, Afzalgarh, Siohára, Amroha (of Morádabad), and Barhápura, is managed by the court of wards. The only other landholding house of sufficient importance to be mentioned here are the Gorwas of Rehar.

Alienation.

An exhaustive account of the transfers, which during the past thirty or forty years have placed new men in possession of old acres, may on the authority of the settlement officer himself be declared impossible. The dearth of records did not, however, prevent Mr. Markham from furnishing statistics of approximate accuracy for some nine-fifteenths of the district.[4] In gauging the extent to which men of business had supplanted the old owners of the soil, a certain amount of cross-division between the two classes was inevitable. The difficulty was, however, lessened by defining as *non-agricultural* all Baniyás, Khattrís, Bishnois, and Government servants who had acquired land since 1840: and as *agricultural* all others, whether

[1] The Rája has sent a younger brother to be educated in England. [2] *Supra*, page 286. [3] Pages 291-92. [4] In a letter (No. 35) addressed to the Board of Revenue on the 2nd August, 1873.

belonging to castes originally commercial or not. The following table shows the increase between 1840 and 1870 in the possessions of the non-agricultural classes as thus defined :—

Name of parganah.	Percentage of total district area held by non-agriculturists.		Increase in area held by non-agriculturists.
	1840.	1870.	
Barhápura	0·9	10·3	11½-fold.
Najíbabad	1·4	12·9	9¼ „
Dáránagar	1·5	9·2	1⅛ „
Bijnor	1·6	12·1	7½ „
Afzalgarh	1·6	6·4	4 „
Mandáwar	8·9	28·3	3⅛ „
Nagína	8·1	8·5	2⅛ „
Akbarabad	5·7	13·8	2⅜ „
Kíratpur	4·8	6·9	1¼ „
Total nine parganahs ...	3·0	12·0	4-fold.

In this table is included only such land as has finally passed into the hands of the agricultural classes, and no heed has been paid to mere usufructuary possession by mortgage or otherwise. For the remaining six parganahs, those of the Chándpur and Dhámpur tahsíls, no statistics of sufficient continuity for the purposes of the table are forthcoming. It may be mentioned, however, that 4·7 per cent. of their area was in 1870 held by non-agriculturists. The above figures include a great portion of the land (163,744 acres) confiscated for rebellion in 1858, but exclude the extensive forests in the north of Najíbabad. Since 1840 the property of business men has increased in these woodlands more than 3½ times over, even if Government be counted as an agricultural class.

Of the land gained during the thirty years by the non-agricultural orders, half was obtained by Baniyás, 21 per cent. by Bishnois, 18 and 11 per cent. by Government servants and Khattris respectively. But non-agriculturists were not the only acquirers of alienated estates, and about a third of such properties fell into the hands of Pathán, Taga or other Brahmans, and Rawás. Notwithstanding such gains, the losers were all agricultural. The Ját parted with 50, the Sayyid with 26 per cent. of the total loss; while 8 and 11 per cent. respectively slipped from the grasp of the Shaikh and the agricultural Baniya. The ousting of the latter was most marked in parganah Mandáwar, which, "after some forgotten social convulsion"[1] was re-settled in the twelfth

[1] Settlement Report, para. 346.

century by Agarwálas, and has ever since been held more or less by Baniya landowners. These, even when adding the profits of trade to those of the soil, have been gradually supplanted by the rapacious Bishnoi.

In every country the land must, with the extension of commerce, pass more and more into the hands of commercial men, but in Bijnor the gains of this class would seem during the last few years to have declined. Between 1850 and 1860 they had added 63·5 per cent. to their possessions; the next decade yielded an increase of only 16·5, and saw them actually losing ground in parganahs Bijnor and Afzalgarh. The fact may perhaps be ascribed to the rise in prices which has since the mutiny enriched the agricultural classes.

Cultivators: their rights

Passing from the *khewat* to the *jamabandi*, from proprietary to cultivating rights, we find the cultivated area distributed as follows [1] amongst different orders of husbandmen:—

Parganah.	AREA CULTIVATED BY								Total area in acres.	Total of percentages.
	Proprietors.		*Sub-proprietors.*		TENANTS					
					With rights of occupancy		*At will.*			
	Acres.	Percentage of whole.	Acres.	Percentage of whole.	Acres.	Percentage of whole.	Acres.	Percentage of whole.		
Bijnor ...	11,846	24·0	1,514	3·1	23,545	47·7	12,487	2·52	49,392	100·0
Dáránagar ...	8,526	20·1	907	2·1	21,293	50 0	11,834	27·8	42,560	100·0
Mandáwar ...	3,326	8·2	1,230	3·1	21,926	54·3	13,901	34·4	40,383	120·0
Najíbabad ...	4,295	10·9	573	1·5	20,878	53·1	13,559	34·5	39,285	100·0
Kíratpur ...	7,120	18 7	1,757	4·6	18,321	48·0	10,960	28·7	38,158	100 0
Akbarabad ...	3,315	13·1	559	2 2	13,622	53·7	7,848	31 0	25,344	100·0
Dhámpur ...	8,913	15·5	1,585	2·7	28,319	47·5	21,651	36·3	59,568	100·0
Sichára ...	3,686	10·2	1,047	2·9	14,253	39·3	17,267	47·6	36,253	100·0
Nihtaur ...	4,204	15 0	983	3·5	10,917	39·1	11,831	42·4	27,935	100·0
Nagína ...	6,278	14·4	1,172	2·7	18,689	42·7	17,574	40·2	43,713	100·0
Barhápura ...	1,059	6·1	34	0·2	7 249	41·8	8,997	51·9	17,339	100·0
Afzalgarh ...	3,555	6·2	271	0·5	34,270	59·9	19,081	33·4	57,177	100·0
Chándpur ...	12,693	22·9	1,719	3·1	23,013	41·5	18,001	32·5	55,426	100 0
Burhpur ...	5,398	26·8	58	0 3	9,803	48·6	4,913	24·3	20,172	00 0
Báshta ...	5,688	14 9	126	0 3	12,233	32·1	20,054	52·7	38,101	100 0
Total ...	88,982	15·1	13,535	2·3	278,331	47·1	209,958	35·5	590,806	100·0

The "sub-proprietors" are landholders with whom a sub-settlement of the patches once held free of revenue by themselves or their ancestors has been

[1] Settlement Report, para. 194. It will be observed that the total cultivated area again differs slightly from that supplied by the same authority at page 246 of this notice.

made. Proprietors number 13,838, sub-proprietors 7,068. Their average holdings according to this table would be 6·4 and 1·9 acres respectively; but as many hold land in more than one parganah, and have been counted more than once, these figures must fall somewhat below the reality. Proprietors cultivate as tenants 9,752 acres belonging to other landlords, a fact which is said to raise the average size of the farm tilled by each to 7·1 acres.[1] Tenants with rights of occupancy number 37,851, with an average holding of 7·4 acres: tenants-at-will 46,030, with an average holding of 4·6 acres; but many occupancy tenants are also tenants-at-will. The former preponderate in Afzalgarh, Mandáwar, Akbarabad, and Najíbabad; the latter in Báshta, Barhápura, Siohára, and Nihtaur. Ex-proprietary tenants, a class created less than a year before the publication of the above table by Act XVIII. of 1873, are as yet insignificant in numbers.

The different races of the tenantry, with the area held by each, may be thus enumerated[2]:— and classes.

Caste.	Number.	Area cultivated in acres.	Tribe or religion.	Number.	Area cultivated in acres.
Chauhán	19,272	115,254	Shaikh	7,033	33,091
Ját	15,925	143,651	Sayyid	1,234	5,031
Sáni	8,841	29,864	Pathán	898	4,546
Bráhman	2,741	12,613	Juláha	827	4,350
Rawa	2,426	18,859	Jhojha	802	5,196
Taga	2,145	11,827	Other Musalmáns ...	5,094	23,656
Gújar	1,694	13,408			
Ahír	1,099	8,302	Total ...	15,888	75,870
Banjára	987	6,524			
Other Hindús	12,851	57,065	Christians	12	52
Total ...	67,981	412,367	Grand total ...	83,881	488,289

Ahead of all competitors in their respective lines, the Sani excels in garden and the Rawa in field cultivation. The former is more or less ubiquitous. The latter is seldom seen working outside the Bijnor and Najíbabad tahsíls, most affecting parganah Kíratpur, where the tract he inhabits is called Rawápura. As a husbandman the Chauhán is second only to the Rawa; next, perhaps, when he settles down to agricultural work, ranks the Ját. "But the restless spirit of his ancient race is by no means dead within him, and its wonted fire renders him a less trustworthy cultivator than the tamer Chau-

[1] It would be impossible to ascertain, without inquisitorial proceedings, the exact tale of land ploughed by each landholder. [2] For parganah details *vide inf.* Gazetteer.

han."[1] Both Ját and Chauhán are distributed with fair evenness throughout the district; but the latter avoids parganah Bijnor. Shaikhs, too, are common almost everywhere, but few of them have any claim to be considered good cultivators.

Rents.

Over 77·1 per cent. of the district tenants pay their rents in kind, but the actual amount thus paid is but 55 per cent of the whole district rental. The custom of annually leasing whole villages and estates to farmers for a lump sum has of late years been increasing in favour with landlords; and Messrs. Palmer and Carpenter seem to therefore assume that cash rents are superseding rents in kind. But although the former pays his rent in cash, he collects from the tenantry chiefly in kind as of yore. It is true that when he happens to be the headman (*padhán* or *mukaddam*) of the village, he sometimes distributes the lease money, *plus* a sum for village expenses and accountant's fees, to be paid in proportion to their plots by the cultivating members of the community. In such cases the ordinary kind payments are in abeyance; but the right of the landlord to revert to the old mode of collection is fully recognized.[2] A village leased to a farmer is termed *pakka* or *pukhta* (ripe), and one in which the landlord collects for himself *khám* (crude).[3] As in Budaun, kind rents are paid by dividing between landlord and tenant either the value of the crops before reaping (*kankut*, *amaldári*), or the crop itself after (*batái*, *bháoli*) that process: Both systems have been described above.[4] Rather more than half the kind rents are in this district paid by the former, here most often called the *amaldári* method. It is, however, a frequent source of injustice. It indeed renders the protection of the ripening crop against the stealthy reductions of the tenant unnecessary, but it too often secures the landlord an unfair appraisement in his own favour. Whether regulated by amaldári or bháoli, the landlord's nominal share in the produce is most often one half. From this share, however, must be deducted the *halyag* or ploughman's fee of one-seventh or one-eighth, generally the former; and thus reduced, the seigniorial portion sinks to about 17½ sers in the maund. In some few cases it is fixed at two-fifths one-third, one-fourth, or even one-fifth of the produce, still *minus* the ploughman's fee. It is well, however, for the tenant if the landlord allows his share to be reckoned on the weights in ordinary use. The less powerful owners, by a custom named *biyála*, take their half of a maund

Payments in kind.

[1] Markham's settlement report, para. 190. [2] Abridged from the same work, pages 86, 87. [3] This latter term applies also to an estate under the direct management of Government. But "Government" (*sarkar*) is a title often applied by their dependents to landlords and other great people. [4] *Supra*, page 77.

weighing 42 (*biyálís*), not the ordinary 40 sers. The more powerful adopt a ser of 96 instead of 90 tolas, and often add to their rents a special seigniorialty (*zamíndára*, of from one to two sers in the maund. Swollen by these unsanctioned increments the landlord's share cannot fall far below one half of the crop.

Payment in cash.

To pay money rents is now considered a privilege; but their native name, *zabti*, points to the forcible imposition of cash rates at some forgotten period when the State was still absolute landlord.[1] The crops which pay such rents are much the same as in Budaun, *viz.*, sugarcane, cotton, *charrí* or jo:r for fodder, vegetables, opium, tobacco, safflower, and maize. For sugarcane and maize rents in kind are sometimes, albeit very rarely, paid; for the rest of these crops, never. The rent for sugarcane varies from Rs. 3-1-6 to Rs. 18, with an average for the whole district of Rs. 9-8-0 per acre; that of fodder joár from Rs. 2-4-0 to Rs. 9, with an average of Rs. 4-4-0. It is curious that joár grown for grain always pays a rent in kind. Rents for cotton, vegetable, and safflower range from Rs. 3-12-0 to Rs. 12, their average being Rs. 7 per acre; while the average opium and tobacco rates are Rs. 10 and Rs. 15 respectively. The two latter crops, when grown together in the same village, pay the same rents, and the difference in their average rates is due to the fact that in the forest tract, where the highest tobacco rents are paid,[2] no opium is grown. In the case of sugar and cotton,

Nábúd.

more especially if the crop be not a bumper one, a deduction[3] of 10 per cent. (*nábúd* or *do-biswái*) is sometimes allowed on the rent. Theoretically, the rental of 2 biswas in the bígha is remitted; but practically the use of a shortened measuring-line somewhat neutralizes the concession.

The rates of rent actually paid of course approximate closely to those assumed for purposes of settlement.[4] They are regulated more by immemorial custom than by natural or accidental advantages of soil; and manuring or irrigation, while increasing the *value* of the landlord's share in kind, seldom change its rate. It might be expected that where customary rents prevail some allowance would be made for the *status* of the cultivator. This, however, is rarely the case. The Bráhman and the Khatik, the occupancy tenant and the tenant-at-will, pay as a rule for the same land the same rent.

[1] *Zabt*, confiscation. [2] *Vide supra*, page 270. [3] The settlement report calls it *drawback*; but as drawback is the refund of duty on the re-exportation of imported goods, the term here used is preferable. [4] The assumed rates will be found in the Gazetteer pargana harticles.

Enhancements.

The established rent-rates are seldom raised. In most cases the nominal rates, whether cash or kind, remain the same as within living memory. Enhancements are generally made, not in the rent itself, but in the form of additions to the petty manorial cesses (*abwab*) which accompany it; and such enhancements have of late years been large and frequent. Mr. Markham reckons that these extraordinary collections have trebled since the opening of the ninth settlement, and knows cases where their increase has added almost 34½ per cent. to the rents then current. The average rise in rents thus effected has, however, been about 6 per cent. only. The actual rent-rates have also been in some few cases enhanced, but such enhancements have been confined almost entirely to the tahsíls occupied by large owners—Nagína, Dhámpur, and Chándpur. Mr. Markham's inquiries showed that the increase in rates had here ranged from about 6¼ to 15⅝, attaining a rough average of about 10 per cent. The great majority of enhancements, whether in cesses or the actual rates of rates of rent, have taken place since the mutiny.

Rise in value of kind rates since 1840.

When to the enhancement in cesses or rent-rates is added the augmented value which the rise in prices has conferred on such as are paid in kind, the increase of gross rental receipts since 1840 will be found great indeed. The price of wheat for instance, which is said greatly to influence that of other grains, has risen over 90 per cent. To gauge the exact rise from all causes in gross rental value is of course impossible, but the settlement report fixes it with great plausibility at 60 per cent.

Enhancement suits.

Enhancement suits are in Bijnor few and far between. The large and influential owners by whom a great portion of the district is held settle without litigation the increase in their tenants' rents; while much of the remaining area is cultivated by small joint proprietors, to whom rents are unknown. The following table shows the number and results of such suits in each year since 1873-74, when the section under which they are laid (95*l.*, Act XVIII. of 1873) became law:—[1]

Year.	Number of cases for disposal.	*Decided in Court on their own merits.*		*Decided without reference to their merits (by compromise, withdrawal, confession, default, &c.)*	
		In favour of plaintiff.	Total.	In favour of plaintiff.	Total.
1874-75 ...	53	22	25	3	16
1875-76 ...	53	22	38	15	95
1876-77 ...	77	31	63	3	7

[1] In the Board's report for 1873-74 itself, the number and results of such suits are not separately shown.

Before quitting the subject of landlord and tenant some account should be rendered of their general condition. This cannot be better or more concisely described than by giving a brief extract from an able essay which lately appeared in the *Westminster Review*.[1] The following remarks apply as forcibly to Bijnor as to the rest of the North-Western Provinces :—"The greater part of the rural population, whether labourers, small tenants, or small proprietors, are in most instances wretchedly poor. They are badly housed, badly fed, badly clothed, and have hardly any interest in life beyond the care of sustaining it. They marry when mere boys, and are prolific in proportion to their poverty. Thrift is unknown. A serious failure of crops throws them at once on the charity of Government or of individuals. On the other hand, it must be acknowledged that the climate and their mode of life are such as to render their wants few. As long as the means of animal existence are plentiful, they are at least cheerful and contented. All their requirements, except metals for vessels and ornaments (which are necessary to render existence tolerable to the poorest woman), are supplied by their own province. Yet when times are good, they substitute on festal occasions the finer cloths of Manchester for the coarse fabrics of the country. Those who are better off—the considerable tenants and the landlords—live in better houses, keep ponies or horses, and perhaps a little jingling carriage (*ekka*), wear Manchester goods exclusively, and eat finer grains, with more melted butter (*ghi*) and more savoury spices. But in culture and ideal of life they differ little from the poor. Their one ambition is to exercise authority and make a show of wealth. They rejoice in having numerous dependants and receiving the homage of their inferiors. The style of a baron differs from that of his poorer brethren only in the greater extent, not the greater elegance, of his establishment. While the small and squalid courtyard of one entertains only sixteen squalid attendants, the large and squalid courtyard of the other entertains a hundred."

Condition of the peasantry.

In forming an estimate of Bijnor trade we have to assist us the returns of the Agriculture and Commerce Department,[2] the import registers of the five municipalities,[3] and some valuable calculations in the settlement report.[4] The Department of Agriculture and Commerce has in the district six outposts, of which five register traffic crossing the Ganges, the sixth that between Bijnor and the hills. The Gangetic outposts watch the ferries of Dáránagar, Ráoli, Báláwála, Nágal, and Kankhal. Across the two first passes nearly all the through trade with the Panjáb and

Trade.

[1] April 1878. [2] Summarized in a note by Mr. T. B. Fuller, C.S. [3] Tabulated in the Gazetteer articles on these towns. [4] Paras. 281-325.

more distant districts of the North-West. Both Dáránagar and Ráoli are approached by good roads and possess boat-bridges for two-thirds of the year. Situated in a less fertile and populous neighbourhood, the other three ferries are on the contrary fed by indifferent communications, and, except in the case of Kankhal, unprovided with bridges of boats. Their traffic is therefore mosty local—that is, a traffic between villages at no great distance from the riverside. The truth of these observations will be best proved by the annexed tables showing the traffic which crossed the Ganges by each ferry during 1876-77. Such trade is divided into class A., articles whose value is generally proportionate to their weight; class B., beasts or other chattels reckoned by number; and class C., goods whose value bears no relation to their weight. But for the more important commodities of through traffic separate figures have been given :—

Imported across the Ganges, 1876-77.

Name of outpost.	Class A.								Class B.						Class C.
	Cotton piece goods.		Grain.		Salt.		Total.		Animals.		Miscellaneous.		Total.		
	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.		Rs.		Rs.		Rs.	Rs.
Dáránagar,	6,897	5,18,290	9,14,829	17,47,685	47,092	2,08,157	10,47,794	28,00,465	30,526	2,20,599	48,473	2,679	78,999	2,23,268	16,209
Ráoli ...	2,904	41,819	209,916	4,28,288	5,310	30,592	221,057	5,16,102	4,121	18,918	7,444	703	11,565	19,621	3,921
Bálawála ...	259	2,702	51,249	92,551	139	703	56,372	1,05,311	195	2,213	4,080	340	4,275	2,553	254
Nágal ...	92	1,438	18,814	29,716	...	...	20,823	39,026	390	2,721	...	...	390	2,721	492
Khankhal,	43	1,006	4,326	6,279	78	390	37,482	76,121	741	40,720	1,028	75	1,839	40,795	1,529

Exported across the Ganges in the same year.

Name of	Class A.												Class B.				Class C.
	Cotton piece-goods.		Seeds.		Sugar, refined.		Sugar, unrefined.		Timber and firewood.		Total.		Animals.		Total.		
	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Number.	Value.	Number.	Value.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.		Rs.		Rs.	Rs.
Dárána-gar.	23,858	8,85,688	61,317	2,38,400	504	4,795	3,38,950	11,27,508	92,168	3,27,749	7,43,409	59,59,787	876	7,870	876	7,870	17,08
Ráoli ..	914	44,499	6,072	17,913	8,424	38,741	79,679	3,56,047	1,895	3,825	1,11,881	5,71,757	5,647	30,643	5,659	30,723	28,39
Bálawá-la.	345	16,354	2,288	8,427	10	91	10,173	36,750	165	285	18,051	82,076	2,092	43,451	2,081	43,483	1,42
Nágal..	156	6,654	53	126	32	383	9,631	47,705	9,215	16,855	134,158	2,09,597	9,167	58,521	9,167	58,521	2,57
Kank-hal.	605	33,183	130	260	21	290	12,597	43,327	32,624	29,424	94,990	1,67,027	4,530	43,595	4,380	43,598	5,88

The chief articles of trade crossing the Ganges may be therefore epitomized as follows: Amongst the imports were cotton piece-goods with a weight of 10,195 maunds and value of Rs. 5,65,55; grain combining a weight of 11,99,126 maunds with a value of Rs. 23,04,519; and salt, whose weight was 52,619 maunds and value Rs. 2,39,847. Amongst the exports were cotton piece-goods weighing 25,878 maunds,[1] worth Rs. 9,86,378; seeds with a weight of 69,860 maunds and value of Rs. 2,65,126; sugar, whose weight of 1,36,067 maunds, represented a value of Rs. 16,57,632; and wood weighing 460,021 maunds worth Rs. 3,78,138. The cotton piece-goods imported were mostly from European looms, while those exported were woven in the district. The salt, Mr. Markham tells us, is chiefly of the description known as *Sámbhar*, and finds its way from the Panjáb.[2] It is surprising how closely some of these figures bear out the estimates framed by that officer in a day when traffic registration was not. Thus, the Ganges-crossing imports of salt and grain approximately represent the total district imports of those articles, which are introduced in but trifling quantities from the hills. Mr. Markham reckons the district imports of salt at about 62,500, of grain at about 10,53,233 maunds. The export of rice, fine (*munji*) and parched (*khíl*), which he estimates at 65,000 maunds, was in the year of the above returns exceptionally low.

It remains to notice the minor traffic with the hills, registered near Kawria. This may be tabulated for the same year as follows:—

Imported from Garhwál to Bijnor, 1876-77.

Class A.						Class B.		Class C.
Grain.		*Timber.*		*Total.*		*Total.*		
Weight	Value.	Weight.	Value.	Weight.	Value.	No.	Value.	Value.
Mds.	Rs.	Mds.	Rs.	Mds.	Rs.		Rs.	Rs.
3,933	8,076	938	400	15,061	75,461	...	...	...

[1] In both these tables the Dáránagar returns are suspected of some exaggeration. The ferry tolls of Ráoli are farmed for a higher sum than those of Dáránagar, and it is impossible, therefore, to believe that the traffic at the latter place is nearly six times as great as that at the former. [2] Sámbhar is the name of a great brackish lake in Rajputána (Jaipur and Jodhpur). From such portions of its bed as are left dry by summer large quantities of salt are obtained.

Exported from Bijnor to Garhwál in the same year.

Class A.												Class B.				Class C.
Cotton piece-goods.		Grain.		Salt.		Sugar, refined.		Sugar, unrefined.		Total.		Animals.		Total.		
Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Number.	Value.	Number.	Value.	Value.
Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds	Rs.	Mds.	Rs.	Mds.	Rs.		Rs		Rs.	Rs.
3,549	1,82,054	3,703	7,792	5,529	26,511	675	7,504	10,095	25,567	25,396	2,66,845	...	...	2	39	264

It will be seen, then, that the trade with Garhwál consists in the exports of cotton cloth, salt, sugar, and a little grain in return for other grain, timber, and miscellaneous hill produce. Much of the important grain is buck-wheat of the kinds eaten at fasting seasons by the Hindús. The miscellaneous produce includes ginger, chilis, pepper, cardamums, and other spices. Najíbabad is the emporium which despatches such produce for Meerut or Muzaffarnagar. To or from these two railway towns seem to wend all the long-distance traffic of the district. At Saháranpur also is a station of the Sindh, Panjáb, and Dehli line; but greater distance and smaller facilities of communication prevent it from superseding either of the places just named as an entrepôt for Bijnor trade. With Meerut is exchanged half the merchandise crossing at Dáránagar. Thither are sent the sugar and timber of Bijnor, and thence are returned grain, salt, and European piece-goods. The exports to Muzaffarnagar consist chiefly of sugar and rice, which are exchanged, *vid.* Ráoli, for the wheat, barley, and gram of the Panjáb. From that territory is introduced yearly about 35,000 maunds of the last-named pulse.[1] The principal articles imported into the municipalities are grain and other articles of food, sugar, fuel, building materials, and in the case of Chándpur clarified butter. In a country where the standard of living is so simple, a larger importation of luxuries could hardly be expected.

Manufactures.

The manufactures of Bijnor are almost as small in value as in number. Sugars prepared in the district still indeed fetch the highest prices; but before the construction of the Ganges canal enabled the Duáb to produce cane in any quantity, they had almost a monopoly of the surrounding markets. The manufacture of glass is certainly the most peculiar, and, after that of sugar,[2] perhaps the most important. The glassware produced by the Manihárs of Nagína finds its way for sale as far as a special depôt at Calcutta. Nearly the whole of the Ganges water which myriads of

Sugar.

Glassware.

[1] Settlement Report, para. 324.

[2] For a brief account of the sugar-refining process in Rohilkhand, *vide supra*, page 38.

pilgrims yearly convey from sacred Hardwár to all parts of India is carried in flasks here made. In bottles from the same workshops are stored the less palatable draughts of the native druggist. The Manihár works with tools of the roughest kind, in an amalgam of *reh*[1] and saltpetre. The art of clarifying and toughening that amalgam he has not learnt, and his glass is a brittle compound of a greenish-brown hue. But with a little instruction he might produce bottles such as to supplant the expensive article now imported from England.

Other articles.

The remaining manufactures are chiefly those of the few necessaries required by a poor population spending most of its time out of doors. Cotton cloths and woollen blankets, cooking utensils of brass and other base metals, shoes, basket-work, carts, hempen sacking, and the implements of husbandry, are obtainable in most large towns. To the high-caste Hindu his Brahmanical thread or zonarium (*janeo*, *zunnár*) is a necessary of life, and the city of Bijnor has a special reputation for its production. A few minor articles of luxury, such as pocket-knives, *papier-maché* knicknacks, turnery, lacquered furniture, candlesticks, gongs, bells, and sweetmeats, will be mentioned in the Gazetteer articles on towns where they are manufactured; some others, however, deserve special mention. Matchlocks made to order at Dhámpur and Nagína were exhibited at the Paris Exhibition of 1867, where some obtained a prize of 750 *francs* and others were readily sold. Ebony is carved with much taste at Nagína; but the carvers show some inability to reproduce geometrical designs, or even rival, in flowing tracery, the blackwood lacework of Bombay. Embroidered carpets are purchaseable at Sherkot, and the dyeing industry is everywhere more or less vigorous.

Markets and fairs.

In each parganah are several towns and villages where markets occur from once to thrice weekly. Those held at the different capitals are usually largest, whilst of others, those at Jhálu, Kásimpur, Nágal, Pheona, Rehar, Saháspur, Sherkot, and Tájpur may be noticed as the most important. At many towns a yearly fair is held in honour of Pír Záhir Díwán, the local saint who has given his name to the old fort mentioned above.[2] Of such meetings the greatest takes place at Dáránagar, but that town is later in the year enlivened by a yet greater fair, the largest of the district. Its Kárttik Nihan, or bathing festival, is attended by a host variously estimated at from 10,000 to 30,000 people, and is watched by a special force of police. Of remaining fairs, the principal are *Burhe Bábu's* at Baldia and the *Shiurátri mela* at Nagína. For some further account of such gatherings the reader is referred to the Gazetteer articles on the places where they assemble.

[1] *Supra*, page 32. [2] *Supra*, page 242.

Wages.

In the following table will be found the average rate of wages paid during different years of the past two decades to various classes of artisans and labourers :—

Class of artisan or labourer.	Average wages of the year. 1858.	1868.	1878.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Field labourers	3 7 2	3 15 2	3 3 0
Litter-carriers	4 11 2	5 6 5	7 2 0
Coolies or porters	3 8 2	4 4 7	4 6 0
Gardeners	3 9 7	4 0 0	4 14 0
Boatmen	8 0 0	8 6 5	5 10 0
Water-carriers	4 9 7	5 0 0	4 10 0
Sweepers	3 12 9	4 3 2	3 15 0
Butchers	6 0 0	6 6 5	4 8 0
Cowherds	3 0 0	3 6 5	3 15 0
Shepherds	4 12 9	5 3 2	4 5 0
Washermen	3 12 9	4 8 2	6 12 0
Tailors	5 3 2	6 0 0	7 14 0
Leather-workers	5 5 2	5 14 9	5 12 0
Masons	6 3 2	7 6 5	7 2 0
Carpenters	5 10 0	6 12 9	6 9 0
Ironsmiths	5 13 2	7 0 0	6 6 0
Dyers	3 9 7	4 0 0	6 0 0
Glass-blowers	5 0 0	5 0 0	4 15 0
Goldsmiths	6 3 2	6 9 7	6 15 0
Braziers	6 0 0	7 0 0	8 7 0
Firework-makers	3 5 4	5 5 0	6 15 0
Armourers	3 14 8	3 9 4	5 10 0

Closely connected with the subject of wages is that of food prices, which may be treated in the same tabular fashion. But in this case the years of scarcity, 1868 and 1878, have been avoided.

Articles.	Average quantity purchasable for one rupee. 1858.	1867.	1877, up to the 30th June.[1]
	Mds. s. c.	Mds. s. c.	Mds. s. c.
Rice fine	1 2 10	0 30 0	0 13 8
Do., coarse	1 14 14	0 37 6	0 16 11
Joar (millet)	1 0 12	0 31 12	0 29 11
Bájra (do.)	0 35 10	0 24 6	0 23 11
Mash (pulse)	0 28 0	0 20 5	0 20 13
Moth (do.)	0 38 14	0 25 2	0 27 14
Mung (do.)	0 32 1	0 21 0	0 23 13
Til	0 28 11	0 12 5	...
Shamakh	1 34 11	1 13 5	...
Cotton, cleaned	0 3 12	0 13 6	0 2 12
Ditto, uncleaned	0 11 12	0 11 0	...
Gur (sugar)	0 15 8	0 10 13	0 14 4
Maize	0 38 0	0 32 0	...
Wheat	0 21 1	0 10 14	0 23 5
Barley	1 4 8	0 17 4	0 27 11
Gram	0 29 0	0 18 11	0 29 4
Salt	0 9 14	0 6 13	0 8 3
Clarified butter	0 2 14	0 1 5	0 1 12

[1] About which date the delay of the rains began to raise prices abnormally.

The price of wheat averaged 41 sers the rupee from 1832 to 1842, and 21½ sers from 1862 to 1873—that is, it had nearly doubled in 30 years. It is probable that a proportionate rise took place in the prices of other grains.

Money-lending and interest.

The commercial resources of the district are too little developed to afford much variety of openings to the speculator. Profits are invested chiefly in loans, land, or grain. The rate of interest charged when merely personal security is given for the loan ranges from 18 to 37 per cent., but when articles are pawned, falls to from 12 to 15 per cent. If the transaction be larger and jewels or other property of considerable value are pledged, the rate is even less, being from 6 to 12 per cent. The interest paid by mortgagors varies, according to the class of mortgage, from 9 to 18 per cent.; and lastly, when one capitalist lends money to another on personal security, from 6 to 9 per cent. only is charged.

Weights and measures.

There is said to be nothing peculiar in the local weights and measures, but it has been shown above that in non-official standards of area great variety prevails.[1] The local *pakka man* weighs 92$\frac{4}{7}$ lbs. avoirdupois, and contains the usual number of *sers* (40); but the ser contains 90 instead of 80 *tolas*. For other measures of weight, length, and time, see notice on the Budaun District.[2]

The annexed statement shows the revenue and expenditure of the district for two years in the past decade :—[3]

Receipts.	1869-70.	1876-77.	Expenditure.	1869-70.	1876-77.
	Rs.	Rs.		Rs.	Rs.
Land revenue ...	10,53,959	11,80,843	Revenue charges ...	64,435	76,496
Stamps ...	52,283	73,498	Stamps ...	2,473	469
Miscellaneous revenue receipts ...	2,17,650	86,747	Settlement ...	56,992	...
Judicial receipts ...	16,988	14,135	Judicial charges ...	33,772	41,147
Police ...	6,479	4,131	Police, district and rural,	1,22,136	1,31,426
Public works ...	810	3,355	Public works ...	949	82,015
Income tax ...	24,153	...	Income tax ...	179	...
Local funds ...	28,003	38,728	Provincial and local funds,	69,341	1,05,684
Post office ...	6,964	9,658	Post office ...	8,039	9,430
Medical and educational ...	1,263	3,631	Medical and educational,	19,341	18,197
Excise ...	23,963	43,923	Excise ...	2,254	3,157
Canals ...	3,837	7,134	Canals ...	1,665	1,944
			Forests ...	6,040	2,990
Carried forward ...	14,36,352	14,65,783	Carried forward ...	3,87,616	4,72,955

[1] *Supra*, page 317. [2] Page 86. [3] The figures for 1869-70 were extracted or arranged with great difficulty; and those for 1860-61, which it was attempted to obtain, are described as "extinct or unintelligible."

Receipts.	1869-70.	1876-77.	Expenditure.	1869-70.	1876-77.
	Rs.	Rs.		Rs.	Rs.
Brought forward ...	14,36,352	14,65,783	Brought forward ...	3,87,616	4,72,955
Forests ...	28,250	5,946	Cash and transfer remittances ...	6,19,443	13,56,803
Cash and transfer remittances ...	37,940	85,399	Transfer receipts and money orders ...	47,095	29,364
Transfer receipts and money orders ...	36,084	54,274	Municipal fund ...	26,654	42,582
Municipal funds ...	24,295	47,741	Advances ...	72,865	600
Recoveries ...	45,584	1,335	Pensions ...	6,430	11,875
Rates and taxes ...	98,954	1,99,404	Ledger and saving banks deposits ...	19,518	1,14,419
Ledger and savings, banks deposits ...	109	210	Miscellaneous ...	41,858	5,398
Miscellaneous ...	350	2,161	Jail ...	9,706	6,747
Jail ...			Registration ...	1,213	3,552
Registration ...	8,436	9,112	Deposits ...	48,588	1,54,866
Deposits ...	45,633	67,242	Malikana ...	...	1,300
			Opium charges ...	2 945	1,187
			Talbana charges ...	3,083	7,891
			Military ...	4,036	429
			Interest and refunds ...	2,986	5,677
			Famine relief works ...	84,675	...
Total ...	17,88,306	20,55,038	Total ...	13,78,511	22,15,595

Several items in the above list require further comment. The municipal funds are collected and disbursed (chiefly on police, conservancy, and public works) by the corporations of the five municipalities—Bijnor, Chándpur, Dhámpur, Nagína, and Najíbabad. In 11 lesser towns—Afzalgarh, Barhápura, Dáránagar, Jhálu, Kásimpur, Kíratpur, Mandáwar, Nihtaur, Rehar, Sherkot, and Siohára—a house-tax is levied under Act XX of 1856 on well-to-do residents. It is assessed, under the superintendence of the Magistrate, by a *panchâyat* or committee representing the townspeople. The income and outlay, both of such towns and the municipalities, will be detailed in the Gazetteer articles on each.

Municipalities and Act XX towns.

The income-tax was abolished in 1872. Under the Act of 1870, it was in 1870-71 assessed upon all profits exceeding Rs. 500, at the rate of sixteen pies in the rupee. The actual assessment amounted for the whole district to Rs. 52,644. There were then 782 incomes of between Rs. 500 and 750 per annum; 199 between Rs. 750 and 1,000; 150 between Rs. 1,000 and 1,500; 73 between Rs. 150 and 2,000; 115 between Rs. 2,000 and 10,000; and 11 between Rs. 10,000 and 1,00,000. The license-tax, imposed about the middle of last year by Act VIII. of 1877, had

Income and license taxes.

yielded up to the end of the financial year 1877-78 a return of Rs. 15,902. The charges attending on its collection were Rs. 379.

Excise.

Excise collections under the Act (X.) of 1871 may be shown for five years as follows :—

Year ending 30th September.	Still-head duty.	Distillery fees.	License fees for vend of native and English liquors.	Drugs.	Maddak.	Tari.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73 ...	10,771	51	5,850	3,875	...	...	9,730	24	29,301	2,993	26,308
1873-74 ...	10,706	76	4,926	4,674	...	...	10,080	47	30,509	2,971	27,538
1874-75 ...	13,434	75	4,674	4 675	...	...	10,492	35	33,385	3,198	30,187
1875-76 ...	13,150	85	6,074	4.815	...	...	10,579	105	34,808	4,171	30,637
1876-77 ...	11,475	57	6,337	4,882	...	...	9,642	68	32,461	4,306	28,155

Stamp duties are collected under the General Stamp Act (XVII of 1869) and Court-fees Act (VII of 1870). The following table shows the revenue and charges under this head for the same number of years :—

Year.	Hundi and adhesive stamps.	Blue-and-black document stamps.	Court-fees stamps.	Duties and penalties realized.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73 ...	504	18,213	39,449	166	58,331	1,250	57,081
1873-74 ...	630	19,004	46,602	211	66,447	1,453	64,994
1874-75 ...	612	18,923	49,253	284	69,072	657	68,415
1875-76 ...	662	19,500	52,247	140	72,549	803	71,746
1876-77 ...	612	19,236	53,081	480	73,409	1,477	71,932

Registration.

In 1876-77 there were 5,561 documents registered under the Registration Act (VIII of 1871), and on these fees to the amount of Rs. 9,110-6-9 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,552. The total value of all property affected by registered documents is returned as Rs. 16,69,191, of which 14,20,928 represents immoveable, and the remainder moveable property.

Judicial statistics.

Civil suits are tried by the munsifs of Bijnor and Nagína. The staff for the decision of revenue and criminal cases consists usually of the magistrate-collector, one or two covenanted assistants, and a deputy. Before the five tahsíldárs also are brought similar cases of a lighter type. There are two special magistrates, *viz.* the Rájas of Káshipur and Tájpur. In 1877, the number of cases tried was—by civil courts, 2,121; criminal courts, 1,777; and revenue courts, 2,607.

Medical statistics.

In the annexed statement will be found the mortality from different causes during the past five years. The prevailing endemic diseases are intermittent fever, diarrhœa, ophthalmia, and rheumatism; but stone in the bladder and goître are not uncommon. Such maladies are most frequent in the malarious neighbourhood of the forest tract. They are attributed by Dr. Pemberton partly to the quality of the drinking water, which, except in the southern and eastern parts of the district, is inferior :—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1873 ...	9,809	1,492	2,103	63	1,456	15,274	20·72
1874 ...	8,969	1,969	2,231	55	1,418	14,982	20·32
1875 ...	9,523	2,004	3,538	406	2,319	18,177	24·65
1876 ...	11,728	4,133	6,185	103	9,932	25,375	34·42
1877 ...	6,792	649	4,560	7	2,578	14,586	22·12

Vaccination.

The ravages of fever are most deadly during the rains; those of small-pox in the hot season. As a prophylactic against the latter disease vaccination is not popular; but the number of persons who submit themselves to the treatment of the Government vaccinators is yearly increasing. In 1873-74, as many as 14,889 out of 19,774 such operations were successful; in 1874-75, 17,446 out of 21,761; 19,653 out of 23,970 in 1875-76; 21,145 out of 24,336 in 1876-77; and in 1877-78, 22,327 out of 25,848.

Dispensaries.

Of the four dispensaries the *sadr* or chief is at Bijnor, the branches at Najíbabad, Sherkot, and Nagína. In these institutions cases are treated and medicines dispensed by native doctors, under the supervision of the Civil Surgeon. Most of the indigenous drugs already

mentioned as obtainable at Etáwah [1] or Budaun[2] are sold also in this district; but the following supplementary list may be added :—

Vernacular name.	Scientific name.	Vernacular name.	Scientific name.
Aharkara ...	*Anthemis Pyrethrum*	Ghúnchhi ...	*Abrus precatorius.*
Baneshlochan ...	*Potassii silicatus.*	Haldi (turmeric) ...	*Curcuma longa.*
Bhalúna ...	*Anthemis nobilis.*	Khair kath ...	*Acacia catechu.*
Bhindi ...	*Hibiscus longifolius.*	Khurásáni ajwáyan ...	*Hyoscyamus nigra.*
Chiráita ...	*Agathotes chiretta.*	Nim ...	*Melia Indica.*
Chirchera ...	*Achyranthes aspera.*	Telini ...	*Mylabris Cichorii.*
Elwa (aloes) ...	*Aloe Indica.*	Ukh or ikh (sugarcane)	*Saccharum officinarum*

A few common articles, such as mústard, honey, ginger, and opium, form occasional ingredients in native medicines.

Cattle disease.

Dr. Pemberton mentions three diseases as attacking the cattle of this district. The first, *bisi*, has a name suggestive of poisoning, but is described as a disease of the digestive organs. The two others, rinderpest (*bedan*), and the foot-and-mouth disease (*pakka*), have been diagnosed above (page 134).

History.

Neither in legend nor the history which takes its place is Bijnor a wealthy district. A temple named Sítábani in parganah Báshta is venerated as marking the spot where Ráma passed his wife through the ordeal of fire; but the Rámáyana fixes Ceylon as the place where Síta's purity was thus attested.

Legendary period.

The first legend of any historical pretensions is that which ascribes the foundation of Bijnor city to King Ben. Ben, Bin, or Bain, the Vena of the Mahábhárata and the Puránas, is one of the minor hero-kings of the North-Western Provinces. Though less a household word than Ráma, Vikramáditya, and Sáliváhana, he has from Rohilkhand to Bihár a fairly familiar reputation as a *Chakravartti* or universal emperor. Named after him are castle-mounds at or near Bijnor, Berni of Morádabad,[3] Bináwar of Budaun,[4] Atranjíkhera of Ita,[5] and Kesariya of Champáran,[6] next to Gorakhpur. He has a tank within the great hill-fort of Rohtásgarh in Sháhabad, next to Mirzápur;[7] he is regarded as the founder of

Rája Ben.

[1] Gazetteer, IV., pages 403-4. [2] *Supra*, page 134. [3] Note by Ganga Prashád, Deputy Collector of Morádabad. [4] *Supra*, page 145. [5] Gazetteer, IV., 111.
[6] Cunningham's *Archæological Survey Report*, I., 65. [7] *Calcutta Review*, April, 1878, "Chronicles of Rohtás."

Soron in Ita and Kabur in Bareilly.[1] Widely different periods are assigned to him in most of these places. In Bijnor, for instance, he is made contemporary with Ráma, and in Ita with Shaháb-ud-dín Ghori (1202-1206). In Bareilly he is said to have been one of those Bhíls who with other aboriginal races supplanted the Aryans between 1000 and 1400 A. D. Of his aboriginal descent other proofs are not wanting.[2] Bráhmanical writers have habitually sought to blacken his name and record his contempt for Hindu rites. It was he who allowed all men to mate themselves with women of any caste or country.[3] To him, writes Manu, the custom of raising up seed to one's brother owes its sanction.[4] "When he was inaugurated by the Rishis monarch of the earth," says the Vishnu Purána, "he caused it to be everywhere proclaimed that no worship should be performed, no oblations offered, no gifts bestowed on Bráhmans." It was for this impiety, continues the same authority, that he suffered death. Saintly men "fell upon the king and beat him with blades of holy grass consecrated by prayer and slew him." And now comes a yet stronger proof of Ben's aboriginal blood. From the thigh of his corpse, when rubbed by his murderers, sprang a man of dwarfish stature, flattened features, and charcoal-like complexion, the ancestor of "the inhabitants of the Vindhya mountain." By these mountaineers are intended the Gonds, Kols, Bhíls, and other aborigines of the Central Indian hills; and indeed in another Purána Bhíls are mentioned by name as amongst Ben's posterity.[5] Benbans is still the title of several aboriginal tribes dwelling on or near the Vindhyas in the North-Western Provinces. Thus it is borne by some hillmen in parganah Khairágarh of Allahabad, by such Kharwárs of Mirzápur as prefer to be considered Rájputs, and by a sept of Dharkárs in Mirzápur and Benares.[6] Another hero of Bijnor myth is Mayyuradhvaja, or the Chief of the Peacock Standard, who founded the fort so named in parganah Najíbabad. His son Pitádhvaja is described as contemporary with the Pándavas, whose date Elphinstone fixes with perhaps a little too much freedom at 1450 B. C.; but another account defers his appearance till the tenth century.[7] It is to be regretted that so little has been done to obtain historical results from antiquities situated, like Mordhaj, in the forest tract.

Mayyuradhvaja.

[1] Imperial Gazetteer, article *Bareilly*. [2] Some of these may of course have been invented by Bráhmans intent on degrading the memory of a by no means orthodox Kshatriya. But Bráhmans are less likely to have vilified a fellow-Aryan than a persecuting aboriginal monarch. [3] *Statistical Account of Bengal*: by W. W. Hunter, XVI., 311, Lohárdaga (a district adjoining Mirzapur). [4] See Wheeler's *History of India* (1869), II., 585. [5] Wilson's works (1864), VI., 179, *et. seq.*, "Vishnu Purána." Wilson quotes other passages from the Matsya, Bhágavata, and Padma Puránas, all giving a more or less similar description of Vena's Mlechchha descendants. See also Muir's *Sanskrit Texts*, Vol. I., chap. 4, sec. II. "Legend of Vena." [6] Sherring's *Castes and Tribes of Benares*, Part IV., chap. 2, 4. [7] Cunningham's *Archæological Survey Report*, II., 238.

If he ever ruled the Bijnor country, Ben was not its last aboriginal or low-caste monarch. A Súdra was reigning at Mandáwar in the middle of the seventh century, when that town was visited by the Chinese Buddhist Hwen Thsang. Intermediate notices of the Málin basin occur perhaps in Megasthenes (about 300 B. C.), and certainly in Kálidása (about 60 B. C.); but all that can be said of such notices has been said above.[1] The Madipur (*mo-ti-pu-lo*) or Mandáwar of Hwen Thsang[2] was a kingdom nearly 1,000 miles (6,000 *li*) in circumference. Its capital had a circuit of about 3½ miles (20 *li*). Fertile in fruits and flowers of every sort, it was especially productive of corn and other grains. Its climate was temperate. Its inhabitants combined a taste for literature and science with pure and upright morals; but only half their number were partisans of truth, *i. e.* Buddhism. The country might nevertheless be styled a stronghold of that faith; its capital could boast of ten[3] Buddhist monasteries, containing almost 800 monks. But some further description of the town as it then flourished will be given in the Gazetteer portion of the notice.

Historical period.

Mandáwar in 634

Nearly five centuries elapse before we again hear of Mandáwar. By 1114 its population, whether partisans of truth or error, have disappeared, and the town itself is a heap of ruins in the wilderness. But in that year some enterprising Agarwálas, by name Dwarka Dás and Katar Mal, cross over from Murári in Meerut, rebuild a town on the old site,[4] and reclaim the surrounding country, which is still largely owned by members of their caste. Another legend refers to the capture of that town, and foundation of its principal mosque, by some Ghori monarch, probably Shaháb-ud-dín (1193).[5]

and 1144 A. D.

On the establishment of the Dehli empire early in the next century, much, if not most, of inhabited Bijnor must have been included in the government of Sambhal, which shared Kather or Rohilkhand with that of Budaun. The first event of importance under the new *régime*, the foundation of Zálálabad by Zalál-ud-dín Khilji (1288-1295), is attested by tradition alone. The next, the Mughal incursion under Ali Beg Gurgán, has been already mentioned (page 96) as an historical fact. The Beg advanced into Amroha along the foot of the hills, and must therefore have traversed

Tímúr's invasion.

[1] Pages 248, 249. [2] *Mémoires sur les Contrées Occidentales*, par Hwen Thsang; traduits du Chinois en Francais par Stanislaus Julien: Paris, 1857. [3] General Cunningham says 12; but M. Julien writes *dizaine*, not *douzaine*. [4] Thus General Cunningham (I, 248) and Mr. Markham. But it is possible that the ancient city was destroyed by Tamerlane, and that the date of its restoration, as obtained from a descendant of the restorers, may have been fixed too early. [5] Cunningham, *ibid.*

Bijnor (1308). But his raid was as nothing compared to the later invasion of Tímúr.[1] In the beginning of 1399 the hordes of that ruthless murderer crossed the Ganges, entering the district in several divisions. The first or right wing, under the invader's son, Pír Muhammad, passed the river near Fírozpur,[2] in the Muzaffarnagar district, landing probably near Bijnor in this. Tamerlane was about to lead his main body across near the same spot, but difficulties of transit induced him to content himself with sending over a detachment of Prince Shâh Rukh's division. He himself marched some 15 or 20 *kos* up the winding bank of the river, crossing several days' afterwards by a ford near Tughlakpur in Muzaffarnagar. This ford, which he had tested by the passage of a reconnoitring party, was probably not far from Báláwala ghát. In the course of this march a body of 5,000 horse quitted him to quell a hostile demonstration on the Bijnor side of the river, but their place of crossing is not mentioned.

"Three great victories in one day."

Day had not yet broken when Tímúr set foot in Bijnor, but the roll of drums at no great distance warned him that the enemy was astir. The strengthening light soon sufficed to show him the flying banners of a large force which was drawn up to block his path. One Mubarak Khan had assembled 10,000 men of both arms to oppose him. The Tátar halted for the morning prayer, and his men buckled on the armour which for easier movement they had discarded during their transit. The anxiety he felt at the weakness of his own numbers was dispelled by the timely arrival of the Shâh Rukh detachment, fresh from a career of rapine on this side of the river. There was now indeed little cause for alarm. A thousand horse guards were ordered to the front, and the result may be described in the quaint and graphic language of their general himself: "My brave fellows pursued and killed many of them (the enemy), made their wives and children prisoners, plundered their property and goods, and secured a vast number of cows and buffaloes. When, by the favour of God, I had secured this victory, I got off my horse and prostrated myself on the ground to pay my thanks."[3]

[1] The principal accounts of this invasion are supplied by the *Malfuzat-i-Timúri*, a seventeenth-century translation of Timur's own memoirs, and the *Zafarnama* of Sharf-ud-din Yazdi, written thirty years after that monarch's death. Translations from both will be found in Sir H. Elliot's *Historians* (Dowson's edition), vol. III.

[2] Or Firozpur. An alternative Pírozpur has been already suggested in Firozpur Saifpur of the Meerut district, a village some distance from the modern course of the Ganges. Crossing thence, Pír Muhammad would have entered the district near Jahánabad. See Muzaffarnagar notice (Gazetteer, III, 588), which contains also some accounts of Timúr's previous exploits.

[3] *Malfuzat*, Dowson's Elliot, III, 454. It is only fair to add that the authenticity of the *Malfúzat* has always been an open question. Last challenged by Dr. Sachau of Vienna, (*Academy*), October 15, 1871), it was defended by Professor Dowson in the IVth volume of the work just quoted.

Leaving the remainder of his force to plunder, Tímúr after a brief halt led 500 horsemen higher up the Ganges, towards the Hardwári-Chándi gorge. As the Chándi hills were approached, a large body of infidels was descried between those hills and the river. The Tátar cavalry fell on them "like hungry lions upon a flock of sheep," and, notwithstanding the resistance of their superior numbers, dispersed them. The defeated might be seen skulking off through the thickets and defiles like foxes and jackals. But not all of them. A hostile chief, named Malik Shaikha, who is described as a very large and powerful man, bore down upon Tímúr with a hundred followers. This adventurous foe was mistaken for a friend, and Tímúr, who had advanced to oppose him, turned back; but a furious onslaught by Shaikha soon exposed the mistake, and Shaikha himself was cut down. "The awe of my presence, added to his wounds, took such an effect upon him, that when I asked him a question, he surrendered his soul to the lord of hell before he could answer me. God thus granted me two great victories in one day, and I offered my thanksgiving for his favour."

But a third victory remained to be won that day. Scouts reported that another large body of possible victims was assembled in a valley some three or four miles distant. The way thither lay through thick forest; and Tímur, who had slumbered no sleep since midnight, at first thought to postpone his attack. But the reflection that he was waging a holy war determined him to spare no fatigue, and he dug spurs into his charger's flanks. As with bowed head he rode wearily through the forest, he could not keep thinking how timely would be the arrival of the 5,000 sabres who had crossed at Fírozpur with Pír Muhammad. By a strange and unexpected coincidence his son's force soon afterwards appeared. The united army now pressed forward with all speed. Plied with arrow and sword, the enemy offered but a slight resistance and fled, leaving their camels and cattle as spoil for the victors. In the forest where this third action was fought there was no space for encampment, and the weary Tímúr retired to sleep after a hard day's butchery on the field of his second fray.

In the course of his march through the district Tímúr seems to have himself encountered no fortress or town. His detachments, however, more especially those which first entered Bijnor, must have visited several, and for the many square miles of brick ruins at Pír Zain-ul-Abidin, Sayyid Bhura, and Dharmagarhi,[1] his soldiery are perhaps responsible.

[1] All in parganah Najíbabad.

Final action in the Bijnor district.

It is possible that the action last described may have taken place near Láldháng, for above that place is a gorge filled with tombs of Muslims said to have fallen in one of Tímúr's battles. His final action in the district, fought on the following day, must have occurred at or near Chándi, which lies in "the valley of Kutílla (Hardwár) at the foot of a lofty mountain, and on the bank of the Ganges.[1] Hither a multitude of Hindus, including many who had escaped from yesterday's battles, had flocked with their cattle and moveables. At sunrise they found themselves approached by Tímúr's army, and arrayed their own ranks to resist him. The centre of the attacking force was commanded by the Tátar general himself, the right by his son Pír Muhammad; but, owing probably to the narrowness of the gorge, centre and wings were massed and a general charge ordered. The fierce war cry of the Tátars echoing up the glens, the rush of their wild uncouth figures, and dreadful experience of their valour, proved together too much for Hindu courage. "The sounds of the kettledrums and other warlike instruments," says Tamerlane, "fell upon the battle-field, and at the first and second charge dismay seized upon the enemy and they took to flight. So many of them were killed that their blood ran down the mountains and the plain (in streams). The few who escaped, wounded, weary, and half dead, sought refuge in the defiles of the hills. Their property, which exceeded all computation, their countless cows and buffaloes, fell a spoil into the hands of my victorious soldiers."[2] On the same day, before noon, Tímúr left the district and crossed over to Hardwár[3] Bijnor was the turning-point of his crescentade in India. Further east he never penetrated, and his return journey to Samarkand may be said to have begun the moment he quitted Chándi.

Bijnor under Akbar.

From the incursion of Tímúr the Turk to the reign of his descendant Akbar the so-called Mughal is an interval of over 150 years. But in that interval the history of Bijnor is a blank, notstanding the tradition which ascribes to Bahlol Lodi (1450-1488) the foundation of Kíratpur. The parganahs which in Akbar's time represented the modern district have been already detailed.[4] It remains, however, to mention other particulars by which the *Ain-i-Akbari* (1596) throws a light on the condition of Bijnor three centuries ago. The total area of its component parganahs was 742,892 *bighas*, or about 724 square miles. The prevailing castes in Bijnor Siohára, Sahaspur, Nihtaur, and Azampur were Taga Bráhmans; in Kíratpur and Chandpur Tagas and Játs; in Jhálu, Jalálabad, and Islámabad Játs; in

[1] *Malfuzat*, Elliot, III, 459. [2] *Ibid.* The *Zafarnáma* describes the Hindús—as put to flightby the war-cry and the drums without waiting for the charge. [3] For some account of his proceedings immediately afterwards, see Gazeteer, II., 246 (Saháranpur District). [4] *Supra*, pages 239,240.

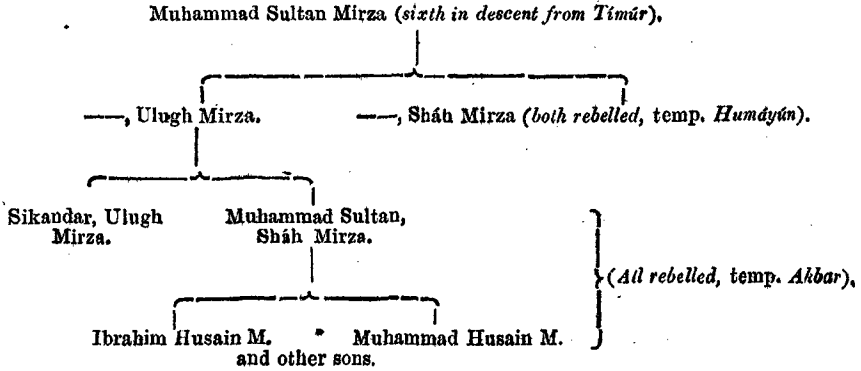
Mandáwar Bais (Baniyas); and in Nagína Ahírs.[1] Those of Akbarabad and Sherkot are not mentioned. The militia of the district amounted to 740 horse and 5,500 foot, but, as pointed out by Mr. Markham, is likely to have been mainly a paper force. The revenue was about Rs. 6,03,064 (2,41,22,563 dáms).[2] But a good deal of land was granted in *jágír*, *i. e.*, free of revenue, and in this way the Government sacrificed Rs. 29,848 of its possible income.

Revolt of the Mirzas, 1566.

Amongst the *jágírdárs* of the district earlier in Akbar's reign were some princes of his own blood. The Mirzas were the grandsons of Muhammad Sultan Mirza, a sixth descendant of Tamerlane, and therefore a cousin of Bábar, whom he accompanied to India. Their names were Sikandar and Muhammad Sultan; their titles Ulugh Mirza and Sháh Mirza. Their father and uncle, bearing respectively the same titles, had revolted in the reign of Humáyún.[3] On Muhammad Sultan Sháh Mirza Akbar conferred Azampur, a parganah corresponding in great measure with the modern Báshta. Their royal cousin's liberality extended even to Sháh Mirza's sons, who obtained jágírs in other parts of the Sambhal government. But when an opportunity arose of despoiling their benefactor, their gratitude was too weak to resist the temptation. Towards the end of 1566, while the emperor was engaged in ejecting his usurping brother from Láhor, the Mirzas rose.

Two of Sháh Mirza's sons, Ibráhim Husain and Muhammad Husain, joined their father and uncle (Ulugh) in rebellion. Using Azampur probably as a base of operations, they ravaged the surrounding parganahs. They were,

[1] Nagina and Sirdhana are the only parganahs of the North-West mentioned by the *Ain* as containing Ahír zamíndárs. [2] Page 4, note 2. [3] As Elphinstone appears (*Hist.*, Bk. IX., chap. 1) to have confounded several generations of this family, a brief pedigree, compiled from his authority, the *Akbarnama*, will not be out of place:—


Muhammad Sultan Mirza (*sixth in descent from Timúr*).
——, Ulugh Mirza.
——, Sháh Mirza (*both rebelled*, temp. *Humáyún*).
Sikandar, Ulugh Mirza.
Muhammad Sultan, Sháh Mirza.
(*All rebelled*, temp. *Akbar*).
Ibrahim Husain M.
Muhammad Husain M.
and other sons.

See *Tabakát-i-Akbari*, Elliot, V., 315, 316; and *Akbarnáma*, *ibid*, VI., 122, 123.

however, resisted by the jágírdárs whose lands they intended, if successful, to annex. And so large a force was gathered against them by the party of order that they found themselves compelled to fly Rohilkhand. They first joined Khán Zamán, who with other rebels had seized the bulk of the Oudh and Iláhábás provinces; but quarrelling with him, they fought their way through the Duáb to Dehli, whence they fled, before a combination of superior forces, to Málwa. Their later biography is of some importance in the annals of Gujarát. The district was about twenty years afterwards (1587) disturbed by another rebel against the same monarch. Arab Bahádur, who had revolted with Masúm Kábuli and the Kákshals, fled for refuge into the hills of Kumaun, and "troubled the inhabitants" of the country at their foot. He was at length, however, captured and slain in parganah Sherkot by the servants of Núr Abu-l-Fath.[1]

Rohilla period.

After the gaps already leaped in the history of this remote district another will produce no surprise. We pass to the eighteenth century. The Rohilla power, as represented in the person of Ali Muhammad,[2] is spreading gradually westwards from a few parganahs in Budaun and Bareilly. In 1737 that chief had assisted in crushing the Bárha Sayyids at Bhainsi in Muzaffarnagar,[3] and in driving many of them across the Ganges to settle at Chandpur, Nagína, and other places in this district. About 1740 he managed by skilful diplomacy, and perhaps through the friendship of the prime minister,[4] to annex the bulk of Morádabad. He had attacked and slain Rája Harnand, the military governor of that district; and a force was despatched from Dehli under one Mír Manu to demand satisfaction. But it happened that Mír Manu was the prime minister's own son. When he reached the banks of the Ganges opposite Dáránagar, and saw his father's friend waiting to meet him on the Bijnor side, he did nothing. An understanding was at length arranged, by which his brother was to marry Ali Muhammad's daughter, and Ali Muhammad himself to remain in possession of the territory wrested from Harnand.[5]

But though we hear thus early of Ali Muhammad in Bijnor, it does not appear that he gained any permanent footing in the district until after his return from exile in 1748.[6] The disorganization which followed the invasion of Ahmad Khán Abdali in that year left him practically at liberty to do what he pleased. He re-entered Rohilkhand by the Bhaisghát-Nágal ferry of this district, and had the satisfaction of at once annexing parganahs Dhámpur and Sherkot,[7] the property of that Safdar Jang who had caused his banishment. It was probably

[1] *Tabakát-i-Akbari* (Dowson's Elliot, V. 453.) [2] *Supra*, pages 105,106. [3] Gazetteer, III., 605. [4] Kamr-ud-din Khán, [5] Hamilton's Rohillas (1788). 48-52. [6] *Supra*, page 107. [7] Hamilton, pages 83, 84, "Dámpur and Sheerkootch."

about the same time that his friend and subaltern Dundi Khán obtained the fief of Rehar.[1] The remainder of the district was rapidly acquired, for before his death next year we find Ali Muhammad bestowing Jalálabad on Najíb Khán.[2]

The arrangements prescribed for the administration of his territories by the dying Ali (1749) have been already recounted.[3] Rahmat Khán had no sooner assumed charge as regent[4] for the sons of his deceased master than Safdar Jang renewed his attempts to eject the Rohillas from Kather; with this object he persuaded the emperor to appoint one Kutb-ud-dín, grandson of a former governor, to the government of Morádabad. In those days of decaying empire the royal commission was worth nothing to one who could not emphasize its clauses with his sword. But Kutb-ud-dín was an imprudent man, and crossing the Ganges, entered Bijnor very scantily attended. He had approached no nearer to Morádabad than Dhámpur, when he was met by the Rohilla troops under their commander-in-chief, Dundi Khán. The result was his defeat and death.[5] How ill it fared with Nawáb Káim of Farukhabad, the next person for whom Safdar Jang obtained the appointment, was shown in the Budaun notice. It was shown, also, that the immediate effect of this last intrigue was to array Káim's successor and the Rohillas on one side against Safdar Jang and the Marhattas on the other. The Rohillas were this time on the weaker side; and amidst the panic which followed their reverse at Islámnagar, we again hear of this district (1751).[6]

Safdar Janj blockades the Rohillas at Láldháng.

Taking with him the sons of Alí Muhammad, his chiefs and their families, his troops and his treasure, Rahmat fled from Aonla to the Tarái district, and from the Tarái district into that of Bijnor. Hurrying up the forest tract he reached Láldháng, and entrenched himself in a strong position on the Garhwál hills close above it. Safdar Jang's Marhatta allies had probably dispersed in search of plunder, for we are told that he pursued the fugitives by very easy marches.[7] According to one account the rains interrupted his progress, and even afforded the Rohillas an opportunity of returning for some months to Aonla; but this is the account of Rahmat's own son,[8] who does his best to

[1] "Biláspur, Ajgáon, Thákurdwára, and *Rehar*, which formed the jágír of Dundi Khán." Elliot's *Life of Hafiz Rahmat* (1831), page 127. [2] Hamilton (page 132), who, without naming the parganah, describes it as a small district in the north of Rohilkhand. [3] Pages 107, 108. [4] *Hafiz*; the word is too often used as if it were an essential part of Rahmat's name, instead of a mere title. Hence the mistake made some dozen years after his death by British orators, who confused him with Hafiz the Persian poet. [5] Hamilton, 94; Elliot, 28. The latter authority slays him when he ventures to cross the Ganges. [6] *Supra*, pages 108, 109. [7] Hamilton, page 110. [8] In the *Gulistan-i-Rahmat*, of which Elliot's *Life* is a paraphrase. The author, Nawab Mustajab Khán, fixes Chilkia as the place where his father stood at bay; but his account of the blockade substantially agrees with that of the earlier authority, Hamilton.

prove that the paternal flight was a fearless and leisurely retreat. When at length the Oudh ruler reached Láldháng, he found the Rohilla position too strong to be safely assaulted. Pending, therefore, the arrival of his siege train, he resolved to starve the foe by blockade. Weeks passed however, and still no famine seemed to threaten the besieged, who indeed had succeeded in introducing food from the hills in their rear. Owing to the thickness of the woods and badness of the roads, the heavy artillery was slow in arriving; and when it arrived it had little effect on the Rohilla works. The Afgháns, moreover, made almost daily sallies, from which they retired with more honour than loss. The Marhattas[1] and Játs of the besieging army soon wearied of a contest in which there was much fighting and little plunder. The place and season, both most unhealthy, were beginning to tell on both besiegers and besieged. When therefore a second Abdáli inroad occasioned his recall to court (1752), Safdar Jang was by no means loath to make that recall an excuse for negotiations. A truce was struck, by which the Rohillas agreed to give bonds for an indemnity of five millions and a yearly tribute of Rs. 5,00,000. These bonds were handed over to the Marhattas, who, though well aware that they would be dishonoured unless presented by an army, were prepared to make them the pretext for future invasions of Rohilkhand.

Partition of Rohilkhand.

It has been mentioned that the second Abdáli invasion brought back to India the elder sons of Ali Muhammad, and that Rahmat divided Rohilkhand between them and their brothers in such a manner as to ensure a quarrel. By this distribution Morádabad and Bijnor fell into the joint possession of Sadullah and Alláh-yár Khans.[2] But this arrangement was never intended to last; and in 1754, when the genuine partition took place, they were superseded by Dúndi Khán. Alláh-yár died almost immediately afterwards of consumption, and Sadulláh ten years later (1764) of the same disease.

Najíb Khán.

It is certain, however, that neither of these distributions affected Najíb Khán's small territory in the north of Bijnor. His brother chiefs would scarce have dared to disturb the greatest of the Rohillas, even if he had not possessed in Dúndi Khán a father-in-law who was also a commander-in-chief. Of Najíb Khán, whose name is closely linked with this district, it behoves to give some further account. He was a Kamrkhail Afghán, who in early youth had left the mountains of Kandahár to become a cavalier of fortune under his uncle Bishárat. Bishárat died while both were serving under Ali Muhammad, and Najíb succeeded to

[1] The Marhattas were commanded chiefly by Malhár Ráo Holkár. [2] Hamilton, page 117.

his command. His services were afterwards rewarded, as we have seen, by the grant of Jalálabad. From this base of operations he was of course able to render valuable aid to Rahmat, blockaded at Láldháng; and on the restoration of peace an addition was made to his domains. His next step to fortune was the marriage of Dúndi Khán's daughter, a step which must have placed at his disposal, whenever he wished to increase his territory, large bodies of troops.[1] How steadily he extended his sway across the Duáb, in the direction of Dehli, has been elsewhere shown.[2] At Delhi itself he soon became a man of notoriety and influence. About 1755, when he founded the town of Najíbabad and neighbouring castle of Pathargarh,[3] he obtained the title of Najíb-ud-daula, and during the third Abdáli invasion in 1757 was appointed paymaster (*bakhshi*) of the imperial troops.

Second Marhatta inroad.

No sooner however had the Abdáli left India, than the prime minister,[4] who disliked Najíb, bestowed his paymastership on Ahmad Nawáb of Farukhabad. His espousal of the cause of Prince Ali Gauhar, afterwards emperor,[5] had combined with private jealousies to render Najíb hateful to the ruling party; and his ruin was next year (1758) decided on. Sindiá's Marhattas were induced to join the imperial forces in a campaign against him. To oppose without allies their vastly superior numbers would have been madness; and Najíb entrenched himself at Shukartár, on the Muzaffarnagar bank of the Ganges, above Ráoli (1759). Hence, from behind his mud walls, he sent appeals for aid to Rahmat and Shuja-ud-daula, who had succeeded Safdar Jang as Nawáb Vazír of Oudh. The Marhattas had shown too little reticence concerning their plans of universal conquest; and Shuja-ud-daula readily forgot old differences with the Rohillas in his desire to join them against this more dangerous foe. It was not, however, until the close of the rains, through which Najíb had with some difficulty maintained his position, that succour came. The vanguard of the Rohilla army, 4,000 picked horsemen under the paymaster Sardár Khan,[6] then entered Bijnor by forced marches. Sardár found that a detachment of Marhattas had already crossed the Ganges,[7] and laid waste the north of the district.[8] He therefore threw himself into Sabalgarh, a castle which stands a

[1] Hamilton, pages 131, 132. Mr. Shakespear is clearly mistaken when he writes (*Mutiny Narrative*, para. 29) that in 1848 Najíb Khán was a mere tax-collector on behalf of Dúndi Khán, "in the Dáránagar portion of the district." Nor is the statement that Najíb obtained his Bijnor possessions by marriage correct. [2] Gazetteer II., 85, 86. [3] Or Najafgarh, *ibid.* [4] Ghází-ud-din Khán. [5] He reigned in a powerless manner from 1759 to 1806 under the title of Sháh Álam. [6] Of Kot, *supra*, page 110. [7] By a ford near Hardwár, Hamilton, page 134; by a bridge of boats near Shukartár, Elliott, page 56. [8] According to the *Siyar-ul-Mutákhirín* they had destroyed 1,300 villages, driving their Rohilla occupants into the hills of Kumaun.

short distance south of the junction of Ganges and Kotáwáli, and there awaited reinforcements. When these arrived, he attacked the Marhattas and forced them to quit the district ;[1] but their retreat was perhaps due rather to the appearance of the main army under Rahmat and Shuja-ud-daula than to the prowess of Sardár's small force.[2] They raised the siege of Shukartár, and, hearing that Ahmad Khán Abdáli had once more entered India, consented to a shortlived peace. During this his fourth visit to India the Abdáli made short work with the Marhattas and other enemies of Najíb, who, after the battle of Panipat (1761), was appointed prime minister and premier noble (*amír-ul-umará*).[3] "He continued in that situation," writes Captain Francklin less than forty years afterwards, "with great credit to himself and benefit to the state. An able politician, a valorous soldier, and pleasant and affable in his manners and demeanour, he gained the confidence of the Delhians, and his influence was found sufficient to uphold the royal authority in the small portion of authority which it still retained."[4] Except a Sikh irruption in 1763,[5] nothing further of great importance to Bijnor occurs until the deaths, both in the same year (1760), of Najíb himself and his father-in-law, Dúndi Khán. The former was succeeded by his son Zábita Khán,[6] the latter by three sons who play no conspicuous part in the history of Rohilkhand. Najíb was buried in a handsome tomb at Najíbabad.

Third Marhatta invasion, 1771-2.

This tomb was not, however, long to remain undesecrated. Before Najíb's death the Marhattas had once more entered the Duáb with the consent, express though perhaps forced, of the puppet *régime* at Dehli. As his father's son Zábita had been appointed royal representative in the Marhatta camp. Hearing of that father's death, he was naturally in a greater hurry to take possession of his heritage than to join in a campaign with whose objects he had no sympathy. But, whether because they knew he lacked that sympathy, or because they saw their way to working a ransom out of his detention, the Marhattas would not let him depart. If the latter was their object, they overdid their demands. From Rahmat, who had opened negotiations for his friend's release, they required no less a price than the districts of Etáwa and Shikohabad. While negotiations for reducing this extravagant ransom were in progress, Zábita took advantage of a dark night to escape

[1] Elliot, page 57. [2] See Elphinstone, XII, chap, 4, where the Marhattas are described as driven across the Ganges with heavy loss by Shuja-ud-daula. [3] Hamilton, page 152. Najíb was followed to Pánipat by 15,000 men. Notwithstanding the fact that his possessions in the Duáb were now almost conterminous with the Meerut division, this force must have included a good many men from Bijnor (Elliot, page 61). [4] *History of the Reign of Sháh Álam*, 1798. [5] Gazetteer, III, 607. [6] Zábita was not a grandson of Dúndi. Najíb's sons by the daughter of the latter were named Malu and Kalu.

from the Marhattas. He at once joined his army, which had come to meet him from Najíbabad[1] and elsewhere. A short time afterwards he was informed through his brother-in-law, Faizulláh, a son of Ali Muhammad, that he must renounce all hope of his father's offices at court. He thereon announced his intention of fighting for them. Rahmat sent Shaikh Kabír to Najíbabad to dissuade him from so rash an enterprise; but meanwhile Zábita had crossed the Ganges and taken post in his father's old entrenchments at Shukartár.[2] The Marhattas advanced with the emperor to attack him (December, 1771). Their artillery was heavy and Zábita's resistance was short. He was compelled to evacuate his lines under cover of night and retreat hastily across the Ganges into this district. According to one account, the emperor and the main body of the Marhattas had already crossed by a ford near Chándi-ghát, silencing a small battery and dispersing two detachments that had been posted to oppose their passage. According to another they delayed their crossing until two days afterwards; but both accounts are agreed that when once they entered the district they plundered it most effectually.[3] Zábita fled either with Faizulláh to Rámpur, or by himself to the hills above Láldháng.[4] Such, too, was the precipitation of his flight that he neglected to provision the castle of Patthargarh, where he left his family and treasure. These after a brief siege fell into the hands of the Marhattas, who plundered the town of Najíbabad and defaced the curious workmanship of Najib-ud-daula's tomb.

The roving bands of Marhatta horse who now rode wild over Rohilkhand seem to have inspired the Rohilla chiefs with something like a panic (1772). They too retreated without a blow to northern strongholds, whence they plied Shuja-ud-daula with appeals for assistance. The result was the celebrated offensive and defensive treaty, by a neglect of whose provisions the Rohillas two years later lost Rohilkhand.[5] The treaty was signed in June, and in August Zábita made a separate peace with the Marhattas. They had refused to surrender his family unless he became their ally, and to that condition he consented. His defection struck one more blow at the fabric of Rohilla power, already weakened by internal quarrels and the deaths

[1] Elliot's *Life*, page 91. [2] *Ibid* 96; Hamilton, 173; Francklin, 40. [3] Elliot, 96, where the main body is made to pass on after leaving a detachment to watch Shukartár. Hamilton, 173, where "Corrimboss-gaut" is mentioned as the point of passage. Karanbás-ghát in Bulandshahr, being some 30 miles below Púth as the crow flies, cannot be the place intended, for Corrimboss is afterwards described as some distance above Púth. The Karimbás or Karambas in question was perhaps some village since effaced by the Ganges. [4] The former statement is Elliot's; the latter that of Hamilton, who however always chases his fugitives to Láldháng. [5] *Supra*, page 111. Rahmat's son's account of this treaty, as reproduced by Elliot, is singularly disingenuous. It represents Rahmat as entering into the treaty solely for Zábita's advantage, whereas, by its own showing, Rahmat himself fled before the Marhattas.

of distinguished leaders. But it saved Bijnor from the renewed Marhatta invasion of the following winter (1772-73).[1]

The Rohilla domination was now hastening to its close. After several fruitless demands for the subsidy due from the Rohillas under the late treaty, Shuja-ud-daula invaded Rohilkhand (April, 1774). The British commander-in-chief had countersigned the treaty, and the invasion was assisted by a British brigade under Colonel Champion. The result was the death of Rahmat and defeat of his forces at Míránpur Katra in Sháhjahánpur. The bulk of Rohilkhand at once passed into the possession of the victorious Shuja; and from April to August both himself and his British allies rested on their laurels in Budaun.[2] But the latter month saw them drawn into a damp campaign by the movements of Faizulláh. On the disastrous field of Míránpur that chief had behaved with much gallantry; but when all save honour was lost, he had galloped homewards to Rámpur. Here, however, there was little safety; and gathering together his family and valuables, he resumed his flight into Bijnor. Reaching Najíbabad, he lingered awhile at his brother-in-law's castle of Patthargarh; and hence he fled to that same strong pass above Láldháng which had more than once in days of earlier trouble afforded a shelter to his tribe. The death of Rahmat had left him the acknowledged chief of the Rohillas, and he was daily joined by men who had nothing to lose by striking one more blow for their lands. Amongst these were the paymaster Ahmad Khán and the chamberlain Irshidád. His only surviving brother, Muhammad-yár, had made some progress to join Faizulláh at Láldháng, but was turned back by the information that the country was blocked with armed bands of Rájput yeomen.

Before resorting to open hostilities Faizulláh had recourse to negotiation; sending his envoy, Abdur-rahím to Colonel Champion, he proposed that, as eldest remaining son of Ali Muhammad, he should be reinstated in the government of Rohilkhand. He undertook to pay a large yearly tribute to the Nawáb Vazír and a large indemnity to the East India Company. The Company was, however, already pledged to place Shuja-ud-daula in possession of the country, and Warren Hastings, to whom Champion had forwarded Faizulláh's proposal, declined to interfere. During these negotiations, which were necessarily an affair of some months, Faizulláh had not been idle. He had by proclamation invited all Rohillas to join him at Láldháng, and had done all that could be done by entrenchment or barricade to strengthen his position. The wisdom of these measures was proved when on the failure of negotiations Shuja and Champion

[1] The districts affected by that invasion were Budaun and Moradabad. [2] *Supra*, pp. 114, 115.

entered the district to attack him. Passing on its march many a position that might have been defended, the allied army reached Najíbabad unmolested. Here, after taking possession of the town and Patthargarh, it remained encamped for some days; and hence it moved on to Mohanpur,[1] a village near the Bhaisghát-Nágal crossing of the Ganges. From Mohanpur was distributed a *cordon* of outposts, so placed as to intercept all convoys approaching Faizulláh's position from the plains. The supplies drawn from the hills in rear were altogether insufficient to support his forty thousand followers, and hunger united with the fever of the place and season to thin their ranks. They trusted, we are told, that the enemy would soon be obliged to retire from such a climate.[2] But though the enemy suffered greatly from sickness and the sallies of the beleaguered, it showed no intention of retiring; and some of Shuja's men even began the Herculean task of clearing the forest at the foot of the hills. Frequent, therefore, became the proposals for peace with which Faizulláh plied Colonel Champion. His demands were, however, extravagant for one in his position. Instigated by his friends Ahmad and Irshidád, he even refused the offer of a fief worth £150,000 yearly in the Dúáb.[3] A month had already passed in these delays when Shuja and his allies, advancing from Mohanpur to the foot of the hills, threw up some redoubts and other works within two miles of the Rohilla entrenchments. With the fear of an immediate assault before his eyes and of possible starvation in the background, Faizulláh at length came to terms. In a personal interview with Colonel Champion he arranged the details of a treaty which was signed on the 7th October. By this compact Faizulláh's army was to be limited in future to five thousand men, of which a portion were when required to assist the Nawáb Vazír in his wars; the remainder of the Rohilla levies were to be banished across the Ganges; and for thus consenting to the effacement of his nation Faizulláh was himself to receive the state of Rámpur and some dependencies including Rehar. The most melancholy clause of the treaty was at once put in force, and a band of Rohillas reckoned by an apologist[4] at 17,000 or 18,000 men were marched with their families out of this district into the Dúáb. Faizulláh went back to Rámpur. The new master of Rohilkhand returned to die at Faizabad and the English marched back to the Budaun district.

Of Zábita Khán, who by abstaining from this quarrel forfeited his interest in Bijnor, something remains to be said, as both himself and his descendants play some part in the later history of the district. A large number of the

[1] Hamilton, page 261. This, a village on the Najíbabad-Hardwár road, is the Mohanpur of Thornton and Kalipur Mohan of the modern maps. [2] Elliot, page 125. [3] Hamilton, 263. [4] *Ibid*, 268.

banished Rohillas flocked to his standard, and with these, a few Sikhs, and some other adventurers, he made occasional raids upon Bijnor.[1] On his death in 1785 he left two sons. The first was the notorious Ghulám Kádir, who blinded the emperor Sháh Álam and was tortured to death by the Marhattas. The second, Muín-ud-dín *alias* Bambu Khán, was in 1803 pensioned by the English and allowed to live first at Bareilly, afterwards (1812) at Najíbabad.[2]

The maladministration of Oudh.

Under the Oudh rule Bijnor was governed by a succession of tax-farming prefects, who have left little but an evil reputation behind them. Some remarks on this system have been already made[3] and need not be repeated here. Shuja-ud-daula died on his return from Láldháng (January, 1775), and was succeeded by his son Ásaf-ud-daula. The only events whose memory has survived from the reign of this new prince are the trifling raids of Zábita Khán and the *sequelæ* of the Rámpur revolution in 1794. The death of Faizulláh in that year had placed his eldest son Muhammad Ali on the cushion; but Muhammad was deposed and murdered by his younger brother Ghulám Muhammad, and the British forces again united with those of Oudh to eject the usurper. Defeated near Bareilly, Ghulám and his Rohillas fled to the foot of the hills. Sir Robert Abercrombie and Asaf-ud-daula followed, visiting amongst other places Rehar in this district.[4] Ghulám, who had surrendered himself, but was secretly inciting the Rohillas to maintain resistance, was removed first to Thákurdwára, and from Thákurdwára twenty miles further into Bijnor. The result was a peaceful termination of the campaign and the restoration to a limited territory of Muhammad Alí's infant son.[5] But these events will be described at greater length in the notice on the Bareilly district. Ásaf-ud-daula, dying shortly after his return from this expedition, was replaced by Vazír Alí, and Vazír in the same year by Saádat Ali. In 1801 the subsidies due under various treaties for the support of a British force had fallen into hopeless arrears; and to defray the debt Saádat surrendered Rohilkhand to the English.[6] In the administrative distribution of the newly-acquired territory Bijnor became, as above mentioned, a part of the Moradabad district.

Bijnor is ceded to the East India Company, November, 1801.

The new district had remained barely three years under its present rulers before their possession was disputed. Alarmed by the reverses he had suffered at the hands of Lord Lake, Holkár early in 1805 resolved to carry the war into the enemy's country;

Pindári invasion, 1805.

[1] Hamilton, 177. [2] *Mutiny narrative.* [3] *Supra*, pages 115, 116. [4] Elliot, 137.
[5] Francklin's *Sháh Álam*, appendix on the Revolution at Rámpur. [6] Aitchison's *Treaties*, Vol. II, pages 121-126.

and with this intention he despatched from Bhartpur a large body of horse to ravage Rohilkhand. Their leader was well chosen. Amír Khán, afterwards Nawáb of Tánk, was himself born and reared at Sambhal. To great local knowledge he added the instincts and training of an hereditary soldier. His grandfather, a Sálárzai Afghán, had emigrated into India and distinguished himself under Alí Muhammad at the siege of Bangarh (1745).[1] His father had served under Dúndi Khán. He had himself drawn a mercenary sword at the early age of twenty (1788); and becoming, according to his own phrase, skilled in the Cossack style of warfare, had earned laurels in Southern India and Bundelkhand (1803). By one who saw him as a sexagenarian he is described as a stout-built, hale-looking veteran with decidedly Jewish features. "The roughness of the soldier was tempered with the easy good breeding of the man of the world. In conversation he was frank, affable, and lively, fond of anecdote and ready in repartee."[2] Such was the man who with the unparelleled speed of Marhatta cavalry marching forded the Jumna (7th February) and spurred across the Dúáb towards his native province.[3] His squadrons showed some mixture of race. An Indian Pathán and north-country Muslim, he was followed not only by his tribal brothers, but by Afrídis from beyond the frontier and south-country Hindus. Arriving on the banks of the Ganges he searched with some anxiety for a ferry; for as he sped northwards between the two rivers, he had learnt that a superior force of cavalry and horse artillery had been detached by the watchful Lake to pursue him. In one day he is said to have bootlessly marched over 100 miles along the shore of the river. At length on the Meerut bank, an old man "was sent by Providence from the invisible world," and having pointed out a ford, suddenly disappeared. The Amir looked upon the supposed apparition as a divine dispensation in his favour, and fell on his knees to offer thanksgiving. Then standing up, he scattered betel-leaf and roses into the river, and prayed it to give him a propitious passage. A propitious passage it afforded, and he crossed over with his Pindáris into the Morádabad district. The transit made at the same place a few days later (15th February) by the pursuing force under General Smith was less easy.

February. Amír Khán enters Rohilkhand.

Their first night in the Morádabad district was spent by the Pindáris at Dhanaura. Thence they proceeded next day by a morning march to Amroha and a night march to Morádabad.

[1] *Supra*, page 107. [2] Prinsep's Translation of the *Life of Amír Khán*, Calcutta, 1832, Preface. [3] In passing through the Muttra district he plundered Gokul. For some allusion to his further proceedings of his march up-country see Gazetteer, II., 498 (Aligarh), and III., 56 (Bulandshahr).

Clattering into Morádabad at about 9 or 10 o'clock next morning, they had what their chief calls an action, but what was probably a mere skirmish, with the handful of English civilians who occupied the station. "Several fell victims to the swords and spears of the soldiers of the faith, and many fled and escaped."[1] But there was at least one who neither fell nor fled. Resolved to defend the Government treasure, Mr. W. Leycester (judge, magistrate, and collector in one) threw himself into the court-house which he had himself built.[2] Like most *prætoria* of that day, the building was sufficiently fortified to stand a siege; and Mr. Leycester had further added to its strength by placing in an upper storey two small field-pieces. After investing it with matchlockmen Amír Khán therefore paused. He took up a position at the Phágal gate near the present telegraph office, and devoted his attention to business which required less delay.[3] The jail was broken open, the Sibandi lines and European houses were destroyed, and a treasure hidden on the opposite bank of the Rámganga by a Lucknow politician was dug up and distributed. From a sack of the town Amír Khán was deterred by motives of policy. It was necessary to conciliate, or at least not to frighten, those upon whom he depended for present or future forage.[4] In order to avert plunder, the magistrate had given secret instructions to a grain-merchant named Khushál Rái to supply the marauders with whatever necessaries they might require.[5] The only native house which appears to have been plundered was that of Rái Ángan Lál; but from others who were supposed to possess hidden wealth blackmail was exacted. The only task now remaining on hand was the capture of the Government treasure; and the whole of Amír Khán's second day at Moradabad was spent in firing ineffectual shots through the windows of Mr. Leycester's stronghold. His failure to carry the building by a *coup de main* he ascribes to the depth of the surrounding ditch. In the evening he appears to have collected bales of cotton, to assist him in storming the place next morning.[6] But at midnight his schemes were cut short by unwelcome news of General Smith's rapid approach. He at once decamped northwards towards Káshípur, and his retreat was not made an hour too soon. At dawn next day Smith rode into Morádabad, accompanied by Mr. (afterwards Lord) Metcalfe,[7] and the native squadrons under Captains Skinner[8] and Murray. The

[1] Prinsep's *Amír Khán*, page 253. [2] Prinsep seems to assert, though not expressly, that the refuge adopted by Mr. Leycester was his private residence. A note, however, by Lála Ganga Prashád, Deputy Collector of Morádabad, corrects this error. [3] Ganga Prashád. [4] Were he to destroy so famous a place as Morádabad, the reputation of the action would go before him; everybody would fly at his approach, and he would find nothing in the country anywhere." *Amír Khán* himself as translated by Prinsep. [5] Ganga Prashád. [6] Such at least is the idea to be gathered from Amír Khán's narrative and Prinsep's note. [7] Kaye's *Life of Metcalfe* (1854), page 143 *et seq.* [8] Afterwards the famous colonel of "Skinner's Horse."

swiftness of the Amír's retreat baffled his pursuers, who seem to have remained at Morádabad several days.

Meanwhile the Pindári himself had plundered Káshípur, and advanced along the foot of the hills into the part of Morádabad now known as Bijnor. Here the first place to suffer from his visitation was Tájpur. In the neighbourhood of this town, which was sacked by his troopers, he lingered nearly a week, sending occasional parties to ravage Rudrapur and even Pilibhít. But by this time Smith had advanced northwards to Rámpur and ascertained, with the merely general accuracy possible under the circumstances, the position of his volatile foe. That position now became too precarious to be maintained, and after one more hurried visit to Káshípur Amír Khán retreated to Sherkot. From Sherkot he passed through Dhámpur and Nagína, reaching Najíbabad in straggling order on the evening of the same day. Rapid marching or the independent pursuit of plunder had dispersed his forces; and on the morrow, when rich with fresh booty he mounted for Kíratpur, he was followed by but two or three thousand sabres. Here he halted awhile to collect his stragglers; for Smith was advancing with alarming swiftness, and had so cornered him in the angle between Ganges and hills that an action somewhere in the Bijnor district was inevitable. The Amír also, by causing the release of all Muslim prisoners captured by his freebooters, made some attempt towards conciliating native sympathy.

He had been hardly a day at Kíratpur before the vanguard of the pursuing host arrived and opened a skirmish which was interrupted by nightfall. The "Old Pindári"[1] had however seen that day enough of his antagonist's strength to convince him that retreat would be safer than resistance. At midnight he successfully escaped back to Sherkot. The movement was rapid, but not so rapid as the counter-movement. The British general started in pursuit, and riding close upon the cruppers of the fugitives, overtook them at their second halt, Afzalgarh (March 2, 1805). Their chief, who still complains of straggling forces, had no choice but to give battle. He divided his little army with some show of regularity into a centre and two wings. Of the centre he himself assumed command, while his left wing consisted of Afrídis under their own leaders. These wild foreigners were almost at once put to flight by the British grape, and while the chief rode in person to rally them[2] his centre and left met with the same fate. This affair was in fact less a combat than a rout effected by the English artillery.

Action at Afzálgarh March 1805.

[1] "My father was an Afghán and came from Kandahár. He rode with *Nawáb Amír Khán* in the old Marhatta war." Lyall's *Old Pindari*. [2] This is the Amír's own story; but, according to Prinsep, he was actually with his centre when it suffered defeat.

That artillery was once, indeed, endangered by a charge of some picked horsemen from the enemy's centre, but by destroying the adventurous body Captain Skinner removed the danger. The Amír and his men vanished swiftly from the field, but it is said[1] that some of the more enterprising spirits succeeded in rounding the British rear and plundering a few elephants. The length of General Smith's preceding march forbade him from giving chase to the fresher horses of the enemy, and he encamped on the field of battle.

Amír Khán quits.

The Pindáris seem to have first drawn rein at Rehar, whence they proceeded at midnight into the Morádabad and Tarái districts, startling with their hooves the towns of Thákurdwára and Káshípur. Dusty and crestfallen, they next evening re-entered the capital of Morádabad. The next march was to Chandausi, Amír Khán making a diversion to visit his native Sambhal. At Chandausi he remained several days, making requisitions on the town and surrounding country; and here he heard news which nipped in the bud his schemes of plundering on his flight the rich town of Bareilly. Suspecting his designs, General Smith had advanced through Morádabad to a position between Bareilly and Chandausi; while Murray and the younger Skinner[2] were patrolling with small bodies of cavalry the Morádabad country. All that could now be done before quitting Rohilkhand was to wreak a vengeance on some of these patrolling parties; and Amír Khán advanced against Lieutenant Skinner, who was then halting at Sambhal, with about three hundred native horse.[3] Skinner took refuge in a walled caravanserai, which he defended for two days against the frequent attacks of the marauders. His men staunchly refused the bribe of six months' pay offered for the betrayal of their leader. On the third day promises of immediate succour fell, as was intended, in the hands of Amír Khán, who hastily retreated towards Amroha.[4]

Here some of his Pandours "went off in displeasure," *i. e.*, fled in discomfiture, "towards the Dúáb;" but "being pursued and roughly handled by Captain Murray," they "rejoined the Amír, bringing Murray at their heels."[5] The Amír now turned upon Murray, whom he beleaguered for a whole day in the village of Ibráhimpur near Amroha. In the evening he was beaten off by Colonel Burn, who had left his position at the fords of the Ganges in order to effect a rescue. That night the baffled freebooter marched to Chándpur, where he seems next day to have celebrated

But again re-enters the Bijnor district.

[1] By Amír Khán himself. [2] Robert, the brother and subaltern of the better known James. [3] Prinsep's note, *Amír Khán*, page 258. The Amír himself says two thousand. [4] By Amír Khán himself the retreat is ascribed to the fact that Skinner's troopers were fellow-Afghans, whose slaughter would have done him no credit. But if so, why did he attack them at all? [5] The *ipsissima verba* of the Amir as translated by Prinsep.

the Íd festival. His rear-guard had, however, no time to evacuate Amroha before they were surprised and routed by the main body of the English force under General Smith, and the chief himself, whilst spurring towards the Ganges, was lightened of his baggage by his late antagonist Captain Murray. The Amír himself professes to have moved towards Amroha to meet Smith, and to have been turned back only by the desertion of his men. The truth is that he fled with undignified speed towards the Ganges, crossing it at the same ford as before, which Colonel Burn's movement had left unguarded (12th March, 1805). Still pursued by Smith, he hurried across the Dúáb; but as the Jumna was approached no further chase seemed needful. The Amír reached Fatehpur Síkri on the 21st March, and General Smith rejoined Lord Lake between Bhartpur and Muttra on the 23rd. The Amír was almost immediately despatched on other duty to a Sabalgarh which is certainly not to be confounded with the fort so named in this district.[1]

Thus ended the petty campaign against Amír Khán, which as a specimen of forced marching reflected equal credit on both pursuers and pursued. For more than fifty years afterwards Bijnor enjoyed an uninterrupted reign of peace, whose monotony was broken only by a few minor incidents already described. Such were the separation of the district from Morádabad in 1817, the various revisions of the land-revenue, and the droughts of 1825-26 and 1837-38. But the long-standing tranquillity was rudely disturbed by the rebellion of 1857.

Rebellion of 1857.

In Bijnor that rebellion arose, raged, and was crushed without any of the sensational incidents which marked its course elsewhere. Here was no massacre of the ruling race, no siege, no encounter deserving the name of a battle. But in its quiet way the Bijnor mutiny was a great calamity, by which many lost their lives and more their property. The nineteen or twenty persons of English name at the district capital were slow to learn their danger. The historic outbreak at Meerut occurred on the 10th May, and Meerut is but forty miles from Bijnor; but a Dúáb infested with prowling bands of Gújars and escaped convicts and a swollen Ganges prevented the arrival of the news until the 13th.

News of the Meerut outbreak arrives, 13th May.

The magistrate and collector, Mr. Alexander Shakespear, at once took measures of precaution. The boats on the Ganges were collected under a guard, lest they should bear from its western bank robbers to pillage the marts of Dáránagar and Nagína. The

Precautions of the magistrate.

[1] It seems to have been Sambalgarh in the Gwáliár territories.

principal landholders were required to assist the representatives of Government. The police was strengthened, and all native soldiers on leave in the district ordered to join and do service at Bijnor. The Chaudharís (afterwards Rájás) of Haldaur and Tájpur instantly responded to the call for aid, while several non-commissioned officers and men belonging chiefly to the irregular cavalry reported themselves to the Magistrate. Meanwhile highway robbery, that harbinger of disorder in a well-ordered district, was becoming unpleasantly frequent. On the 16th the Gújars of Jhál and Olenda,[1] near Bijnor, followed a first outrage of this sort by plundering the village of Sháhbázpur Khaddar; on the following day a servant of the Joint Magistrate was robbed, also within a few miles of the capital. But another danger diverted attention from mere raids on property. A company of the 29th Native Infantry, returning from duty at Saháranpur, passed through Bijnor on the 18th to rejoin their corps at Morádabad. Before crossing the Ganges they had been lightened of their baggage by Gújars; and as the loss had severely ruffled their temper, the shortness of their ammunition was a fortunate fact. They made it the excuse for almost immediately quitting Bijnor, where a Gújar inroad was expected, and they had been requested to remain. A military order for their detention arrived too late to prevent them from quietly leaving the district.

A company of the 29th N. I. passes through the district, 18th May,

The morrow brought with it some native soldiery of a less pacific type. About 300 sappers and miners, who had mutinied at Rúrki, appeared suddenly at Najíbabad and fraternized with the disaffected in that town. An attack on Bijnor was expected, and the upper story of the magistrate's house put in a state of defence. The mutineers determined, however, to neglect Bijnor and pass on to replenish their cartridge-pouches at Morádabad. Reaching Nagína on the 21st, they robbed the Government tahsíli of cash, stamps, and opium to the value of over £1,000, and united with the rabble in plundering the market and the wealthier burghers. They next visited Dhámpur, whose local treasury they intended to rifle in the same manner. Here, however, the tahsíli was well adapted for defence, and tidings had been received of their approach. They marched off in some chagrin, which was increased when, on nearing Moradabad, they were stripped of regimentals and spoil by some half-loyal troops under Mr.[2] Wilson and Captain Whish.

and is followed by a party of mutinous sappers and miners, 19th-21st.

Nagína plundered and

[1] Jhál is a village in parganah Dáránagar on the Cháudpur and Bijnor road. Olenda (Mr. Shakespear's Oleynda) is not so easily found. Sháhbázpur is a village near the same road where it approaches Bijnor. [2] Now Sir John, K. C. S. I. For an account of this affair see his Moradabad mutiny narrative, para. 15.

On the same day as Nagina was plundered another act of overt rebellion against Government was committed at Bijnor. The breaking of Morádabad jail on the 19th had let loose upon this district some of its worst criminals. The jail at Bijnor itself, which contained 341 minor offenders, is described as wretchedly insecure, and was indeed undergoing repair. Strange, therefore, to read that it was inadequately guarded by 16 men, who were in many cases suffered to absent themselves, leaving arms and ammunition in the guard-room. The knowledge of this circumstance, the example of their fellow-convicts at Morádabad, and the missiles with which the state of repair had provided them, sharpened in the prisoners a craving for freedom and the treasury rupees. About noon on the 21st they rose and attacked the main gate, which was soon removed from its hinges. Meanwhile a descent on the adjacent guard-room had resulted in the capture of eleven muskets and some cartridges. There followed a brisk exodus, which was interrupted by the unwelcome arrival of the magistrate and his joint. Mr. Shakespear rallied the guard, who, firing on the runaways, killed seven and wounded nearly twice as many more. Mr. Palmer pursued the fugitives with some mounted police, and succeeded in capturing a few. Most, however, made good their escape to a sandbank in the Ganges, whence it was impossible to remove them before nightfall enabled them to evade their pursuers. It was now found that, including wounded, 126 prisoners had been recaptured or prevented from escaping, while 215 had escaped. While his coadjutor was engaged in pursuit, Mr. Shakespear put in execution a plan for securing the Government treasure. All coin except what was actually needed for current expenses was thrown into a well whose mouth could be defended from the roof of the treasury building.

Bijnor jail broken open, 21st May.

This measure had not been effected a moment too soon. Barely was the cash under water before the Nawáb of Najíbabad arrived with a number of carts to remove it to his northern home. Mahmúd Khán was the son of the Muín-ud-din lately mentioned, and the grandson of Zábita Khán. His father's pension of Rs. 5,000 monthly had been reduced in the case of himself and his brother Jalál-ud-dín to Rs. 1,000 only. The fortunes and importance of his house had fallen, and he was naturally discontented; "so many overthrown estates, so many votes for troubles."[1] He was suspected of having made to the sappers and miners, during their stay at Najíbabad, overtures for an attack on Bijnor; and as these mutineers were

Arrival of the Najíbabad Nawáb.

[1] Bacon, Essay on *Seditions and Troubles:* "and if this poverty and broken estate in the better sort be joined with a want and necessity in the mean people, the danger is imminent and great."

not known to be quitting the district, much apprehension was felt at his arrival. Had the treasure been above ground he would now in all probability have declared his treachery. When he learnt how matters stood he appeared much disconcerted, but lingered on at Bijnor for a couple of days.

These two days saw the magistrate carefully strengthening his position. The retainers of the chief Hindu landholders had gathered around him, and he had raised a small body of horse. He had appointed some of the most influential Muhammadans to repo nsible posts, so as to enlist them on the side of order. He had sent applications for trustworthy reinforcements to Morádabad, Meerut, and Bareilly, and he now felt in a position to assume the offensive against the disorder that was daily increasing. The Gújars of Mandáwar, the Banjáras of the forest tract, and the Mewátis of the Morádabad border, were rivalling one another in the commission of robberies, murders, and other outrages. It was to save Chándpur from the last-named tribe that Mr. Shakespear sent forth his first expedition. The whole available force of troopers and mounted police was despatched southwards under a non-commissioned officer of native cavalry. A Mewáti village was burnt and the south of the district restored to comparative quiet. The arrival on the 28th of 40 native troopers and as many foot soldiers from Morádabad and elsewhere rendered further excursions possible. Mr. Palmer was detached with almost the whole of the newcomers to deliver Mandáwar and the neighbouring village of Muhammadpur from the bands of marauders which threatened them. He struck without any loss an important blow, dispersing some 400 or 500 rioters at Fazlpur, a village north-west of Mandáwar. In the rout 20 rioters were slain and 32 taken prisoners. The rebels were chiefly inhabitants of the neighbouring villages—Játs of Bhojpur and Jahángírpur, Gújars of Shaikhupura and Husainpura, and Chauháns of Naráyanpur. These villages, which were found filled with the grain and cattle plundered from the surrounding country, were burnt.[1]

Mr. Shakespear assumes the offensive.

But just as these vigorous deeds were restoring order to the district, they were nullified by fatal events elsewhere. The 31st May was stained by the outbreak and massacre at Bareilly. Next day the disaster was rumoured at Bijnor, and Mahmúd Khán appeared with 200 Pathán matchlockmen. To have let these warriors remain idle at Bijnor would have been perilous to the last degree, and Mr. Shakespear induced their chief to lead them against some turbulent Mewátis in parganah Dáránagar. Another source of danger was the

News of the Bareilly outbreak arrives, 1st June.

[1] Mr. Palmer's report, an appendix to the mutiny narrative.

treasure, whose retention at Bijnor was likely to cause loss of money to Government and of life to its servants. The magistrate had therefore informed the Meerut authorities, who needed money, that they would find it here; and on the 2nd June a subaltern arrived with about 20 irregular troopers and some camels to remove what he could. So small an escort could be overcome with ease by the hosts of Gújar bandits that roamed the Dúáb; and as rapid carriage was therefore a necessity, Mr. Shakespear substituted for the camels, elephants. By a forced march, about £5,000 was that night safely conveyed to Meerut. On the morrow came a letter from the Morádabad magistrate confirming the grim news from Bareilly and advising immediate flight. But, a few precautions taken, Bijnor was not yet untenable. Mr. Palmer was at once recalled, and his native infantry, who had given out that their fealty would last only so long as that of the Bareilly regiments, were on his return sent instantly back to Morádabad (5th June). Next day was received a warning that no aid could be expected from Meerut, where every arm was needed.

Part of the treasure is removed to Meerut.

On the 7th June matters were rendered even more critical by the sudden return from Jahánabad of Mahmúd Khán. He had heard of a proposal for entrusting the charge of the remaining treasure to the loyal chief of Haldaur. That proposal had been at once discarded as impracticable, but had served seriously to excite the Pathán, whose demeanour was sullen and insolent. In soothing his ruffled temper Sayyid Ahmad Khán, at that time subordinate judge[1] of Bijnor, rendered the most valuable assistance. But the magistrate received information that the Patháns intended rising that night; and rumours were abroad that the infantry lately marched back to Morádabad were returning to Bijnor, to take the treasure and the lives which their comrades had twitted them with sparing. He therefore determined to send his wife and others of English blood across the river that night, while he remained to hold the district with Mr. Palmer. The plan was broached to Mahmúd Khán, who flatly replied that he could no longer control his followers, and that the whole party must leave together. As a last resource Mr. Shakespear asked the Hindu chiefs of Haldaur and Tájpur whether they could defend the district against the Nawáb and his Muslims. They declared their utter inability to do so, and he saw that the evacuation of that district was inevitable. At dead of night, 2 A. M. on the 8th June, he prevailed upon Mahmúd to visit him. He was going, he said, to see his wife and the rest of the party across the river, but would return in ten days, and meanwhile trusted

Return of Mahmúd Khán, 7th June.

[1] Now a Companion of the Star of India.

to the Nawáb to maintain order. He then handed Mahmúd a paper investing him with charge of the district, and enjoining him to protect all public and private property, until the magistrate's return. The document authorized its recipient to spend from the treasury money for which a regular account would be exacted, but not to collect revenue. An hour later Mr. Shakespear and those who shared his danger started for the Ganges with a small escort of troopers from Bareilly. After some delay in crossing the Ganges they passed into the Muzaffarnagar district, and thence onwards in safety to Rúrki.

Evacuation of the district, 8th.

The magistrate had really hoped to return in ten days. But the obstinate defence of Dehli rendered it impossible to spare him the troops for which he asked, and he was absent for nearly as many months. On the very day of his departure Mahmúd assumed independence. He proclaimed himself by substituting his own name for that of the Company in the rigmarole which then accompanied all public notices: "The people are God's, the country is the Emperor's, the Government the gallant Company's."[1] Fishing the treasure out of the well, he despatched it to Najíbabad. He sent an envoy to the rebel court at Dehli for leave to hold the district as a nominal vassal of the emperor. The established weights were altered, the words *Muhar-i-shahi* or "imperial stamp" being impressed on each of the new ones. He increased his forces, stopped the mails, and placed guards at all the ferries. He was now at leisure to bully the Hindús, and sent Ahmadulláh, a nephew in charge of the Najíbabad tahsíl, to chastise the Rájput chief of Sherkot.[2]

Mahmúd Khán assumes independence.

It so happened, however, that a noted ruffian named Mareh Khán had marked out Sherkot as the scene of his peculiar pillage, and was already in possession of the town. He resented interference, and as he was surrounded by desperadoes of the same type as himself, Ahmadulláh judged alliance better than opposition. A coalition was formed in July, and towards the close of that month the obnoxious Rájput lost his property, but saved his life by flight. Hindu indignation was excited, and on the 5th August the Muslims were routed and turned out of the town. Ahmadulláh fled by night to Najíbabad. His rebel master had good reason to complain of the unsingleness of misfortunes. The operations at Sherkot had left Mahmúd Khán but few followers at Bijnor. Taking advantage of this circumstance, the chief of Haldaur

Struggles between Hindu and Muslim at Sherkot (July) and Bijnor (August).

[1] This formal sentence corresponded with the "God save the Queen!" of our English proclamations. It is strange that its second clause should have been so long allowed to survive the decay of imperial rule at Dehli. [2] Umrao Singh.

suddenly attacked him (6th August), and with the aid of the citizens drove him in headlong flight towards Najíbabad. The neighbourhood of Bijnor was pillaged by the vulture rabble who had followed Haldaur to plunder while he was fighting.

The temporary success of the Hindús was still unknown to Mr. Shakespear when he issued from Rúrki orders placing Haldaur and Tájpur in charge of the district, and superseding Mahmúd Khán, who was directed not to quit Najíbabad (7th August). The former part of these injunctions may have strengthened the hands of loyal Hindús; the latter was nugatory, unless the magistrate was prepared to return to the district and enforce it. On learning, however, of the discomfiture of the Najíbabad party, Mr. Shakespear saw his way to other arrangements which would more effectually restore the machinery of British rule. Sayyid Ahmad Khán and Deputy Collector Mahmúd Rahmat assumed charge by his orders on the 16th August, and the district was once more governed on behalf of the Company. But for a few days only. By the 23rd August the Muhammadan faction had marked a fresh advance by burning a large Ját village near Bijnor. By unfurling the green standard of Islám, the Nawáb of Najíbabad had infused into the conflict all the rancour of a religious war. The bulk of the Hindu levies were at Nagína, and it was considered hopeless to attempt holding Bijnor against him. The Government officials retired to Haldaur, and meanwhile Ahmadulláh advanced to Nagína, where, overcoming Hindu resistance, he sacked and burnt the whole of the Bishnoi quarter. A descent was next made on Haldaur, where the Hindús were defeated in a pitched battle and took refuge in the town (August 27th). Here they were saved from further pursuit by a conflagration which was probably of their own kindling. Sayyid Ahmad Khán, Mahmúd Rahmat, and the chief of Tájpur escaped from the district, while Ahmadulláh took possession of Bijnor.

The Company's Government temporarily re-established, August, 1876.

But its officials are again ejected by the Muslim, August 27th.

The Musalmáns had scarcely quitted Haldaur before the Hindús rallied and slaughtered such of their enemies as fell into their hands. This provoked the return of the Muslims, who besieged the infidel foe in a strong-walled dwelling-house. Out of their four guns the beleaguered had already lost three, but with the one that remained they were enabled to hold out, and the Musalmáns retired. The Hindu force was not, however, disposed to await their return, and fled to the village of Pheona in Chándpur. Both sides seem to have now become weary of the struggle. A commission including Ahmadulláh was appointed by the Muslims to arrange, if possible, terms of peace; and,

pending a truce, their opponents returned to Haldaur (September 13). But the quarrel was not to be settled without further bloodshed. Hindu pretensions would appear to have rendered an arrangement impossible, and in a final action fought at Haldaur on the 18th September those pretensions were utterly crushed. The defeated again fled to Pheona, and the Muslims reigned supreme throughout the district. The Nawáb's eldest son, Ghazanfar Ali, and the chief of Haldaur met to attempt a reconciliation between victors and vanquished, but in vain. The true believers followed up their success by a massacre of non-combatant Hindús at Sherkot, and after this encountered no serious opposition from the rival faith.

September. Renewed struggles between Muhammadans and Hindús,

and final supremacy of the Muhammadans.

It was now time to divide the spoil, of which Mareh Khán and his blackguards claimed a large share. A *douceur* of Rs. 12,000 monthly consoled the Nawáb Mahmúd for his supersession by younger men. Of this pension a third was contributed by Ahmadulláh, to whose lot had fallen the Bijnor and Najíbabad tahsíls; the remainder by Ghazanfar and Mareh, who divided between them the rest of the district. This arrangement continued in force until the following February—that is, for nearly five months.

Meanwhile an abortive effort was made to recover Bijnor for the Company. Two powerful landholders, Guláb Singh of Kotesar in Bulandshahr and Gursahái Názim of Hasanpur in Moradábad, undertook towards the end of October to invade it from west and east respectively. But a large force of Muslims gathered at Chándpur, and the Hindu volunteers never ventured to enter the district. Encouraged by their cowardice, the Muslims turned to gratify their spite against the chief of Haldaur, whose sturdy opposition they had neither forgiven nor forgotten. He was captured after a gallant defence at Haldaur, and confined at Najíbabad till the return of the British restored him his freedom. These cheaply won successes attracted to the Pathán ranks several useful and several ornamental auxiliaries from the west. Amongst the former were Kázi Ináyat Ali and Dalel Singh Gújar; amongst the latter three of the so-called Delhi princes. The war was now carried across the Ganges. Emboldened by a series of petty but successful raids against the police outposts on the right bank of that river, the Patháns despatched thither a large force with two guns under Ináyat Ali and Dalel Singh (5th January, 1858). Twice did this force

October. Abortive attempt to recover the district.

November. The chief of Haldaur is taken prisoner.

December. Raids across the Ganges.

successfully burn some Government buildings, and evade by recrossing the river the troops sent against them. But on their third expedition they were intercepted and severely chastised by a flying column from Rúrki under Captain Boisragon.[1]

January, 1858. A larger expedition defeated by Captain Boisragon.

In dispersing great numbers of the rebels this reverse dealt a somewhat crushing blow to the dominant rebel party. To regain his influence Ahmadulláh, on the 16th January, proclaimed that all tax-free lands assessed during our rule would be again enfranchised. This, however, helped him but little, and at a time when the Patháns should have been preparing to resist a common enemy we find them quarrelling amongst themselves. A reconciliation was at last effected by a redistribution of the loaves and fishes. The Nawáb's allowance was reduced to Rs. 8,000 monthly, and he was thrust still further into the background, Ahmadulláh being appointed to represent him on occasions when such representation was needed. An engagement was taken from Ahmadulláh that he would not interfere with the succession of Ghazanfar, who was declared the Nawáb's heir. The chief gainer was, however, Mareh Khán, who obtained not only a yearly stipend of Rs. 7,200, and tax-free lands in Sherkot yielding a rental of Rs. 19,000 more, but promises of future reward *on the conquest of the Dúáb.*

February. Pathán quarrels adjusted.

By such futile pledges did the rebels seek to give their rule the appearance of a stability whose reality they must have felt was doubtful. Already was a British force gathering at Rúrki to eject them. On the 17th of April this force crossed the Ganges some short distance below Kankhal, and landing near Shyámpur in Najíbabad, drove the rebels southwards towards Nagína. Here on the 21st was fought an engagement in which the insurgents were completely routed. Their leaders fled the district.[2]

April. An English force enters the district and ejects the rebels.

Years passed before the district recovered the shock of the great rebellion, or rather of the anarchy by which that rebellion was attended. Its slow convalescence was not without relapses, being interrupted in 1860-61 by a dire famine already described.[3] The lesser dearth of 1868-69 and the revision of assessment completed in 1874 are the only salient facts in the later history of Bijnor. Since the rout at Nagína the reign of law and peace has been unbroken.

[1] For some further account of these trans-Gangetic raids see Gazetteer, II., 256 (Saháranpur); III, 339 (Muzaffarnagar), where the Pathán force on the Bijnor side of the river is shown to have numbered about 6,000 men and 8 guns; and III, 629 (Meerut). [2] Nawab Mahmúd Khan, who may be considered the chief insurgent, was captured at Rámpur and tried at Morádabad before Mr. (now Sir John) Strachey. He was sentenced to transportation for life, but whilst awaiting transportation died in Meerut jail. [3] *Supra*, page 279-80.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

BIJNOR (BIJNAUR) DISTRICT.

CONTENTS.

	Page.		Page.
Afzalgarh	371	Kauria	438
Afzalgarh parganah	373	Kíratpur	439
Akbarabad	379	Kíratpur parganah	440
Akbarabad parganah	*ib.*	Kot Kádir	445
Ambhera	385	Mandáwar	446
Amsot	*ib.*	Mandáwar parganah	449
Baldia	*ib.*	Mordhaj	455
Barhápura	*ib.*	Nágal	456
Barhápura parganah	386	Nagina	*ib.*
Báshta	392	Nagina tahsíl	459
Báshta parganah	*ib.*	Nagina parganah	460
Bijnor	398	Najíbabad	466
Bijnor tahsíl	401	Najíbabad tahsíl	471
Bijnor parganah	402	Najíbabad parganah	*ib.*
Burhpur parganah	408	Nihtaur	480
Chándpur	414	Nihtaur parganah	481
Chándpur tahsíl	416	Núrpur	486
Chándpur parganah	*ib.*	Párasnáth	*ib.*
Dáránagar	421	Patthargarh	487
Dáránagar parganah	422	Pheona	*ib.*
Dhámpur	428	Rehar	*ib.*
Dhámpur tahsíl	431	Sabalgarh	*ib.*
Dhámpur or Sherkot parganah ...	*ib.*	Sáhanpur	488
Ganj Askín or Erskineganj ...	437	Sahaspur	*ib.*
Haldaur	*ib.*	Sherkot	490
Jahánabad	*ib.*	Siohára	491
Jalálabad	*ib.*	Siohára parganah	492
Jhálu	438	Tájpur	498
Kásimpur	*ib.*		

AFZALGARH, the capital of the parganah so named in the Nagína tahsíl of the Bijnor district, stands on the crossing of two unmetalled roads, 34 miles from Bijnor and 15 from Nagína. It had in 1872 a population of 8,350 persons, distributed at the rate of about 53 to the acre.

This is a long straggling town, with a site of 157 acres. The prevailing feature of that site would appear to be its dampness. Even towards the close of winter, water is but ten feet from the mouth of its wells, and its fifth element is, like that of Russia,[1] mud. Through the centre of the town, which stands near the left bank of the Rámganga, flows for great part of the year the Nachna, a muddy tributary of that river. As described by Dr. Planck, who visited the town in 1868, the Nachná is a broadish, shallow, and sluggish drain. The climate and appearance of the town struck the Doctor as resembling those of Burmah or the adjacent Tarái. The inhabitants, who suffer a good deal from remittent fever and influenza (*nazla*), complain with some justice that their home is unhealthy. That unhealthiness they sometimes ascribe to the impurity of their drinking water; but it is possibly due in some measure to their own dirtiness, for Dr. Planck observes that they "treat the public ways as if they were private property." The town has a few good brickwork houses, but its prevailing structures are the squat mud huts so wearisome to the eye in most Indian towns. On its northern outskirts stands the comparatively modern castle of Afzalgarh, from which it derives its name. The castle, again, is named after one Nawáb Afzal Khán, a Pathán, who founded it during the brief domination of his tribe (1748-1774). Other souvenirs of this chief exist in the neighbouring villages of Afzalnagar and Afzalpur. His fort, which is built of brick, was dismantled after the rebellion of 1857, and is now quite ruinous. As might be expected from its situation, it is overgrown with rank weeds and brushwood. Between it and the town stands the police station (1st class), constructed some fifteen years ago out of bricks from the old fort. There are no other public buildings of any importance, but the town has an imperial post-office.

Site and appearance.

Afzalgarh has decayed, and cultivation is encroaching upon its site. It is at best a poor place, with a small trade in forest timber and bambus. But it is capable of better things, and its weavers can make to order excellent cotton cloths (*gárha* and *gazi*). These are described by Mr. Markham as "almost equal to English," and fetch from Rs. 4 to 10 per piece of 12 yards, ⅞ths wide. To some specimens of this cloth a prize and silver medal were awarded at the Agra Exhibition of 1867. A market is held twice a week. A fair gathers in August on the north-eastern fringe of the town, at Ajabnagar, and another in March on the south-western, at Salábatnagar. The Chaukídári Act XX. of 1856) is in force at Afzalgarh, and in 1876-77 the house-tax thereby imposed gave with miscella-

Trade and manufactures.

[1] A saying attributed to the first Napoleon.

neous receipts and a balance from the preceding year (Rs. 347) a total income of Rs. 1,359. The expenditure, which consisted chiefly of police, conservancy, and public works charges, amounted to Rs. 1,153. In the same year the town contained 1,636 houses, of which 1,350 were assessed with the tax, the incidence being Re. 0-12-0 per house assessed and Re. 0-2-0 per head of population.

AFZALGARH, the most easterly parganah in the Bijnor district, forms part of the Nagína tahsíl, and is bounded on the north by the Garhwál and Kumaun districts, on the north-west by parganah Barhápura of the same tahsíl, on the south-west and west by parganah Dhámpur of the Dhámpur tahsíl, and on the south-east by the Morádabad, Tarái, and Kumaun districts. According to the revenue survey of 1868-70 its total area was 203 square miles and 451 acres, but the census of 1872 reduces that measurement by nearly 20 square miles. On the completion of the current settlement in 1874 the rent-roll bore 198 estates (*maháls*), distributed amongst 171 villages (*mauzas*).

Physical features.

The parganah may be roughly divided into two tracts, (1) the high belt of forest land which with an average breadth of about four miles skirts its northern frontier; and (2) the alluvial plain of the Rámganga and its tributaries. The forest land occupies 64·23 square miles, or over one-third of the whole area. It lies on the Bhábar, or shingly slope which intervenes between the foot of the Garhwál hills on the north and the plain on the south. The hills themselves rise just beyond the frontier, and the Bhábar merges into the plain without the feverish intervention of any *tarái*. Towards the east this woodland belt widens, and in the north-eastern corner of the parganah there is a Government forest of over 31 square miles, the trees being chiefly of the *sál* (*Shorea robusta*) kind. The forest tract is interspersed with grassy glades, while here and there an isolated clearing affords room for a scanty crop. Tillage, however, increases as the alluvial tract is approached, and the latter itself is in a high state of cultivation. Water, which was found in the forest tract at an average depth of 26 feet, is now found at half that distance below the surface. But the general moisture of the soil renders irrigation unnecessary, and only 2·4 of the cultivated area is watered. Of such irrigation 74 per cent. is from ponds, 19 per cent. from earthen wells, and the remainder from rivers.

The forest land.

The alluvial tract.

Irrigation.

Rivers.

The principal river of the parganah is the Rámganga, which has here a perpetual flow of water and a fall of 7 feet in the mile. After running half-way along the north-west boundary it turns southwards, and crossing the western corner of the parganah flows along

its western frontier. The course of this stream is shifty, and studded in some places with dangerous quicksands. Occasional patches of tall grass along its banks furnish the cotter with thatch and the wild boar with cover. Its affluents in this parganah are the Phíka or Láldháng, which flows along the greater portion of the south-eastern frontier; the Dhára, which as its name implies is a rain torrent; and the Peli, not to be confounded with the Peli or Paili Ráo in the northern corner of the district. All these tributaries follow in a south-westerly direction the general slope of the country; and all except the Peli are intermittent, drying with the approach of summer. There are no canals in the parganah,[1] and the rapid slope of the surface prevents the formation of any large swamp or lake. Hills in the sense of sudden elevations there are few or none. The highest recorded level above the sea is 784·9 and the lowest 733·8 feet.

Communications and trade.

The parganah has no metalled roads, and its communications would appear to be somewhat defective. Several unmetalled highways, however, converge on the chief town, Afzalgarh: and another, known as the submontane road, forms the northern boundary of the parganah. As there is little trade the loss of roads is not much felt. Besides Afzalgarh, whose cotton cloth manufacture has been already mentioned, the only market towns of any importance are Rehar and Kásimpur Garhi. But neither place can boast of any peculiar industry, and the products of the parganah may be epitomized as almost entirely agricultural. The following statement shows in what proportion the cultivated area is sown at each harvest with the various crops :—

Autumn.	Percentage of cultivated area.
Sugarcane	6·25
Cotton	8·85
Juár for fodder (*charri*) ...	·42
Coarse rices	33·26
Fine do.	3·14
Coarse autumn crops (*juár*, *bájra*, and *kodon* millets, *til*, &c.) ...	4·93
	56·85
Add land left fallow for sugarcane crop of following autumn (*pandra*)	5·83
	62·68

Spring.	Percentage of cultivated area.
Wheat	23·95
Barley	1·51
Gram vetch	1·63
Wheat and barley mixed (*goji*)	3·31
Vegetables	·83
Coarse spring crops (linseed, mustard, peas, &c.) ...	3·22
	34·45
Add land left fallow for crops of following spring (*báhan*), ...	2·87
	37·32

Land cultivated in autumn	... ...	62·68
Ditto in spring	... ...	37·32
	Total ...	100·00

[1] For some account of the proposed Eastern Rámgangá Canal, which was to have traversed Afzalgarh, *vide supra* p. 254.

Settlement areas.

Of this cultivated area 0·3 per cent. is recorded as capable of bearing crops at both harvests, 2·4 per cent. as irrigated, and 23 per cent. as manured. The cultivated, barren, and other areas of the past and present settlements may be thus compared :—

Settlement.	*Unassessable area.*			*Assessable area.*			Total area.
	Barren land, village sites, and unculturable forest.	Revenue free.	Total.	Culturable land (including groves and forest)	Cultivated.	Total.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past (survey of 1836) ...	33,062	2,230	35,292	22,193	42,984	65,177	100,469
Present (survey of 1865) ...	18,296	47	18,343	56,562	57,177	113,739	132 082
Difference ...	—14,766	—2,183	—16,949	+34,369	+14,193	+48,562	+31,613

The great difference in total area is due to the fact that at the last settlement the area under tree-forest was estimated and not measured. It will be observed that the total area of the present settlement exceeds that of the more accurate revenue survey by over 2½ square miles. The large increase in culturable acreage is accounted for by the circumstance that at the former settlement 35,602 acres of culturable forest, which, however, measured less according to the estimate of that day, were written off as barren. The increase in cultivation is in some measure due to the resumption of revenue-free grants.

Soils.

The current settlement, effected by Messrs. Palmer and Markham, was completed in 1874. The soils of the assessable area were classified as (1) *siwái*, a rich loam with a slight admixture of sand, (2 *mattiyár* or clay-land, and (3) *bhúr* or sandy land ; and Mr. Palmer

Circles of assessment.

divided the parganah for purposes of assessment into three circles, *viz.*, (1) the "des" or fully cultivated plain; (2) the "1st forest" or debateable land, mostly cultivated, between the plain and the forest; and (3) the 2nd forest, or region of uncultivated woodland, in which patches of tillage are few and scattered.

Rent-rates.

The next step was to assume or calculate standard rent-rates for the various kinds of soil in each circle, and the following table shows what these rates, as sanctioned by the Board of Revenue, were :—

Circle.	*Rent-rates per acre on soil.*			General rent-rate per acre.
	On siwâi.	On mattiyâr.	On bhûr.	
	Rs. a. p.	Rs a. p.	Rs. a p.	Rs. a. p.
I.—Des	4 4 0	3 0 0	2 15 0	4 0 0
II.—1st forest	2 10	1 10 9	1 14 0	2 8 0
III.—2nd forest	1 6 6	1 0 0	1 0 0	1 6 0

Assessments.

The application of these rent-rates gave for the whole parganah a gross rental of Rs. 2,02,357 according to the general, and Rs. 2,01,169 according to the soil rates. Deduced from these rentals at 50 per cent. the revenue would have been either Rs. 1,01,178-8-0 or Rs. 1,00,584-8-0; but in the actual work of inspection and assessment village by village it was found expedient slightly to exceed the sanctioned rates,[1] and the revenue ultimately assessed was Rs. 1,07,783, or including the 10 per cent. cess Rs. 1,18,561-8-0.

Demand and cesses.

In the annexed statement the results and incidence of the new demand are compared with those of the old :—

Settlement.	Incidence per acre						*Total demand (excluding cesses).*	
	On total area.		*On assessable area.*		*On cultivated area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a p.	Rs. a. p	Rs. a. p.	Rs. a p.	Rs. a. p.	Rs.	Rs.
Former ...	1 0 10	0 14 3	1 9 5	1 0 11	2 6 6	1 13 0	1,03,464	1,03,754
Present ...	...	0 14 10	...	1 1 7	...	1 14 2	...	1,07,783
Increase ...	...	0 0 7	...	0 0 8	...	0 1 2	...	4,029

[1] In few villages of the des circle the standard rates were exceeded by 17·6 per cent., and in the whole of the 1st forest circle by 16·1 per cent.; while in the 2nd forest circle the assessment was 7·7 below the result by rates. The net result was that the assessment on the whole parganah exceeded rates by 7·2 per cent.

The revised assessment of different villages came into force at dates varying from the 20th August, 1868 to the 1st July, 1874.

Proprietary and tenant classes.

Amongst the revenue-paying body the classes most largely represented are Chauháns and Shaikhs; amongst the rent-payers, Chauháns and Banjáras. The following statement will, however, show how in 1874 landlord and tenant were distributed amongst the principal clans :—

Landholders.		*Tenants.*	
Chauháns	163	Chauháns	4,866
Shaikhs	135	Banjáras	680
Bráhmans	56	Sánis	634
Pathán	22	Bráhmans	463
Káyasths	17	Shaikhs	406
Sayyids	17	Pathán	208
Malláján	13	Gújars	92
Bishnois	12	Julahás	77
Játs	3	Jhojhás	78
Gújars	1	Játs	60
Others	40	Sayyids	37
		Ahírs	23
		Rawás	4
		Others	2,404
Total ...	479	Total ...	10,032

Of the land assessed at the new settlement 6·7 was cultivated by the proprietors themselves and the remainder by their tenants, who in most cases possessed rights of occupancy.

Transfers.

The destruction of records during the rebellion of 1857-78, and the difficulties found in completing transfer registers which have been kept since that outbreak, prevent the preparation of any statement showing accurately what number of estates changed hands during the term of the last settlement. It has been reckoned,[1] however, that the commercial and official classes, who in 1840 held but 1·6 per cent. of the total assessed area, held in 1870 as much as 6·4. Their possessions had thus quadrupled at the expense of the agricultural classes. The principal losers and gainers were Shaikhs and Baniyás respectively. The former parted with 51·8, and the latter acquired 60·3 per cent. of all the land transferred. Forfeitures for rebellion in 1858 amounted to about 36,260 acres, of which about 35,610 were confiscated from Rájpúts. The losses of that tribe were mostly due to the sedition of their principal chief, Rái Bhúp Singh of Rehar.

[1] Letter (No. 35) from Settlement Officer of Bijnor to Senior Member, Board of Revenue, dated 2nd August, 1873.

Population.

According to the census of 1872, parganah Afzalgarh contained 130 inhabited villages, of which 46 had less than 200 inhabitants; 46 had between 200 and 500; 30 had between 500 and 1,000; 5 had between 1,000 and 2,000; 1 had between 2,000 and 3,000; and 1 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Afzalgarh, with a population of 8,350.

The total population in 1872 numbered 62,870 souls (28,815 females), giving 342 to the square mile. Classified acording to religion, there were 41,321 Hindús, of whom 18,740 were females; 21,542 Musalmáns (10,071 females); and 7 Christians. Distributing the Hindu population amongst the four great classes, the census shows 2,187 Bráhmans, of whom 969 were females; 14,817 Rájputs, including 6,586 females; and 970 Baniyás (453 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 23,347 souls (10,732 females). The principal Bráhman subdivision found in this parganah is the Gaur (2,085). The chief Rájput clans are the—Chauhán (14,305), Gaur, Raikawár, and Posara. The Baniyás belong to the Agarwál (599), Gatah, Rája-ki-Birádari, Dasa, Mahesari, Rautgi, and Khandelwál subdivisions. The most numerous amongst the other castes are the Máli (2,030), Kahár (1,341), Chamár (9,308), and Gadariya (1,197). Besides these, the following castes comprising less than one thousand members are found in the parganah:—Taga, Barhái, Hajjám, Juláhá, Khákrob, Fakír, Sonár, Kumhár, Káyath, Ahír, Orh, Jogi, Bharbhunja, Kalál, Lohár, Gújar, Nat, Ját, Sáni, Banjára, Bhát, Chhípi, Dhunia, Barwa, Vaishnavi, Mewáti, Kanjar, Darzi, and Lodha. The Musalmáns are either distributed amongst Shaikhs (1,944), Sayyids (135), Mughals (34), and Pathán (996), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 205 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,866 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,182 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 9,818 in agricultural operations; 4,126 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,205 persons returned as labourers and 532 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 487 as landholders, 26,143 as cultivators, and

36,240 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 343 males as able to read and write out a total male population numbering 34,055 souls.

History.

The general history of the parganah may be gathered from that of the district already given. It remains, therefore, merely to notice briefly its vicissitudes as an administrative division. At the date of the *Aín-i-Akbari* (A.D. 1596), the bulk if not the whole of the neighbouring parganahs Afzalgarh and Dhámpur was included in parganah Sherkot; but some fractions of Afzalgarh may, as Sir H. Elliot suggests, have lain within hill jurisdiction and parganah Nagína. From Sherkot Afzalgarh was probably separated by the Patháns (1748-1774), who, as we have already seen, founded and named the town from which it derives its title. Under the same *régime* parganah Rehar first appears as distinct from Afzalgarh or Sherkot. It was the fief of the famous Dúndi Khán, and on the fall of the Rohillas (1774) was attached to the territories of Faizullah, Nawáb of Rámpur. After the revolution at Rámpur in 1794 it was annexed by Oudh and became the nucleus of *chakla* Rehar, which contained parganahs in this, the Morádábád, and the Tarái districts. Ceded to the British in 1801, Afzalgarh and Rehar were included first in the district of Morádábád and afterwards (1817) in its offshoot of Nagína or Bijnor. About 1845 the two parganahs were amalgamated[1] under the name of Afzalgarh, and in 1866 surrendered to the Kumaun provinces a small strip of land between the submontane road and the foot of the Garhwál hills.

AKBARABAD, a village in the Akbarabad parganah and Najíbabad tahsíl, stands on the crossing of two unmetalled (3rd class) roads, 18 miles distant from Bijnor. It had in 1872 a population of but 983 inhabitants, and is remarkable only as the headquarters of the parganah to which, since the days of Akbar, it has given its name. Whether the name is derived from the monarch is uncertain; but Akbarabad is said to have been known in early times as Lakhoria. It has an elementary (*halkabandi*) school and a market on Tuesdays.

AKBARABAD, the smallest parganah in the Bijnor district, forms part of the Najíbabad tahsíl, and is bounded on the north by parganah Najíbabad, and on the west by parganah Kíratpur, both of the same tahsíl; on the south by parganah Bijnor of the Bijnor tahsíl, and on the east by parganah Nagína of the Nagína tahsíl. According to the revenue survey of 1868-70 its area was 56 square miles and 331 acres, but the census of 1872 adds 275 acres to that

[1] When the settlement of 1842 comes into force they are distinct; when the census of 1847 is taken they are united.

measurement. On the completion of the current settlement in 1874 the rent-roll showed 149 estates *(mahâls)*, distributed amongst 136 villages *(mauzás)*.

Physical features.

Elevation.

The parganah has no marked physical divisions. It is a flat alluvial plain, unvaried by either hill or forest, and more than two-thirds of its total area is cultivated. The highest recorded elevation above the sea is 853·8 feet, and the lowest 822·7 feet, the general slope of the surface being from north-north-east to south-south-west. In the same direction flow the three principal streams. For more than half its length the eastern border is traversed by the Gángan, a perennial stream with a deep bed. The Bán, or rather Banra, here an intermittent brook, passes through the parganah from end to end, and divides it into two almost equal parts. And the Choiya, whose name shows it to be but a summer-dried rivulet,[1] forms on the west the boundary between this and the neighbouring parganah of Kíratpur. But the two latter streams, though torpid for the remainder of the year, assume during the rainy season a dangerous activity. With the first heavy shower they overflow and fill rapidly with their waters every slight depression in the parganah. "The country," writes the late Mr. Carpenter, "then presents the appearance of a network of dry land and water. Every village has about two-thirds of its area of comparatively high ground, which stands out of the flood. The homestead generally stands on the dryest spot in this ground. The rest of the area is regularly flooded, and from July to September it is hardly possible for a man to go from any one homestead to another without passing somewhere in his course through water one or two feet deep. The character of the country is remarkably uniform, and there is no part of it to which the above description does not apply more or less accurately."

Rivers.

Floods.

Irrigation.

The moisture of soil thus created renders much irrigation unnecessary, and indeed only 5·1 per cent. of the cultivated area is watered. There are a few earthen wells and water is found at an average depth of 23 feet; but the chief sources of irrigation are ponds and a branch of the Khoh canal. This branch enters the extreme north-eastern corner of the parganah, where it ends after a brief course of about three miles. There are some large ponds in the south.

Khoh canal.

Communications and products.

The communications of the parganah are poor and consist solely of 3rd class roads, mere earth-made cart-tracks, unbridged, unraised, and unmetalled. Amongst these may be mentioned

[1] *Supra*, page 137, note.

the roads from Nihtaur to Najíbabad and from Nagína to Kíratpur, which cross one another in the parganah. A third, from Kíratpur to Nihtaur, passes through its southern corner. But the products of the parganah, limited as they are to raw agricultural produce, are not in truth such as to demand an elaborate system of highways. The chief town, Akbarabad, is nothing more than an overgrown village of less than 1,000 inhabitants. But here the crops of the parganah find their principal market.

Crops.

Of the cultivated area 60·17 is tilled for the autumn, and 31·00 for the spring harvest; and the proportion in which the various crops are sown for these reapings may be thus displayed:—

Autumn.	Percentage of cultivated area.	Spring.	Percentage of cultivated area.
Sugarcane	8·13	Wheat	23·20
Cotton	6·79	Barley	1·16
Charri, or *juár* for fodder...	83	Gram	3·71
Coarse rices	35·45	Mixed wheat and barley (*goji*)	1·74
Fine do	1·25	Coarse spring crops ...	1·03
Coarse autumn crops ...	7 72	Vegetables	·16
	60·47		31·00
Add land left fallow for sugarcane crop of following autumn (*pándra*) ...	7 97	Add land left fallow for crops of following spring (*báhan*)	·86
	68 14		31·86
Land cultivated in autumn ...	68·14		
Ditto in spring ...	31 86		
Total ...	100 00		

The most valuable of these growths is sugarcane, from which, according to a rustic proverb, the revenue is paid (*ikhse jama kiya játa.*)[1] "It is sown," writes Mr. Carpenter, "on the best lands, and the practice is to have three *phirs* or turns of land for this crop. The land which is under sugar this year will bear a crop of cotton or wheat next year, and in the following year it will be fallow in preparation for the ensuing cane crop. Generally speaking, the whole of the manure of the village is devoted to these lands, though here and there where manure is abundant a small quantity can be spared for cotton or wheat." Of the cultivated area 31·3 per cent. is returned by the settlement records as manured, and 4·4 as capable of bearing crops for both harvests in the same year (*dofasli*)

[1] *Sic* in Mr. Carpenter's rent-rate report. But would not *banta* or *diya játa* have a more vernacular ring?

The following statement compares the areas of the past and present settlements :—

Settlement.	*Unassessable area.*			*Assessable area.*			Total area.
	Barren land (including village sites)	Revenue-free.	Total.	Culturable fallow land (including groves.)	Cultivated.	Total.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Former (survey of 1834),	6,192	4,960	11,152	4,885	19,599	24,484	35,636
Present (survey of 1864-65),	4,685	321	5,006	6,314	25,344	31,658	36,664
Difference	—1,507	—4,639	—6,146	+1,429	+5,745	+7,174	+1,028

Differences in area since time of former settlement.

It will be seen that according to the later settlement survey the total area is 493 acres greater than that shown by the more accurate revenue survey of 1868-70. The increase in assessable area since 1834 was, as the above table shows, principally due to the resumption, lapse, and confiscation of revenue-free grants. The proportion of cultivated to culturable fallow land remains the same as at the former settlement.

Soils and rent-rates.

The current assessment was effected by Mr. Carpenter. The monotony of its surface prevented the division of the parganah into circles ; and the settlement officer proceeded at once to assume rent-rates for the various soils, which when sanctioned were as follows :—

	Rs.	a.	p.	
Manured soils of any description	6	2	6	per acre.
Siwâi or loam with an admixture of sand	2	4	0	„
Matiyár or clayey land	2	10	4	„
Bhúr or sandy land	1	8	0	„
General rate	3	8	8	

Assessments. Demand and cesses.

The application of these standards gave for the whole parganah a gross rental of Rs. 90,027 according to the soil, and Rs. 89,760 according to the general rates. Now, deduced from the highest of these sums at 50 per cent., the revenue would have reached Rs. 45,013-8-0. But in the actual work of inspection and assessment village by village, it was found necessary to exceed the sanctioned rates by 8·8 per cent. The demand ultimately assessed amounted to Rs. 48,985, excluding cesses ; but the addition of the latter raised it to Rs. 53,906-8-0.

The results and incidence of the new assessment may be thus compared with those of the old :—

Settlement.	Incidence per acre.						Total demand (excluding cesses).	
	On total area.		On assessable area.		On cultivated area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a p.	Rs. a. p.	Rs.	Rs.
Former ...	1 13 10	1 10 11	2 5 4	1 14 10	2 14 8	2 6 7	57,166	61,072
Present ...	...	1 5 7	...	1 8 9	...	1 14 11	...	48,985
Decrease ...	...	0 5 4	...	0 6 1	...	1 7 8	...	13,087

Landholders and tenantry.

The principal revenue-paying or proprietary classes are Shaikhs and Játs the classes predominant amongst their tenantry, Játs and, Shaikhs. But the following table will show the numerical strength of each great caste or tribe :—

Landholders.		*Tenants.*	
Shaikhs ...	352	Játs ...	1,571
Játs ...	316	Shaikhs ...	338
Mahájans ...	148	Sánís ...	153
Sayyids ...	135	Bráhmans ...	55
Bráhmans ...	16	Juláhás ...	44
Patháns ...	15	Jhojhás ...	17
Káyasths ...	14	Sayyids ...	15
Chauháns ...	13	Chauháns ...	10
Khattris ...	7	Patháns ...	8
Bishnois ...	1	Others ...	594
Others ...	81		
Total ...	1,098	Total ...	2,805

Alienations.

Of the land assessed at the new settlement 13·1 per cent. was cultivated by the proprietors themselves, and the remainder by their tenants, who had as a rule rights of occupancy. For reasons already given in the article on parganah Afzalgarh, it is impossible to say accurately what number of estates or fractions of estates were alienated during the currency of the former settlement. But in the letter there quoted the domains of the non-agricultural classes are reckoned to have increased 2⅔ times between 1840 and 1870. These classes held in the former year 5·7, and in the latter 13·8 per cent. of the area assessed. The increase was of course made at the expense of the agricultural classes, the principal losers being Sayyids, Patháns, and Shaikhs, who parted with 42·2, 30·2, and 21·6 per

cent. respectively of all the land transferred. The principal gainers were Baniyás, who gained 58·5 of the same. From this calculation the 2,078 acres confiscated for rebellion in 1858 have been excluded.

Population.

According to the census of 1872, parganah Akbarabad contained 110 inhabited villages, of which 65 had less than 200 inhabitants, 36 had between 200 and 500, and 9 had between 500 and 1,000. The total population in 1872 numbered 24,260 souls (10,991 females), giving 426 to the square mile. Classified according to religion, there were 18,088 Hindús, of whom 8,075 were females, and 6,172 Musalmáns (2,916 females). Distributing the Hindu population amongst the four great classes, the census shows 775 Bráhmans, of whom 340 were females; 151 Rájpúts, including 65 females; 562 Baniyás (250 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 16,600 souls (7,420 females.) The principal Bráhman subdivision found in this parganah is the Gaur (761). The chief Rájpút clan is the Chauhán. The Baniyás belong to the Agarwál, Gatah, and Rája-ki-Birádari (371) classes. The most numerous amongst the other castes are the Juláha (1,126), Chamár (5,481), and Ját (4,897). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Barhái, Máli, Kahár, Hajjám, Khákrob, Fakír, Sonár, Gadariya, Kumhár, Kayasth, Jogi, Nat, Vaishnavi, and Dakaut. The Musalmáns are distributed chiefly amongst Shaikhs (1,700), Sayyids (152), Mughals (423), and Patháns (67), while a few others are entered without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 157 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 825 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 366 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 3,474 in agricultural operations; 1,401 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,660 persons returned as labourers and 266 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 649 as landholders, 8,966 as cultivators, and 14,645 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 250 males as able to read and write out of a total male population numbering 13,269 souls.

History.

In the time of Akbar (1556-1605), parganah Akbarabad was a *mahál* of the Sambhal division (*sarkár*) of the Dehli province (*súba*). It contained 53,790$\frac{7}{10}$ *bighas* (about 33,619$\frac{1}{16}$ acres) and had a land-revenue of 6,40,264 *dáms* (about Rs. 16,007). So far as is known, Akbarabad has undergone no important changes during the past three centuries. It has therefore, as an administrative division, no further history. For events of general interest which affected it in common with other parganahs—the succession, for instance, of the dynasties who ruled it—the reader is referred to the history of the district.

AMBHERA, a village in the Dáránagar parganah of the Bijnor tahsíl and district, stands on the road between Bijnor and Moradabad, 12 miles from the former. The population amounted by the last census to 633 souls. Ambhera has a 1st class police station and a district post-office.

AMSOT, a hamlet in the forests of parganah and tahsíl Najíbabad, stands on the unmetalled road between Asafgarh and Láldháng, near the left bank of the Rawásan river, and 30 miles from Bijnor. The population in 1872 amounted to 284 only. Amsot has a 3rd class police-station,[1] and a district post-office, but is in other respects insignificant.

BALDIA or Baldia Jogídáspur, a village in the Dáránagar parganah of the Bijnor tahsíl and district, lies a short distance north-east of the unmetalled road between Bijnor and Núrpur, 9 miles from the former. The population in 1872 numbered 971.

Baldia is the scene of a large fair, held in the month of Bhádon (August-September), and attended according to a local estimate by about 7,000 persons. This assembly meets on a sandy plateau near the village, ostensibly in honour of one Búrhe Bábu, but in reality to barter, buy, or sell. Amongst the attendants Kumhárs or potters form a strong element, and there is a considerable traffic in mules. At other times of the year Baldia is a place of small importance.

BARHÁPURA, the chief town of the parganah so named in the Nagína tahsíl, is situated on the crossing of several unmetalled highways, 27 miles from Bijnor. The population by the last census amounted to 4,062 souls. Situated on the outskirts of the forest tract, Barhápura is a place of little commercial or other importance. It has, however, a market on Mondays, a district post-office, and a 2nd class police-station. Act XX. of 1856 (the Chaukídári Act) is in force here, and in 1876-77 the house-tax thereby imposed gave with miscellaneous receipts and the balance of the preceding year (Rs. 148) a total income of Rs. 962. The expenditure, which consisted principally of police,

[1] The great unhealthiness of the surrounding forest causes this station to be closed throughout the rains.

conservancy, and public works charges, amounted to Rs. 805. In the same year the town contained 1,057 houses, of which 850 were assessed with the tax, the incidence being Re. 0-15-3 per house assessed and Re. 0-3-2 per head of population.

Boundaries and area.

BARHÁPURA, a parganah in the Nagína tahsíl of the Bijnor district, is in form a somewhat distorted triangle, bounded on the west by parganahs Najíbabad of the Najíbabad tahsíl and Nagína of its own tahsíl; on the south-east by parganahs Dhámpur of the Dhámpur tahsíl and Afzalgarh of its own tahsil; and on the north-east by the sub-montane road, which separates it from the Garhwál district. According to the revenue survey of 1869-70 the total area was 174 square miles and 54 acres, but the less accurate census of 1872 adds 15 square miles and 528 acres to that measurement. At the completion of the last revenue settlement in 1874 there were 228 *maháls* or estates, distributed amongst 224 *mauzás* or villages.

Villages and estates.

PHYSICAL FEATURES.

Of the total area nearly 100 square miles are covered with forest. This lies chiefly on the Bhábar or slope which separates the hills of Garhwál from the plains of Bijnor, and which extends with an average breadth of four miles along the whole north-east frontier of the parganah. Here the woodlands produce little valuable timber, but their grassy glades afford pasturage to numerous cattle. Though now uncultivated, much of the land is cultivable, and in many places the remains of sculpture and masonry attest the former existence of a thriving population, decimated, perhaps, by Ali Beg Gurgán.[1] Of such ruins the most important group is at Párasnáth, in the forest east of the chief town, Barhápura. As the plain is approached the forest thins, and at length disappears entirely amongst the general cultivation.

The forest tract.

The cultivated plain.

Water, which was found at a depth of about 18 feet in the wooded uplands, is now obtained at a third of that distance from the surface. Its proximity to the roots of the growing crops of course renders much irrigation unnecessary, and but 1·2 per cent. of the cultivated area is watered. Four-fifths of what irrigation exists is supplied by wells. The headworks of the Khoh canal are at Kamruddínnagar in this parganah; but during its brief course through Barhápura it remains untapped, and a small private watercourse, fed by the Sukron river, supplies the only canal-water in use.

Irrigation.

The great streams of the parganah, the Rámganga and the Khoh, are nowhere utilized for irrigation. The Ramganga forms the boundary between the south-east corner of this and the

Rivers.

[1] *Supra.*

neighbouring parganah of Afzalgarh. Its tributary, the Khoh, enters at the extreme northern corner, and flowing in a tortuous course from north to south at length strikes the western frontier and forms for about a third of the length thereof the boundary line of the parganah. In its course through the parganah the Khoh is joined on the left bank by the Sanneh, which at the point of junction is a larger stream, and on the right by the Sukron. All these rivers receive in Garhwál the drainage of a considerable mountain area, and like other hill-torrents are liable to violent floods, which subside as suddenly as they rise. All, too, are capricious in their courses and beset with treacherous quicksands. Along the left bank of the Khoh lies a long and narrow strip of khádir or alluvial land, which, though studded in places with patches of coarse grass, is by far the most fertile tract in the parganah. The parganah has no sheets of water which can be called lakes, and no elevations worthy of the name of hills. The highest level above the sea is 901 feet, and the lowest 784 feet. The general slope of the country is from north and north-east to south.

The khádir of the Khoh.

Elevation and slope of country.

As in the neighbouring Afzalgarh, communications are scarce and defective. The unmetalled roads from Nagína to Kálu Sayyid and Najíbabad to Kálágarh cross in the chief town, while a third line of the same (3rd) class, traverses the south of the parganah on its way from Nagina to Afzalgarh.

ECONOMICAL FEATURES.

Communications and trade.

The trade of the parganah is almost limited to agricultural raw produce, which finds a market at Barhápura, Kotkádir, Tánda Máhídáswála, and a few other places.

The following statement shows the proportion in which the various crops are sown for the spring and autumn harvests :—

Crops.

AUTUMN.	Percentage of cultivated area.
Sugarcane	5·92
Cotton	12·36
Juár for fodder (*charri*) ...	·42
Coarse rices	25·31
Fine do.	3 27
Coarse autumn crops (*juár, bájra,* and *kodon* millets, *til,* &c) ...	3·94
	51·22
Add land left fallow for sugarcane crop of following autumn *pe ndra*),	4 63
	55·85

SPRING.	Percentage of cultivated area.
Wheat	26·82
Barley	·96
Gram	1·70
Wheat and barley mixed (*goji*)...	2 77
Coarse spring crops (linseed, mustard, peas, &c.)	3·32
Vegetables	1·05
	36·62
Add land left fallow for crops of following spring (*báhan*) ...	7·53
	44 15

Land cultivated in autumn	58·55
Ditto in spring	54·15
Total ...	100·00

Settlement of land revenue.

The current settlement of land-revenue was effected by Messrs. Palmer and Markham between 1867 and 1869, and its areas may be thus compared with those of the assessments which it superseded :—

Settlement.	*Unassessable area in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village-sites and forest.)	Revenue free.	Total.	Culturable fallow (including groves and forests)	Cultivated.	Total.	
Former (survey of 1836),	18,634	1,837	20,471	11,992	8,609	20,521	40,992
Present (survey of 1865),	7,115	3	7,118	29,026	17,339	46,365	53,483
Difference	−11,519	−1,834	−13,353	+17,114	+8,730	+25,844	+12,491

Differences in area since former settlement.

It will at once be noted that the total areas here shown are less than half that given by the revenue survey (111,414 acres). The reason is that more than half the parganah is the jágír or untaxed fief of the Káshípur Rája, and was therefore excluded from settlement. The large increase in the culturable and decrease in barren area is due to the fact that at the former survey the whole forest area was written off as barren.

Circles of asessment.

Mr. Palmer divided the parganah for purposes of assessment into four circles, corresponding with its natural divisions. The first or khádir circle included the strip of alluvial land on the left bank of the Khoh, and the fourth or forest circle the culturable but sparsely cultivated parts of the forest tract. The third or Barhápura circle, which was by far the largest of the four, comprised the greater portion of the plain between the first and fourth circles, while the second or khádir-bángar circle was formed out of the debateable land between the first and third circles.

Soils.

The soils of these circles were as elsewhere in the district classified into *siwái*, a rich loam slightly mixed with sand ; *mattiyár* or clay ; and *bhúr* or sandy land.

Rent-rates.

The settlement officer next proceeded to assume rates of rent for the different soils in each circle. These rates when sanctioned by the Board of Revenue were as follows :—

Circle.	Rent-rates per acre on soils.			General rate per acre.
	On siwái.	On mattiyár.	On bhúr.	
	Rs. a. p.	Rs. a. p	Rs. a. p.	Rs. a. p.
I.—Khádir	4 2 0	2 2 0	2 0 0	3 12 0
III.—Barhápura	2 8 0	1 5 0	1 8 0	2 4 0
IV.—Forest	...	...	...	0 2 0

For the second or khá lir-bángar circle no special rates were framed, those of the first snd third circles being adopted where they respectively applied. The application of these standards gave for the whole parganah a rental of Rs. 54,722 according to the general, and Rs. 54,072 according to the soil rates. Deduced from these sums at 50 per cent. the revenue assessed would have been Rs. 27,361 or Rs. 27,036. But the work of assessment estate by estate showed that the sanctioned rates were unduly low, and it was considered fair to exceed them by 7·4 per cent. The demand ultimately fixed was Rs. 29,042 excluding, and Rs. 33,946-8-0 including cesses.[1] In the following table the results and incidence of the new demand are compared with those of the old :—

Settlement.	Incidence per acre						Total demand (excluding cesses).	
	On total area.		On assessable area		On cultivated area.			
	Initial.	Final	Initial.	Final.	Initial.	Final.	Initial.	Final.
	R. a. p.	R. a p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	0 7 10	0 6 0	0 15 0	0 7 0	2 3 8	1 2 7	19,210	20,185
Present ...	...	0 8 8	...	0 10 0	...	1 10 1	...	29,042
Increase ...	...	0 2 8	...	0 3 0	...	0 7 6	...	8,857

Proprietary classes.

The landholders who pay this revenue are chiefly Sayyids and Rájputs, genuine or spurious. Of the land assessed at the last settlement 6·3 per cent. was cultivated by the proprietors themselves, and the remaining 93·7 by their tenants, chiefly

[1] The ten per cent cess. on the assessed portion of the parganah amounted to Rs. 2,091-8-0, and that on Rája Shiorái Singh's jagír to Rs. 2,000.

tenants-at-will. Amongst the tenantry Chauháns, Rájputs, and Sánís (market-gardeners) were most largely represented. But the following table will show the exact proportion in which landholders and tenants were distributed amongst the various classes :—

Landholders.		*Tenants.*	
Sayyids	59	Chauháns	693
Rájputs	34	Sánis	589
Shaikhs	21	Játs	394
Mahájans	17	Shaikhs	244
Pathán	16	Banjárás	189
Bráhmans	15	Juláhás	122
Bishnois	12	Bráhmans	76
Káyasths	10	Pathán	59
Játs	4	Jhojhás	58
Khattrís	2	Sayyids	23
Christians	1	Ahírs	15
Others	12	Gújars	6
		Others	1,254
Total	201	Total	3,722

The census of 1872 estimates the amount paid by tenants to landowners as rent and cesses at Rs. 1,07,334.

Alienations.

It is unfortunately impossible to show the exact number of estates or shares in estates alienated during the currency of the last settlement (see article on parganah AFZALGARH). Mr. Markham's calculations prove, however, that of the land transferred between 1840 and 1870, 63·8 passed into the hands of agriculturists, and but 36·2 into those of business men. The chief gainers were agricultural Pathán and non-agricultural Baniyás, who obtained 51·4 and 29·3 per cent. respectively of all the passing property. The chief losers were improvident agriculturists, 61·4 per cent. of the total loss being borne by Sayyids and 33·2 by Játs. The confiscations for rebellion (1858), which amounted to 67,897 acres, were conferred by Government on the Rája of Káshípur, in part exchange for his Bareilly fief of Cháchait. This again was no acquisition to the official or commercial classes; but during the thirty years the latter managed to increase their possessions 11 times over.

Population.

According to the census of 1872, parganah Barhápura contained 93 inhabited villages, of which 57 had less than 200 inhabitants; 25 had between 200 and 500; 7 had between 500 and 1,000; 1 had between 1,000 and 2,000; and 3 had between 2,000 and 3,000.[1] The total population in 1872 numbered 27,537 souls (12,401 females), giving 145 to the square mile. Classified according to religion, there were 19,241 Hindús, of whom 8,586 were females, and 8,296 Musalmáns

[1] The settlement report of 1874 gives one town of over 3,000 inhabitants, *viz.*, Barhápura with 4,062 souls.

(3,815 females). Distributing the Hindu population amongst the four great classes, the census shows 636 Bráhmans, of whom 271 were females; 2,933 Rájputs, including 1,265 females; 450 Baniyás (186 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 15,222 souls, of whom 6,864 are females. The principal Bráhman subdivisions found in this parganah are the Gaur and Kanaujiya. The chief Rájput clans are the Chauhán (2,374) and Bharkara. The Baniyás belong to the Agarwál (352), Rája-ki-Birádari, and Khandania subdivisions. The most numerous amongst the other castes are the Máli (1,801), Chamár (5,959), and Gadariya (1,011). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Bairágí, Kahár, Hajjám, Juláha, Khákrob, Fakír, Sunár, Kumhár, Káyasth, Ahír, Kalál, Gújar, Nat, Ját, Sáni, Banjaára, and Chhípí. The Musalmáns are distributed amongst Shaikhs (924), Sayyids (158), Mughals (60), and Patháns (464), the remainder being entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 88 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 865 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 379 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 4,062 in agricultural operations; 1,360 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,803 persons returned as labourers and 151 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 46 as landholders, 10,462 as cultivators, and 17,029 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 51 males as able to read and write out of a total male population numbering 15,136 souls.

History.

In the *Ain-i-Akbari* (A. D. 1596) Islámábad, to which the modern parganah of Barháipura closely corresponds, is entered as a mahál of the Sambhal division (*sarkár*) and Dehli province (*súba*). Its area was at that time 15,261½ *bíghas* (*circ.* 15,788$\frac{7}{16}$ acres) and its revenue 346,348 *dáms* (about Rs. 8,659). The Játs, who now hold so few estates, were then the principal proprietary caste. At the beginning of the British administration, early in 1802, the parganah was absorbed into that of Nagína, and its name, derived from a now deserted village, faded

into oblivion. In 1844 it was again separated from Nagína, to form the nucleus of the modern Barháipura. The constitution of the latter underwent some important changes in 1866. A large portion of its area was enfranchised of revenue to form the Káshípur domain,[1] and a ragged strip of land between the Garhwál hills and the submontane road was transferred to Garhwál. The general history of the parganah, as apart from its territorial metamorphoses, has been told in that of the district.

BÁSHTA, the headquarters of the parganah so called in the Chándpur tahsíl of the Bijnor district, had in 1872 a population of 1,761 inhabitants and is 25½ miles distant from Bijnor. Báshta is merely a large agricultural village, but has a police station, (3rd class), a district post-office, and a market on Sundays.

Boundaries, area, &c.

BÁSHTA, a parganah in the Chándpur tahsíl of the Bijnor district, is bounded on the north by parganah Dáránagar of the Bijnor tahsíl; on the west by the Ganges, which separates it from the Meerut (Mírath) district; on the south by the Morádabad district; and on the east by parganah Chándpur of its own tahsíl. Its area according to the revenue survey of 1868-69 was 104 square miles and 494 acres, but the census of 1872 lessens that measurement by 1 square mile and 574 acres. In 1874 the parganah contained 190 estates, distributed amongst 156 villages.

Physical features.

The parganah, which occupies the south-western corner of the district, has an uneven and diversified surface. Still it may be roughly divided into two main portions—the khádir or low alluvial land that skirts the great river on the west, and the bángar or sandy uplands that occupy the remainder of the area. The most fertile part of the bángar is a group of villages to the extreme east. Here there are abundant wells and a soil whose sandiness does not vitiate its fertility. As one passes westward from this favoured tract the soil becomes poorer and poorer until it at length degenerates into almost pure sand. A sloping bank, however, carries one down into a strip of rich and fertile soil, perhaps a discarded bed of the Ganges, from 100 to 300 yards in width, and moist with the drainage of the higher lands on either side. "From whis," writes Mr. Markham, "the soil again rises and gets weaker as one goes westward, again to become mere sand above a second and still steeper and better defined bank, below which lies the khádir of the Ganges. Every here and there between these two banks occur smaller and more local slopes, at the top of each of which is sand, and below a *quasi*-khádir. The surface of the paranah is thus a succession of terraces, gradually subsiding in level towards the

The upland tract.

west, the border bank of each of which evidently marks where in bygone ages the stream of the Ganges once rested for a season on its gradual passage westward to its present bed."

The lowland or khádir tract is no less varied in appearance than the bángar. Below the bank which divides the former from the latter lies a great line of swamp, extending north and south from one end of the parganah to the other. But, whether owing to a fall in the water level or a gradual rise of the surface, this marshy belt is becoming yearly less marshy and more cultivated. Thirty years ago tigers were shot here. A tame elephant was lost by sinking in the swamp and wild elephants were sometimes seen in its neighbourhood. But there has been a great change. Homesteads and thriving villages are accumulating on the reclaimed morass. And except in years of inundation, when the waterlogged fields are abandoned to snipe, rice crops are grown on a tract long deserted by elephants and tigers. "From this swampy belt," continues the writer lately quoted, "the khádir rises towards the west, intersected every now and then by watercourses and depressions all more or less swampy, and sometimes even approaches *bhúr* (sandy soil) in composition, while along the extreme west, on the bank of the Ganges, all is uncultivated grass land and sandy waste from north to south."

The lowland tract.

Notwithstanding its wealth of sand, the parganah is highly cultivated, and less than a tithe of the total area is barren. Water is found at an average of 15 feet below the surface in the upland and of 6 feet in the Gangetic tract. At the opening of the current settlement only 1·5 of the cultivated area was returned as irrigated, but this was in the opinion of the settlement officer "a gross under-statement." The water used is supplied almost entirely by earthen wells; there are no ponds of any size, and the only river is the Ganges. The main line of the defunct Eastern Ganges Canal scheme passed through the extreme east of the parganah and there separated into two branches. But the villages in that quarter are already rich in wells, fed at a distance of about 12 feet from the surface by a strong subterranean spring called the Bám. There are no hills in the parganah, the highest recorded elevation being 731·1 feet above the sea, and the lowest 687·0 feet.

Irrigation.

Elevations.

Though some three or four unmetalled highways pass through its northern and eastern corners, the bulk of the parganah is unprovided with roads of any sort. The principal line is that from Bijnor to Dhanaura; but even this belongs to the 2nd class, and favours Báshta for a few miles only. The primitive state of trade in this

Communications and trade.

parganah is, however, sufficient excuse for the absence of good communications; and as the Ganges is navigable throughout its course along the frontier, it will be years before more are required. The chief town, Báshta, is but a large village of less than 2,000 inhabitants, and there are no other places with any pretence to the title of town. Manufactures there are none, and the commerce of the parganah is confined to agricultural raw produce.

Crops.

The principal crops, and the proportion in which they are sown for the spring and autumn harvests, may be thus displayed:—

Autumn.	Percentage of cultivated area.	Spring.	Percentage of cultivated area.
Sugarcane	4·32	Wheat	12·37
Cotton	4·99	Barley	12·32
Juár for cattle fodder (*charri*)	2·76	Gram vetch ...	4·30
Coarse rices	1·81	Wheat and barley mixed (*goji*)	11·23
Fine do.	1·99	Vegetables ...	·55
Coarse autumnal crops (*juár, bájra,* and *kodon* millets, *til,* &c.)	35·87	Coarse spring crops (linseed, mustard, peas, &c.)	3·19
	51·74		43·96
Add land left fallow for sugarcane crop of following autumn (*pandra*)	3·50	Add land left fallow for crops of following spring (*báhan*)	·80
	55·24		44·76

Land cultivated for autumn harvest	55·24	
Ditto spring ditto	44·76	
Total ...	100·00	

Of the cultivated area 14 per cent. is manured; but of the land capable of bearing a paying crop at both harvests of the year no trustworthy statistics exist.

Settlement areas.

The following table compares the areas of the parganah at the opening of the past and present revenue settlements:—

Settlement.	*Unassessable area in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village sites).	Revenue-free	Total.	Culturable fallow (including groves)	Cultivated.	Total.	
Former (survey of 1836,)	11,824	2,112	13,936	25,563	25,984	51,547	65,483
Present (survey of 1865-66)	6,204	1,670	7,874	20,898	38,101	58,999	66,873
Difference ...	—5,620	—442	—6,062	—4,665	+12,117	+7,452	+1,390

The difference in total area is partly due to fluvial action and partly perhaps to the greater accuracy of the later settlement survey. It is true that this

survey makes the total area 181 acres less than does the revenue survey of 1868-69, but in the interval between the former and the latter there had been some alluvial increment. What has been already written of the reclamation of swamp in the khádir tract will have prepared the reader for the large increase of cultivation shown by the above table.

The current settlement of land-revenue was effected by Messrs. Carpenter and Markham. The parganah was not divided into circles of assessment. It had indeed been proposed to create two such circles, the *khádir* and the *bángar*: but *khádir* and *bángar* were found to be so intricately intermixed that the idea was abandoned.

The current settlement.

Rent-rates.

The rent-rates assumed as a basis for the calculation of the gross rental were for the various soils as follows:—

	Rs. a. p.	
Manured soils	6 1 0	per acre.
Siwái	2 10 0	„
Mattiyár	2 10 0	„
Bhúr-siwái	1 14 6	„
Bhúr	1 6 6	„
General	2 8 8	

The nature of the soils here mentioned has been explained as well in part I. of this notice as in preceding parganah articles.

The application of these standards gave for the whole parganah a rental of Rs. 96,840 according to general, and Rs. 96,756 according to soil rates. And half the rental being demanded as revenue, the demand would have been Rs. 48,420 or Rs. 48,378, according as it were deduced from the former or the latter sum. But as elsewhere in this district, the sanctioned rent-rates were found during the careful process of assessment to be insufficient. The general rate was exceeded by 6·5 per cent, with the result of raising the revenue ultimately assessed to Rs. 51,545, or Rs. 56,866-8-0, including cesses. The following table compares the incidence of the old and new assessments:—

Assessment.

Demand.

Settlement.	Incidence per acre						Total demand (excluding cesses).	
	On total area.		On assessable area.		On cultivated area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	0 10 12	0 9 11	0 12 6	0 11 2	1 8 10	1 1 0	40,291	40,436
Present ...	...	0 12 8	...	0 14 0	...	1 4 7	..	51,545
Increase ...	...	0 2 9	...	0 2 0	..	0 3 7	...	111,09

Proprietary classes.

Amongst the revenue-paying or proprietary classes Játs and Sayyids are numerically strongest, while Játs and Sánís preponderate amongst the tenantry. The following table will, however, show how in 1874 landholders and tenants were distributed amongst the various classes :—

Landholders.		*Tenants.*	
Játs	339	Játs	1,010
Sayyids	248	Sánís	587
Shaikhs	123	Gújars	500
Rájpúts	118	Bráhmans	387
Mahájans	63	Jhojhás	365
Bráhmans	43	Rájpúts	349
Pathán	27	Ahírs	124
Káyasths	23	Banjárás	46
Gujars	21	Shaikhs	31
Others	33	Pathán	28
		Sayyids	15
		Juláhás	10
		Others	1,488
Total ...	1,029	Total ...	4,940

Of the land assessed at the outset of the present settlement, 15 per cent. was cultivated by the proprietors themselves and the remainder by their tenants, who were chiefly tenants-at-will. The sum paid by cultivators to landlords as rent and cesses is estimated by the census of 1872 at Rs. 70,403.

Alienations.

For this parganah no statistics of alienations during the currency of the last settlement exist. It may be mentioned, however, that of the 7,244 acres confiscated for rebellion in 1858, 4,000 were granted as rewards to loyal subjects and the remainder auctioned.

Population.

According to the census of 1872, parganah Báshta contained 117 inhabited villages, of which 61 had less than 200 inhabitants; 48 had between 200 and 500; 6 had between 500 and 1,000; and 2 had between 1,000 and 2,000. The total population in 1872 numbered 28,188 souls (12,760 females), giving 274 to the square mile. Classified according to religion, there were 22,262 Hindús, of whom 9,974 were females; 5,912 Musalmáns, amongst whom 2,781 were females; and 14 Christians. Distributing the Hindu population amongst the four great classes, the census shows 1,283 Bráhmans, of whom 565 were females; 1,136 Rájpúts, including 533 females; 400 Baniyás (176 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 19,443 souls, of whom 8,700 are females. The principal Bráhman subdivisions found in this parganah are the Gaur (846) and Sanádh. The chief Rájpút clans are the Chauhán, Ghoghi, and Ráthor. The Baniyás

belong to the Agarwál, Rája-ki-Birádari, and Gindauriya subdivisions. The most numerous amongst the other castes are the Máli (1,113), Chamár (6,201), Gújar (2,066) Sáni (4,591), and Ját (3,814). Besides these, the following castes comprising less than one thousand members are found in this parganah :— Taga, Barhái, Kahár, Hajjám, Juláha, Khákrob, Sonár, Gadariya, Kumhár, Kayasth, Ahír, Jogi, Kalál, and Nat. Those Musalmáns who are not distributed amongst Shaikhs (143), Sayyids (267), Mughals (20), and Pathán (164), are entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 62 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 690 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 253 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 5,808 in agricultural operations; 1,100 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral and animal. There were 1,319 persons returned as labourers and 199 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 702 as landholders, 16,096 as cultivators, and 11,390 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 194 males as able to read and write out of a total male population numbering 75,424 souls.

History.

It is needless here to repeat such facts in the general history of the parganah as have been already told in that of the district; but changes in its constitution are a fitting subject for detail. In 1596 parganah Azampur, to which the modern Báshta closely corresponds, was a mahál of the Sambhal government and Dehli province. It contained 55,467 bíghas (34,666⅔ acres), yielded a revenue of 23,89,478 *dáms* (Rs. 59,737), and was possessed chiefly by Tagás. At another period of Akbar's reign it was the fief of the rebellious Mirzás. But Azampur was not the only old factor of new Báshta, which contains portions also of the Akbari mahál of Gandaur. And the present parganah used even in British times to be styled both Azampur Báshta and Gándaur Bashta. Some part of the ancient Azampur, including the village of Azampur itself, have been transferred from this parganah to Moradabad. But Báshta still coincides substantially with its representative of the sixteenth century.

BIJNOR or Bijnaur, the capital, but not the chief town of the district so named, lies in north latitude 29° 22′ 36,″ and east longitude 78° 10 32,″ 55 miles from Bareilly. Its site has an area of 179 acres with a population of 72 to the acre. It contained in 1853 11,745, and in 1865 as many as 12,566 inhabitants. According to the last census (1872) the population amounted to 12,865 persons, of whom 6,389 were Hindús (2,820 females), 6,439 Musalmáns (3,004 females), and 37 members of the Christian and other religions. Distributing the population among the rural and urban classes, the returns show 409 landowners, 1,508 cultivators, and 10,948 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 1,282, of which 658 were occupied by Musalmáns. The number of houses during the same year was 2,603, of which 361 were built with skilled labour, and of these 30 were occupied by Musalmáns. Of the 2,242 mud huts in the town 1,360 were owned by Musalmáns. Taking the male adult population (not less than 15 years of age), the following occupations were pursued by more than 40 males :—Barbers 142, blanket-weavers 69, carpenters 51, cultivators 585, hukka-makers 56, labourers 538, landowners 149, money-lenders 45, pandits 75, pedlars 113, parohits (family priests) 89, servants 1,422, singers and musicians 124, sweepers 43, tailors 364, weavers 187, and wine-sellers 41.

Site and appearance.

Bijnor stands on slightly undulating ground about three miles from the *left* bank of the Ganges, whose rich plain it overlooks. It is a neat but unpretending little country town, with more than the usual sprinkling of brick-work houses. Through its centre runs a broad main road, metalled and flanked with saucer drains. This, the principal place of business, is named after the magistrate who designed it, *Palmerganj*. Many of the lesser thoroughfares are paved either with small bricks set on edge, or thick hexagonal bricks, set in lime. Nine high ways, three of each class, radiate from the town into the surrounding country. These lead respectively to Muzaffarnagar, Meerut, and Nagína (1st class); Kíratpur, Nihtaur, and Núrpur (2nd class); and Dáránagar, Mandáwar, and Ujalíghát 3rd class. In material signs of commercial prosperity, such as temples and tanks of brick or stone, Bijnor is somewhat wanting. A few mosques and temples are scattered about the town and its suburbs, but none possess sufficient architectural merit to justify mention. A few earthen tanks, too, there are, which have figured from time to time in the reports of the Sanitary Commissioner. To four *chahs* or wells named respectively Shírín, Khám, Pattharwála, and Hajjámán, local tradition assigns an age of about 250

Muhallas.

years. The town is divided into the following *muhallas*, *i. e.*, wards or quarters :—

Name of muhalla.		*Origin or translation of name.*
Chaudharián	...	The squires' quarter.
Játán or Kunwar Bálgovind	...	Residence of the Játs and of Bálgovind, who was perhaps their principal worthy.
Kázípára	...	Judge's plot.
Achárján	...	Mahábráhmans' quarter (see page 286). The Mahábráhmans are the only r sidents.
Bullerganj	...	Buller's market, so named after Mr. Collector Buller.
Rángarán	...	Pervert's ward. The Rángars are descended from Rájpúts, Ahírs, and other Hindús who adopted the Muslim faith and became Shaikhs
Cháh Shírín	...	Contains the Cháh Shírín or "sweet well" just mentioned.
Bázár Shamba	...	Saturday market.
Bráhmanán	...	Bráhmans' quarter.
Khatrián	...	Khatris' ditto.
Mirdhagán	...	Land-surveyors' ditto. The Mirdha, who calls himself a Shaikh, no longer confines his pursuits to the measurement of land.

Public buildings.

The principal public buildings are the office and courts (*kachahri*) of the magistrate-collector, erected in 1849 and enlarged in 1877; a well-built brick jail, whose barracks stand on the radii of a circle; the district zila school and boarding-house; the central sadr dispensary, a well ventilated brick-work structure standing in a walled enclosure; a police station of the 1st class; an inn (*sardi*) for natives, consisting of a quadrangle surrounded by tiled huts; and the central post-office of the district.

Civil station.

The great size and spread of some *tarwad* trees beside the magistrate's office deserve to be noticed. Here and there the town is fringed by handsome groves of other trees; and this is more especially the case on its northern side, where lies the civil station. That station contains of course few houses, but most of them are surrounded by fair gardens. The station cemetery, with its thatched and whitewashed lodge, its weeping willows and its flowers, is described as one of the most picturesque spots in the neighbourhood. As troops were never quartered permanently at Bijnor, there is no cantonment.

Trade and manufactures.

To the civil station and public offices Bijnor owes its pre-eminence in the district. Greatly behind Nagína and Najíbabad in population, it must probably yield to both in manufactures and commerce also. Its only remarkable manufactures are the pocket-knives prepared by a cutler in the north-eastern suburb of Bukhára, and the cotton threads worn like the ribbon of an order by Hindus claiming descent from "twice-born" castes. The pocket-knives, made only to order, cost a half-

rupee each, and the sacred threads are twenty times as cheap. Both are exported in some quantity to the upper Dúáb and Delhi. Markets are held thrice a week. The following register of imports, compiled from the returns of the municipality's octroi outposts, will give some idea of the trade :—

Statement showing imports of taxable articles for two years.

Articles.	Net imports in				Consumption per head in			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c	Rs. a p	M. s. c.	Rs. a. p.
Grain ...	87,895	...	92,406	...	6 35 3	...	7 2 13	...
Sugar refined ...	294	...	115	...	0 0 14	...	0 0 6	...
Do. unrefined ...	10,479	...	14,235	...	0 32 1	...	1 3 9	...
Ghi ...	751	...	757	...	0 2 5	...	0 2 4	...
Other articles of food,	1,21,101	8,639	129,069	7,770	9 10 10	0 10 6	9 35 14	0 9 6
Animals for slaughter,	hd. 1,921	538	hd. 2,017	...	...	0 0 8	...	...
Oil and oilseeds ...	1,977	...	1,827	...	0 6 0	...	0 5 9	...
Fuel, &c. ...	26,814	...	27,141	...	2 2 1	...	2 3 1	...
Buildings materials,	6,322	...	8,177	11,947	0 19 6	0 15 1	0 25 0	0 14 7
Drugs and spices ...	...	8,838	...	7,745	...	0 10 11	...	0 9 5
Tobacco ...	872	...	1,104	..	0 2 10	...	0 3 6	...
European cloth ...	...	45,422	...	43,719	...	3 7 7	...	3 5 6
Native cloth ...	...	5,588	...	7,434	...	0 6 10	...	0 9 1
Metals ...	...	5,794	...	5,076	...	0 7 1	...	0 6 3

Municipality.

The municipal committee or corporation of Bijnor consists of 15 members, whereof five sit by virtue of their office and the remainder by election of the rate-payers. The income by whose aid they conduct the internal administration of the town is derived chiefly from an octroi-tax falling in 1875-76 at the rate of Re. 0-9-2 per head of population. The following statement shows the heads of income and expenditure for two years :—

Income and expenditure.

Receipts.	1874-75.	1876-77.	Expenditure.	1874-75.	1876-77.
	Rs.	Rs.		Rs.	Rs
Opening balance ...	5,676	2,097	Collection	1,117	1,072
Class I.—Food and drink ...	8,640	4,459	Head office	208	142
„ II.—Animals for slaughter ...	189	165	Supervision	...	...
„ III.—Fuel, &c. ...	416	444	Original works ...	3,384	3,852
„ IV.—Building materials	455	472	Repairs	1,300	...
„ V.—Drugs, spices, &c.	276	242	Police	1,418	1,410
„ VI.—Tobacco ...	139	170	Education	189	186
„ VII.—Textile fabrics ...	765	767	Registration of births and deaths	...	3
„ VIII.—Metals ...	87	77	Lighting	215	199
Total octroi ...	11,643	6,796	Watering roads ...	...	...
Rents	231	180	Drainage works ...	...	50
Fines	107	59	Water supply ...	...	...
Pounds	481	574	Charitable grants ...	262	142
Miscellaneous			Conservancy ...	904	984
			Miscellaneous ...	135	178
Total ...	12,462	7,609	Total ...	9,132	8,218

Grass latrines.

Apropos of conservancy expenditure, it may be mentioned that Bijnor has a somewhat novel system of "dry earth" public latrines. These consist simply of sarpat or pampas-grass plantations, laid out in zigzag rows of sufficient thickness and height to meet the requirements of decency. Impurities are buried as found in shallow trenches hard by. The plan is cheap and, except in the rainy months, when the grass harbours snakes, popular.

History.

The history of Bijnor opens with its selection as the capital of the district in 1824. In removing his headquarters hither from Nagína, Mr. Collector Halhed seems to have been actuated by a wish to be further from the malaria of the forest tract and nearer the cantonments of Meerut. The only event of later importance to the town was the rebellion of 1857-58, already fully described.[1] But short as is the history of Bijnor, its traditions are long. Its foundation is ascribed to the somewhat mythical Rája Ben, of whom an account is given elsewhere.[2] He is held the pattern of kings; for in his day there was no taxation, and the money required for state purposes was derived from the sale of hand-fans made apparently by the monarch himself. Ever on the search for a ridiculous derivation, the local Varro finds in these hand-fans (*bíjna*) the origin of the name Bijnaur. The etymology Vijayanagar is more probable, though it bears a slighter superficial resemblance to the modern word. The foundations of an older town or village are sometimes discovered two miles west of Bijnor and nearer the Ganges. As his share encounters old bricks and other signs of a lost city, the ploughman still calls that place the castle-mound (*khera*) of the good king Ben. From a tribal point of view Bijnor is now remarkable chiefly as the headquarters of the Játs. Legend speaks of a long struggle in times past between the Chaudhari branch of that tribe and the Muslim Kaláls.[3] The latter triumphed, and with a close approach to completeness not uncommon in such legends, succeeded in slaughtering the whole of the hostile clan except one pregnant woman. She afterwards bore a son, Dasánand Singh, who on attaining man's estate enlisted the aid of the governor Ali Ján[4] and ejected the Kaláls from the neighbourhood of Bijnor.[5] At the last census but 1,632 Kaláls could be found in the whole district.

BIJNOR, a tahsíl in the district of the same name, comprises the parganahs of Bijnor, Dáránagar, and Mandáwar. The total area according to the census

[1] *Supra*, page 361. [2] See pages 341-42. [3] Amongst Kaláls are found both Hindús and Muhammadans. The latter, like most converts to Islám, are called Shaikhs. [4] Perhaps intended for Ali Khán. A chief of that name was appointed governor of Sambhal in 1605. [5] For a brief note on Bijnor and its traditions we are indebted to Mr. H. B. Punnett, C. S.

of 1872 contains 303 square miles and 357 acres, of which 210 square miles and 343 acres are cultivated. The area assessed with Government revenue is given at 303 square miles and 311 acres, of which 218 square miles and 554 acres are cultivated, 44 square miles and 2 acres are culturable, and 40 square miles and 395 acres are barren.[1] The land revenue during the same year stood at Rs. 2,21,259 (or with cesses Rs. 2,43,556), falling at Re. 1-2-2 on the total area, Re. 1-2-3 on the entire cultivable area, and Re. 1-9-2 on the cultivated area. The population numbered 132,035 souls (60,311 females), giving 434 souls to the square mile, distributed amongst 347 villages. The same statistics show 471 persons blind, 43 lepers, 24 deaf and dumb, and 16 insane persons in the tahsíl. A detailed account of this tahsíl will be found in the articles on its three parganahs, BIJNOR, DÁRÁNAGAR, and MANDÁWAR.

BIJNOR, a parganah in the tahsíl and district of the same name, is bounded on the north by parganahs Akbarabad and Kíratpur of the Najíbabad tahsíl and by parganah and Mandáwar of its own tahsíl; on the west by the Ganges, which separates it from the Muzaffarnagar district; on the south by parganah Dáránagar of its own tahsíl; and on the east by parganahs Nihtaur of the Dhámpur tahsíl and Nagína of the Nagína tahsíl. The total area according to the revenue survey of 1868-70 was 103 square miles and 230 acres, but according to the census of 1872 255 acres less. The rent-roll of 1874 bore 252 estates, distributed amongst 230 villages.

Boundaries and area.

Villages and estates.

The parganah has two well-defined natural divisions. The first or khádir tract is a strip of low alluvial land along the left bank of the Ganges, and includes over one-ninth of the whole area. The second tract comprises the remainder of the parganah, and is called the bángar or uplands, because by comparison with the khádir it stands somewhat high. There is, however, no very marked difference of level between these tracts, the highest observed elevation above the sea being 812·3 feet at Firozpur Ratan and the lowest 739·3 feet at Chandpuri.

PHYSICAL FEATURES. The khádir and bángar tracts.

Elevations.

The parganah has in fact no hills, nor is it much richer in rivers. The Choiya, which crosses what may be called its eastern wing, is the only stream which explores it for any distance, and this is a stream during the rains only. The Ganges and Málin are outside it rather than of it, though the latter wanders sometimes within its north-western boundary. On the few occasions when it flows at all, the Banra flows past the

Streams.

[1] This total area differs by less than 2½ square miles from that of the revenue survey, and the census figures may therefore be regarded as approximately correct.

eastern. The number of ponds is few, and the only sheet of water that can be called a lake lies near the village of Barúki in the extreme north-east corner of the parganah. The chief sources of irrigation are earthen wells, in which water can be found at a depth of about 30 feet on the bángar and 12 feet in the khádir tract. But only 0·4 of the cultivated area is watered. There are at present no canals, nor since the decease of the Eastern Ganges project are there likely to be any. Notwithstanding the absence of irrigation, the parganah is in a high state of cultivation, and but a small proportion of the total area is barren.

Lakes.

Irrigation.

Proposed canals.

ECONOMICAL FEATURES.

Communications and trade.

The parganah is better provided with communications than any of those already noticed. The principal highways are the metalled lines from Meerut, Muzaffarnagar, and Nagína to Bijnor; but on the same destination many unmetalled roads converge. The manufacture of sacred threads and secular pocket-knives has been already mentioned in connection with Bijnor town; but agriculture is the chief industry of the parganah, and after Bijnor, the only village of even the least importance is Suáheri in the north-east. Its crops are the one great product of the parganah, and the following statement shows the proportion in which these are sown for the spring and autumn harvests:—

AUTUMN.	Percentage of cultivated area.
Sugarcane	7·18
Cotton	7·38
Juár for fodder (*charri*) ...	2·53
Coarse rices	12 25
Fine do.	·28
Coarse autumn crops (*juár*, *bájra*, and *kodon* millets, *til*, &c.) ...	29 12
	58·74
Add land left fallow for sugarcane crop of following autumn (*pandra*).	4·50
	63·24

SPRING.	Percentage of cultivated area.
Wheat	8·25
Barley	4·83
Gram vetch	1·95
Wheat and mixed (*goji*) ...	4·46
Vegetables	·25
Coarse spring crops (linseed, mustard, peas, &c.)	·68
	20·42
Add land left fallow for crops of following spring (*báhan*) ...	16 54
	36·76

Land cultivated in autumn	... ...	63·24
Ditto spring	... ...	36·76
Total	...	100·00

Of the cultivated area 3 per cent. is described as *dofasli* or two-harvest land—that is, land capable of producing a paying crop in both harvests

of the same year. The cultivated and other areas of the current and past land-revenue settlements may be thus compared :—

Settlement areas.

Settlement.	*Unassessable area in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village sites).	Revenue-free.	Total.	Culturable fallow (including groves).	Cultivated.	Total.	
Former (survey of 1833-34) ...	7,162	4,843	12,005	13,367	40,883	54,250	66,255
Present (survey of 1864) ...	6,950	128	7,078	9,520	49,392	58,912	65,990
Difference ...	−212	−4,715	−4,927	−3,847	+8,511	+4,662	=265

The large decrease in revenue-free and increase in cultivated land will not fail to attract notice. The decrease in total area is ascribed to diluvion by the Ganges: this area is, however, less by 160 acres than that of the more accurate revenue survey.

The current settlement was effected almost entirely by Mr. Palmer. He divided the parganah for purposes of assessment into three principal circles, *viz.*, (1) the bángar kámil or fine upland ; (2) the bángar nákis or poor upland ; and (3) the khádir or low tract along the shore of the Ganges. The first circle lay in the extreme east of the parganah, and the second, by far the largest of the three, included the country intervening between the first and the third. The next step of the settlement officer was to assume an average rent-rate for the various classes of soil in each circle. In this process he was guided partly by the money rents ascertained from leases to have been customary during the past six years, and partly by an estimate showing the gross produce of different soils, the landlord's rent being calculated at two-fifths the value of that produce. The assumed rent-rates sanctioned by the Board of Revenue were as follow :—

The current settlement.

Circle of assessment.

Rent-rates.

Name of circle.	Rent-rates per acre on soils.				General rent-rate per acre.
	On *siwái.*	On *mattiyár.*	On *bhúr-siwái.*	On *bhúr.*	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
(1) Bángar kámil ...	5 0 0	3 4 0	2 1 0	...	4 4 2
(2) Bángar nákis ...	3 12 0	2 3 2	2 0 0	1 14 0	2 9 6
(3) Khádir ...	4 12 0	5 3 6	3 12 0	2 5 0	4 12 0

Soils.

Three of the soils here mentioned have been already described in preceding parganah notices. The fourth, *bhúr-siwái*, is loam (*siwái*) with a large admixture of sand (*bhúr*).

Mr. Palmer created two subsidiary circles besides those already enumerated. These were (4) the khádir bángar, consisting of villages whose area lies partly in the second and partly in the third circle, and (5) the "fluvial action" tract, including a few exceptionally situated riparian villages in the third circle.

Assumed gross rental of parganah.

The application of the sanctioned standard gave for the whole parganah a gross rental of Rs. 1,61,565 according to general and Rs. 1,59,489 according to soil rates; and if strictly deduced from these sums at 50 per cent. the revenue should have been Rs. 80,782-8-0 or Rs. 79,744-8-0. But when the parganah came to be inspected and assessed village by village, these rates were as usual found too low, and they were ultimately exceeded by 8·1 per cent. The demand fixed was Rs. 87,310 excluding, and Rs. 96,038-8-0 including the 10 per cent. cess.

Demand.

The results and incidence of the new assessment may be thus compared with those of the old :—

Settlement.	Incidence per acre						Total demand (excluding cesses).	
	On total area.		On assessable area.		On cultivated area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 9 8	1 8 2	1 13 1	1 11 0	2 6 7	2 0 3	98,554	99,486
Present ...	...	1 5 3	...	1 7 9	...	1 12 4	...	87,310
Decrease ...	...	0 2 11	...	0 3 3	...	0 3 21	...	12,176

The decrease in the total demand is certainly surprising when we bear in mind the increase of cultivation since the last settlement. Mr. Markham indeed is of opinion that the revenue assessed by Mr. Palmer was 38 per cent. only of the average gross rental during the six years preceding assessment.[1] But any controversy on this subject is beyond the scope of the present notice.

Proprietary classes.

Amongst the revenue-paying or proprietary classes Shaikhs and Játs are numerically strongest, whilst among their tenants there are nearly three times as many Játs as of any other class. The following table will, however, show the exact proportion in which

[1] Settlement Report, pages 109-115.

at the opening of the current settlement landholders and tenants were distributed amongst the various classes :—

Landholders.		*Tenants.*	
Shaikhs	855	Játs	2,337
Játs	810	Shaikhs	835
Sayyids	251	Rawás	304
Bráhmans[1]	208	Sánís	300
Rawás	188	Bráhmans	237
Patháns	147	Patháns	85
Mahájans	102	Sayyids	65
Káyasths	32	Juláhás	34
Khatrís	28	Gújars	32
Bishnoís	7	Banjárás	17
Chauháns	3	Christians	12
Christians	1	Jhojhás	8
Gújar	1	Chauháns	1
Others	115	Others	725
Total ...	2,748	Total ...	4,992

Of the land assessed at settlement 27 per cent. was cultivated by the proprietors themselves, and the remainder by their tenants, who in most cases had rights of occupancy. The census of 1872 estimates the sum paid by tenants to landlords as rent and cesses at Rs. 1,64,764.

Alienations.

Changes in the proprietary body seem to have been comparatively frequent during the currency of the past settlement; but their exact number it is as elsewhere impossible to ascertain. Between 1840 and 1870 the men of trade and affairs increased their possessions 7½fold, and indeed 25·9 per cent. of all the land transferred was gained by the rapacious Baniya. Of that land, however, 57·3 per cent. passed into the hands of agriculturists. The chief losers were Játs and Patháns, who bore respectively 54·9 and 31·7 per cent. of the total loss. From this calculation the 1,669 acres confiscated for rebellion in 1858 have been excluded. Except 165 acres bestowed as rewards on loyal subjects, these losses of sedition were auctioned and knocked down to a variety of small purchasers.

Population.

According to the census of 1872, parganah Bijnor contained 145 inhabited villages, of which 71 had less than 200 inhabitants; 55 had between 200 and 500; 12 had between 500 and 1,000; 6 had between 1,000 and 2,000; and 1 (Bijnor) had over 12,000 inhabitants. The total population in 1872 numbered 51,790 souls (23,186 females), giving 503 to the square mile. Classified according to religion, there were 35,819 Hindús, of whom 15,716 were females; 15,934 Musalmáns (7,454 females); and 37 Christians. Distributing the Hindu population amongst the four great classes, the census shows 2,194 Bráhmans, of whom

[1] Appendices B. and C. to the Settlement report treat Bráhmans and Tagás as separate caste, but in the above list they have been united.

978 were females; 157 Rájpúts, including 69 females; and 1,193 Baniyás (617 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 32,275 souls (14,052 females). The principal Brahmán subdivisions found in this parganah are the Gaur (1,961) and Sáraswat. The chief Rájpút clans are the Chauháns. The Baniyás belong to the Agarwál (440), Rája-ki-Birádari (555), and Dasa subdivisions. The most numerous amongst the other castes are the Barhái (1,189), Máli (2,244), Kahár (1,182), Juláha (2,141), Chamár (8,143), and Ját (9,739). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Taga, Hajjám, Khákrob, Fakír, Sonár, Gadariya, Kumhár, Kayasth, Orh, Jogi, Bharbhunja, Kalál, Lohár, Gújar, Nat, Rawa, Banjára, Bhát, Gosáin, Khatri, and Kamboh. Those Musalmáns who do not belong to the Shaikh (5,086), Sayyid (645), Mughal (52), and Pathán (1,004) classes, are entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 539 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,000 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,144 in commerce, in buying, selling, keeping or lending money or goods, or in the conveyance of men, animals, or goods; 6,900 in agricultural operations; 2,533 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 3,474 persons returned as labourers and 414 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,106 as landholders, 15,621 as cultivators, and 34,063 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,119 males as able to read and write out of a total male population numbering 28,604 souls.

History.

The *Ain-i-Akbari* (1596) ascribes to parganah Bijnor an area of 60,362 *bighas* (about 37,726⅔ acres) and a revenue of 33,55,425 *dams* (Rs. 83,886). The parganah, in that day a division of the Sambhal government and Dehli province, was possessed chiefly by Taga Bráhmans. In the reign of Muhammad Sháh (1719-1748) a Ját named Jet Singh is said to have transferred portions of its area to Jhálu; but during the Rohilla (1748-1774) and Oudh (1774-1801) *régimes* we hear of no further changes. Included at the beginning of British rule (1801) in the district which now bears its name, it gained slightly in 1844 by the disintegration

of Jhálu. Although somewhat increased in size, it is practically the same parganah as at the end of the sixteenth century. Its general and fiscal history may be gathered from those of the district already given.

BÚRHPUR, a parganah in the Chándpur tahsíl of the Bijnor district, is bounded on the north by the Dhámpur and Nihtaur parganahs of the Dhámpur tahsíl; on the west by parganah Chándpur of its own tahsíl; on the south by the Moradabad district; and on the east by parganah Siohára of the Dhámpur tahsíl. Its area according to the revenue survey of 1868-70 was 69 square miles and 492 acres, but the census of 1872 increases that measurement by 167 acres. In 1874 the parganah contained 136 estates, distributed amongst 106 villages.

Physical features.

The parganah is pretty uniform in soil and level, and its principal feature is without doubt its rivers, three in number. After forming for a considerable distance the northern and eastern boundary, the Karúla makes a sudden deflection into the neighbouring parganah of Siohára. The Gángan flows southwards through the north centre of the parganah, but turning to the east succeeds the Karúla as the boundary on that quarter. And the Bán passes along all but a small portion of the western frontier. These are all perennial streams, flowing in well-defined beds, and seldom causing mischief by inundation. The tract between the Karúla and the Gángan is, especially in its northern part, the most fertile division of the parganah. Here excellent wheat, rice, and sugarcane can be grown; but east of the Gángan the soil is less productive, and patches of shrub forest intermix themselves with the cultivation. Of the latter tract, the country between the Gángan and the Bán, Mr. Carpenter writes as follows: "To the extreme north and to the extreme south, and generally along the bank of the Bán, strips and patches of *dhák*[1] or thorn jungle are still standing, which harbour wild animals and vermin and impede cultivation, and down the middle of the tract runs a ridge or watershed between the *nadís* (streams) which is everywhere dry and sandy, and which rises towards the south into a sand ridge. There is much room for improvement in the cultivation of this tract." The highest recorded elevation is 750·5, the lowest 728·0 feet above the sea.

It must not, however, be supposed that the parganah is exceptionally barren; little more than one-thirteenth of its area is uncultivable, and of the productive remainder a fair proportion is irrigated.[2] Water is found in wells at an average depth of 18 feet from the surface; but the bulk of the irrigation

[1] *Butea frondosa.* [2] According to the settlement records 9·1 per cent. only of the cultivation is recorded as irrigated. But the settlement officer believes that these figures greatly understate the real irrigation. See Settlement Report, page 236.

(41 per cent.) is from rivers, a form of watering for which the lower reaches of the Gángan afford especial opportunities. In the upper part of its course through this parganah that river is rejoined by the Gángan canal; and it was once proposed to construct a channel called the Nihtaur rájbaha between the Bán and the Gángan, while a second, to be known as the Akbarpur rájbaha, should connect the latter with the Karúla. There are no navigable canals, and those just mentioned were intended for irrigation only.

Communications and trade.

Although there are no metalled roads, the parganah is on the whole well provided with communications. Two good (2nd class)[1] and four indifferent (3rd class) highways radiate from the chief town Núrpur. Núrpur itself is little more than an overgrown village, containing less than 3,000 inhabitants, and the same may be said of Morna, the place next in size. But the most important place in the parganah is Tájpur, which, having a population of nearly 4,500 people, may fairly claim to be called a town. The manufactures are of the simple kind usual in rustic India, and are almost confined to articles of food, dress, and husbandry.

Crops.

The parganah is an agricultural one, and crops are beyond all comparison its chief product. The following table shows the proportion in which the cultivated area is occupied by the various spring and autumn growths :—

Autumn harvest.	Percentage of cultivated area.	Spring harvest.	Percentage of cultivated area.
Sugarcane ...	7·65	Wheat	18·23
Cotton	5·90	Barley	1·76
Juár for fodder (*charri*)	·66	Gram vetch	3·95
Coarse rices ...	33·34	Wheat and barley mixed (*gojí*)	4·23
Fine do. ...	2·02	Vegetables	·73
Coarse autumn crops (*juár, bájra,* and *kodon* millets, *til*, &c.)	10 70	Coarse spring crops (mixed, mustard, peas, &c.) ...	3·00
	60·27		31·90
Add land left fallow for sugarcane crop of following autumn (*pandra*) ...	7·72	Add land left fallow for crops of following spring (*báhan*) ...	·11
	67·99		32·01

Land cultivated for autumn harvest ...	67·99
Ditto spring ditto ...	32·01
Total ...	100·00

Settlement areas.

Of the cultivated area 22·25 was at the beginning of the current settlement recorded as manured; but the settlement officer and his returns are at issue as to the quantity of *dofasli* or land

[1] Considered as radiating from the town, these roads are two; but they are in reality one, the Bijnor-Moradabad road.

yielding two harvests in the year. The following table compares the areas of the parganah according to the last two settlement surveys :—

Settlement.	*Unassessable area in acres*			*Assessable area in acres.*			Total area in acres.
	Barren (including village sites).	Revenue-free.	Total.	Culturable fallow (including groves).	Cultivated.	Total.	
Former (survey of 1834-38) ...	5,294	12,725	18,019	7,199	18,680	25,879	43,898
Present (survey of 1865-66) ...	3,360	13,832	17,192	7,389	20,172	27,561	44,753
Difference ...	—1,934	+1,107	—827	+190	+1,492	+1,682	+855

At the time of the former survey the *disjuncta membra* of the modern Búrhpur were scattered amongst the neighbouring parganahs, but they have been collected for the purposes of the above table. The slight increase in total area is ascribed to the greater accuracy of the later survey, but the yet more accurate revenue survey of 1868-70 again reduces that area by 101 acres. The increase of revenue-free lands is due to a grant made in 1858 to the late Rája Partáb Singh [1] on account of good services during the rebellion of tha and the preceding year. His son and successor is still exempt from payment of revenue on half the original grant.

The current settlement was effected by Messrs. Carpenter and Markham.

The current settlement.

Its uniformity of character prevented the distribution of the parganah into circles of assessment, and Mr. Carpenter's first step was therefore to assume average rent-rates for the different classes of soil. These were (1) *siwái*, a rich light coloured loam with a slight admixture of sand ; (2) *bhúr siwái*, the samewith a larger admixture of sand ; (3) *mattiyár* or clay-land ; and (4) *bhur* or sandy land. An examination of Mr. Carpenter's rent-rates by his successor showed that they had been fixed on too low a scale ; and amended rates, based on actual inspection, the translation of village statistical prècis (*hálát dihi*), tables of leases, and the rents of the parganahs returned by village notaries (*patwáris*), were proposed by his successor. After some controversy Government directed the assumption of

Soils.

Rent-rates.

[1] Of Tájpur.

the following rates, which were a compromise between those of Messrs. Carpenter and Markham:—

		Rs. a. p.	
For manured soils		7 4 0	per acre.
„ siwái „		3 6 0	„
„ mattiyár „		3 8 0	„
„ bhúr-siwái „		2 5 0	„
„ bhúr „		1 14 0	„
General rate		4 5 0	

Demand.

The application of these standards gave for the whole parganah a gross rental of Rs. 92,086 according to the soil, and Rs. 91,386 according to the general rates. Deduced from the larger or smaller of these sums at 50 per cent., the revenue demand would have been Rs. 46,043 or Rs. 45,693. It was ultimately fixed at Rs. 45,788, a figure between the two, while the addition of the 10 per cent. cess raised it to Rs. 52,345-8-0. The results and incidence of the new assessment, which came into force on the 1st July, 1872, may be thus contrasted, with those of the old:—

Settlement.	Incidence per acre						*Total demand (excluding cesses).*	
	On total area.		*On assessable area.*		*On cultivated area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs a. p.	Rs.	Rs.
Former ...	1 6 2	1 4 7	1 10 8	1 7 1	2 4 4	1 15 6	43,109	39,722
Present ...	...	1 7 8	...	1 10 7	...	2 2 7	...	45,788
Increase ...	...	0 3 1	...	0 3 6	...	0 3 1	...	6,066

Proprietary body.

Amongst the proprietary or revenue-paying body Chauhán Rájpúts (2) are more than five times as numerous as any other class; and the same caste preponderates also among the tenantry. The following list will, however, show to what extent each class

or tribe is represented amongst the landlords and tenants of the parganah :—[1]

Landlords.		*Tenants.*	
Chauháns and other Rájpúts ...	466	Chauháns	834
Tagás and other Bráhmans ...	82	Sánis	356
Játs	40	Bráhmans	243
Shaikhs	33	Játs	232
Sayyids	23	Ahírs	188
Kayasths	19	Gújars	60
Mahájans	15	Shaikhs	56
Pathán	2	Juláhás	53
Gújars	1	Jhojhás	26
Bishnois	1	Sayyids	13
Others	78	Pathán	4
		Banjárás	2
		Others	660
Total ...	760	Total ...	2,707

Of the land assessed at settlement 26·10 per cent. was cultivated by the proprietors themselves, and the remainder by their tenants, amongst whom those with rights of occupancy were twice as numerous as those without. The census of 1872 estimates the sum paid by tenants to landlords as rent and cesses at Rs. 1,01,023. As elsewhere in the Chándpur tahsíl, it is quite impossible to show what number of estates changed hands during the currency of the former settlement.

Alienation.

According to the census of 1872, parganah Búrhpur contained 89 inhabited villages, of which 39 had less than 200 inhabitants; 36 had between 200 and 500; 8 had between 500 and 1,000; 3 had between 1,000 and 2,000; 2 had between 2,000 and 3,000; and one had between 3,000 and 5,000. The total population in 1872 numbered 35,225 souls (16,513 females), giving 503 to the square mile. Classified according to religion, there were 25,153 Hindús, of whom 11,755 were females; 10,071 Musalmáns, (4,758 females); and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 1,541 Bráhmans, of whom 697 were females; 5,025 Rájpúts, including 2,439 females; 292 Baniyás (131 females); whilst the great mass of the population is compared in "the other castes" of the census returns, which show a total of 18,295 souls (8,488 females). The principal Bráhman subdivision found in this parganah is the Gaur (1,527). The chief Rájpút clans are the Kachhwáha, Báchhal, Bais, Kassib, Ráthor Naru, and Sirohi. The Baniyás belong to the Agarwál, Gatah, Rája-ki Birádari, and Ghoay subdivisions. The most numerous amongst the other castes are the Tagás (1,265), Máli (2,591), Chamár (4,572), Ahír (1,037), and

Population.

[1] Compiled from appendices B. and C., Settlement Report, 1874. Appendix B. mentions one Christian landlord, but this turns out to be Government, and has therefore been included under the head of "others."

Ját (2,340). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Barhái, Kahár, Hajjam, Juláha, Khákrob, Fakír, Sonár, Gadariya, Kumhár, Káyasth, Jogi, Bharbhunja, Gújar, Sáni, Dhobi, Khatik, Ranaiya, and Dakaut. Those Musalmáns who are not distributed amongst Shaikhs (286), Sayyids (89), and Patháns (55), are entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 225 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,256 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c; 574 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 5,406 in agricultural operations; 2,066 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,757 persons returned as labourers and 351 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,288 as landholders, 13,734 as cultivators, and 20,203 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 255 males as able to read and write out of a total male population numbering 18,712 souls.

History.

Formed in 1844 out of drafts from all the surrounding parganahs, Búrhpur is not yet forty years old, and the revenue settlement already described has been the only event of importance in its separate history. "The name of this parganah," observes Mr. Markham, "was evidently intended to be Núrpur * * * Slovenliness in writing the name in the Persian character caused it to be originally read as if 'Boorpore,' and that name continued to be applied. It is an accident that there is a small uninhabited village called Boorpore in the parganah."[1] There is of course little doubt that Mr. Markham is right: in the *shikast* or running Persian hand no distinction is made between the letters *b* and *n*, and a short *u* is invariably written long. But the change from Núrpur to Búrhpur would seem to prove that there is less difference between the pronunciation of the soft Persian *r* and hard Hindi *rh* than professors of those two languages would have us imagine. It is possible that some uncertainty existed in the minds of native clerks as to whether it was intended to name the parganah after its chief town or the less important village of Búrhpur, and in that case the fact that an Englishman

[1] Settlement Report, page 235.

usually gives the *litera canina* a hard pronunciation may have decided them in favour of the latter.

CHÁNDPUR, the capital of the parganah and tahsíl so named in the Bijnor district, stands in north latitude 29°8′ and east longitude 78°20′, 21 miles south-south-east of Bijnor. It had in 1872 a population of 12,033 persons, with a density of 89 to the acre.

Site and appearance.

The town, which has an irregular and slightly undulating site of 135 acres, is built on a sandy tract some 740 feet above sea-level, and surrounded by a good many ponds. On the east and north, a vast excavation known as the Satara receives the drainage from those quarters of the town. That from the west and south flows into the Chimman Tál, another large excavation on the southern outskirts. During the rainy months, when these dry depressions become filled with water, the Chimman overflows into the Satara, while the Satara is itself drained through a cutting two miles long upon some lowlying flats to the east. On an island in the Satara stands the sweepers' quarter. Chándpur, writes Dr. Planck, "wears an air of former prosperity succeeded by existing poverty." Ten years ago (1868) it was "the filthiest place in this province;" but by 1875 a very great improvement had been effected, and the town has now a well-paved and thriving appearance. Several fine brick-work houses rise above the surrounding huts like forest trees amongst an undergrowth of weeds.

Public buildings.

The fort-like tahsíli and a native hostel (*saráí*) both stand on the eastern outskirt. Amongst other public buildings may be mentioned a 1st class police station, a dispensary, an imperial post-office, a *tahsíli* school for boys, and three girls' schools supported by Government or the American Mission. There are five or six temples and mosques, one of the former being credited with an existence of 250 years. In the north-western suburb of Siyáo is a tomb called Talab Siyáo; and in Saráí Shaikh Habíb, on the same outskirt of the town, are a handsome mosque and another tomb, both of considerable antiquity. The bazar, or high street as it may be called, is a metalled but narrow thoroughfare; the other streets, though in most cases metalled or paved with brick-on-edge, are insignificant. Seven unmetalled roads, two of the 2nd and five of the 3rd class, connect the town with the surrounding country.

Trade and manufactures.

Along these roads grain and other merchandize is borne towards the markets held twice a week at Chándpur. Further openings for rustic commerce are provided by fairs gathered in July and August on the west and south of the town respectively. The only manufactures for which that town has a specialty are earthenware pipe-bowls (*chillam*), jugs

(*sarâki*) of the same material, and the cotton cloths known as *gâra* and *chautâhi*. Some idea of the local trade may be formed from the following table, showing what imports for two years passed the octroi outposts of the municipality:—

Statement showing imports of taxable articles for two years.

Articles.	*Net imports in*				*Consumption per head in*			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Md. s. c	Rs. a. p.	Md. s. c	Rs. a. p.
Gram	69,524	...	68 979	...	5 13 15	...	5 29 3	...
Sugar refined ...	336	...	192	...	0 1 2	...	0 0 10	...
Do., unrefined ...	6,425	...	7,208	...	0 21 6	...	0 23 15	...
Ghi	7,820	...	7,520	...	...	0 10 5	...	0 11 4
Other articles of food,	76 670	14,463	77,121	14,146	6 14 14	1 3 3	6 15 5	1 2 9
Animals for slaughter	1,286	...	1,396	...	...	...	...	...
Oil and oilseeds ...	...	6,611	...	6,039	0 8 9	...	0 8 0	...
Fuel, &c. ...	bd. 108	6,619	175	6,039	0 8 5	0 8 9	0 0 9	0 8 0
Building materials,	...	5,804	...	4,615	...	0 7 8	...	0 7 11
Drugs and spices ...	...	11,531	...	11,353	...	0 15 3	...	0 15 1
Tobacco ...	1,238	...	1,203	...	0 4 2	...	0 4 0	...
European cloth ...	...	28,611	...	34,410	...	2 6 0	...	2 13 9
Native „ ...	...	6,038	...	6 839	...	0 8 0	...	0 9 1
Metals ...	...	4,018	...	4 320	...	0 5 4	...	0 5 9

The municipal committee, a corporation deriving its authority from Act XV. of 1873, consists of twelve members, whereof a quarter are officials and the remainder elected by the taxpayers. The income of the municipality is supplied chiefly by an octroi tax, which had in 1876-77 an incidence of Re. 0-8-3 per head of population. The municipal receipts and expenditure for a couple of years may be thus shown:—

Receipts.	1874-75.	1876-77	Expenditure.	1874-75.	1876-77.
	Rs.	Rs.		Rs.	Rs.
Opening balance ...	2,886	2,420	Collection	772	733
Class I.—Food and drink ...	2,534	3,152	Head office... ...	165	51
„ II.—Animals for slaughter.	124	124	Supervision ...	...	...
			Original works ...	2,252	2,855
„ III.—Fuel, &c. ...	177	321	Repairs	536	...
„ IV.—Building materials,	121	171	Police	1,412	1,417
„ V.—Drugs, spices, &c,	240	236	Education	234	163
„ VI.—Tobacco ...	147	162	Registration of births and deaths ...	...	2
„ VII.—Textile fabrics ...	361	619	Lighting „ ...	213	196
„ VIII.—Metals ...	42	65	Watering roads	...	...
Total octroi ...	6,632	4,850	Drainage works ...	...	100
			Water supply ...	...	150
Rents	48	60	Charitable grants ...	124	127
Fines	48	146	Conservancy ...	552	784
Pounds	640	392	Miscellaneous ...	123	140
Miscellaneous					
Total ...	7,363	5,448	Total ...	6,383	6,718

History.

As to the foundation and age of Chándpur no accurate information exists; but that it was a flourishing town in the reign of Akbar (1556-1605) is proved by the fact that it was chosen as the capital of a district (*dastúr*). Though occupied by both the Pindári invaders of 1805 and the Muslim rebels of 1857, it seems never to have suffered sacking.

CHÁNDPUR, a tahsíl of the Bijnor district, comprises the parganahs of Chándpur, Burhpur, and Báshta. The total area according to the census of 1872 contains 305 square miles and 630 acres, of which 197 square miles and 331 acres are cultivated. The area assessed with the Government revenue is given at 291 square miles and 522 acres, of which 188 square miles and 235 acres are cultivated, 47 square miles and 413 acres culturable, and 55 square miles and 414 acres barren. The land revenue during the same year stood at Rs. 1,76,536 (or with cesses, Re. 1,96,851),[1] falling at Re. 0-14-5 on the total area, Re. 0-15-2 on the entire cultivable area, and Re. 1-6-4 on the cultivated area. The population numbered 129,183 souls (60,043 females), giving 422 souls to the square mile, distributed amongst 363 villages. The same statistics show 297 persons blind, 35 lepers, 27 deaf and dumb, and 7 insane persons in the tahsíl. For a detailed account of this tahsíl see the articles on its three parganahs (CHÁNDPUR, BURHPUR, and BASHTA.)

Boundaries, area, &c.

CHÁNDPUR, a parganah in the Chándpur tahsíl of the Bijnor district, is bounded on the north by the Dáránagar parganah of the Bijnor tahsíl; on the west by parganah Báshta of its own tahsíl; on the south by the Amroha parganah of the Morádabad district; and on the east by the Bán river, which separates it from parganahs Burhpur of its own tahsíl and Nihtaur of the Dhámpur tahsíl. According to the revenue survey of 1868-70 the total area was 133 square miles and 309 acres, but the census of 1872 reduces that measurement by 221 acres. In 1874 the parganah contained 286 *mahál*s or estates, distributed amongst 225 *mauzas* or villages.

Physical features.

It will not take long to describe the physical features of the parganah. Hills there are none, the highest elevation above the sea being 757·9, and the lowest 723·2 feet. The only perennial river is the Bán; but during the rains this is joined by the Banra, a rivulet which for the rest of the year is a mere line of pools. There are no lakes, unless two large ponds at the village of Siyáo may be dignified by that name. The surface of the parganah is embossed with low sandy ridges and plateaux; it is fairly cultivated, and little over a twelfth part is barren. Water for the crops is

[1] The land-revenue had risen at the close of the calendar year 1876 to Rs. 2,10,553. The area, as lately proclaimed by Government (July, 1878) was 308 square miles and 15 acres.

obtained mostly from wells, and to a small extent from ponds also. No canals are as yet in existence, although the main line of the extinct Eastern Ganges project traverses the parganah from north to south near its western border. As there are numerous and durable earthen wells, in which water can be reached at an average depth of 20 feet from the surface, Mr. Markham doubts the expediency of bringing a canal through this part of the district at all. Some of the wells he mentions, especially those near Pheona village, have lasted over a quarter of a century, and, if protected by a thatch during the rains, are well nigh imperishable.

Communications and trade.

The highways of the parganah are mostly earthen roads of an inferior description, the best being that from Morádabad to Bijnor, which passes through its north-eastern corner. Another 2nd class and several 3rd class roads converge upon the chief town, Chándpur; but as this and the villages of Pheona and Siyáo already mentioned are the only places of over 2,500 inhabitants, there is little need of elaborate communications. The trade is in agricultural produce, and the manufactures are of the simple kind required by a poor agricultural community spending most of their time out of doors.

Crops.

The following statement shows in what proportion the crops of the parganah are sown for the spring and autumn harvests:—

Autumn.	Percentage of cultivated area.	Spring.	Percentage of cultivated area.
Sugar-cane	7·42	Wheat	14·45
Cotton	5·90	Barley	8·75
Joár for fodder (*charri*) ...	2·14	Gram vetch	6·34
Coarse rices	10·27	Wheat and barley mixed (*goji*)	5·65
Fine rices	·15	Vegetables	·69
Coarse autumn crops (*joár*, *bájra*, and kodon, millets, *til*, &c.) ...	28·74	Coarse spring crops (linseed, mustard, peas, &c.)	2·08
	54·62		37·96
Add land left fallow for sugar crops of following autumn (*páindra*) ...	7·25	Add land left fallow for crops of following spring (*báhan*) ...	·17
	61·87		38·13

Land cultivated in autumn ...	61·87
Ditto in spring ...	38·13
Total ...	100·00

Of the cultivated area, 8·5 per cent. was at the opening of the current settlement recorded as irrigated, 25 per cent. as manured, and 3·5 per cent. as capable of bearing crops at both harvests. But the irrigated and two-harvest areas are stated on the best authority—that of the settlement officer—to be

very much underrated in these estimates. The annexed table shows the cultivated, barren, and other areas according to the last two settlement surveys :—

Settlement areas.

Settlement.	*Unassessable area in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village sites.)	Revenue-free.	Total.	Culturable fallow (including groves)	Cultivated.	Total.	
Former (survey of 1836)...	9,715	3,936	13,651	24,129	46,884	71,013	84,664
Present (survey of 1865-66),	6,736	2,882	9,618	20,076	55,426	75,502	85,120
Difference ...	—2,979	—1,054	—4,033	—4,053	+8,542	+4,489	+456

It will be seen that the total area of 1865-66 is 309 acres less than that of the more accurate revenue survey. The decrease in revenue-free area during the currency of the last settlement was less marked than in most other parganahs of the district. The real increase in cultivation was probably greater than that shown in the above table. Indeed, according to Mr. Markham, 10 per cent. of the total arable area was thrown fallow just before measurements for the current settlement, with a view of reducing the assessment.

The current settlement was effected by Mr. Markham himself. For purposes of assessment the parganah had already been divided into three circles—the bángar, bhúr, and bhúr-bángar. In the first were included the more fertile tracts intervening between sandy plateaux, in the second the sandy plateaux themselves, and in the third villages lying partly in the first, partly in the second circles. Mr. Markham assumed the following rates of rent for the various kinds of soil in each :—

The current settlement.

Rent-rates.

Circle.	Rent rate per acre on					General rate.
	Manured soils.	*Siwat.*	*Mattiyár.*	*Bhúr-siwat.*	*Bhúr.*	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I.—Bángar ...	7 11 6	3 2 0	3 2 0	2 4 0	1 11 0	4 7 5
II.—Bhúr	6 9 0	2 13 0	2 13 0	2 1 0	1 7 6	2 8 8
III.—Bhúr-bángar ...	7 6 0	2 15 0	2 15 0	2 1 0	1 7 6	3 6 8

Preceding parganah articles have explained the nature of the soils here mentioned.[1] The application of these rent-rates was sanctioned by the Board of Revenue, and gave for the whole parganah a rental of Rs. 2,25,571 according to the general, and of Rs. 2,25,154 according to the soil standards. Deduced from the lowest of these sums at 50 per cent., the revenue would have been Rs. 1,12,577. But in the actual work of assessing certain villages in the bhúr circle and elsewhere it was found that much of the existing cultivation could not safely be considered permanent, and the reduction in such cases of the sanctioned rates caused the demand to be ultimately fixed at Rs. 1,11,685 only.

Demand.

The results and incidence of the new assessment, which came into force on the 1st of July, 1873, may be thus compared with those of the old :—

Settlement.	Incidence per acre						Total demand (excluding cesses.)	
	On total area.		*On assessable area.*		*On cultivated area.*			
	Initial.	Final.	Initial	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 2 8	1 2 6	1 5 3	1 4 2	2 0 2	1 11 5	94,211	94,953
Present ...	...	1 5 9	...	1 7 8	...	1 14 7	...	111,865
Increase ...	...	0 3 3	...	0 3 6	...	0 3 2	...	16,912

Proprietary body.

Including the 10 per cent. cess, the new demand amounted to Rs. 1,23,434-4-0. Amongst the landholders who pay this demand Chauhán Rájputs and Shaikhs are most numerous The following table,[2] will, however, show to what extent each class and tribe is represented amongst the landlords and tenants of the parganah :—

Landholders.		*Tenants.*	
Rájputs ...	1,391	Játs ...	1,822
Shaikhs ...	1,360	Chauháns ...	1,789
Brahmans ...	690	Shaikhs ...	1,223
Sayyids ...	310	Brahmans ...	963
Játs ...	146	Sanis ...	680
Mahájans ...	104	Ahírs ...	424
Patháns ...	72	Gújars ...	226
Kayaths ...	47	Sayyids ...	70
Gújars ...	39	Patháns ...	54
Others ...	231	Juláhas ...	37
		Others ...	1,067
Total ...	4,390	Total ...	8,355

[1] See, for instance, parganah Burhpur, p. 48. [2] Compiled from the Settlement Report, 1874, Appendices B. and C, where Chauháns and Rájputs, Brahmans and Tagas, are separately shown.

Of the land assessed at settlement 26 per cent. was cultivated by the proprietors themselves, 41·5 by their tenants with rights of occupancy, and the remainder by tenants-at-will. The census of 1872 estimates the amount paid by tenants to landlords as rent and cesses at Rs. 1,84,201. As elsewhere in this tahsíl, the records are insufficient to show what number of properties changed hands during the currency of the former settlement. Of the 13,246 acres confiscated for rebellion in 1858, over 13,000 were lost by Sayyids, mostly of the historic Barha family. Their ancestors fled hither after the crushing defeat of Bhainsi[1] in 1737.

Alienations.

According to the census of 1872, parganah Chandpur contained 157 inhabited villages, of which 66 had less than 200 inhabitants; 59 had between 200 and 500; 25 had between 500 and 1,000; 4 had between 1,000 and 2,000; 1 had between 2,000 and 3,000; and 1 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Chándpur, with a population of 12,033.

Population.

The total population in 1872 numbered 65,770 souls (30,770 females), giving 494 to the square mile. Classified according to religion, there were 44,500 Hindús, of whom 20,637 were females; and 21,270 Musalmáns, amongst whom 10,133 were females. Distributing the Hindu population amongst the four great classes, the census shows 2,990 Brahmans, of whom 1,363 were *females*; 7,544 Rájputs, including 3,625 females; and 1,159 Baniyas (534 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 32,807 souls, of whom 15,115 are females. The principal Brahman subdivision found in this parganah is the Gaur (2,882). The chief Rájput clans are the Chauhán (4,106), Kachwáha, Sisodiya, Bachhal, Bais, Maju, and Gahlot. The Baniyas belong to the Agarwál (812), Gatah, Rája-ki-Birádarí, Mahesari, and Gindauriya subdivisions. The most numerous amongst the other castes are the Taga (2,469), Máli (34,57), Chamár (8,672), Khákrob (1,295), Ahír (1,671), Gújar (1,152), and Ját (6,302). Besides these, the following castes comprising less than one thousand members are found in this pargana :— Barhái, Kahár, Hajjám, Juláha, Fakír, Sonár, Gadariya, Kumhár, Káyath, Bharbhunja, Sani, Rawa, Dhobi, Ramaiya, and Mewáti. Of the Musalmáns, those who are not distributed amongst Shaikhs (5,488), Sayyids (729), Mughals (73), and Patháns (335), are entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 513 are employed in professional avocations, such as Government servants, priests,

[1] Gazetteer, II, 605.

doctors, and the like; 2,353 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,090 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 10,035 in agricultural operations; 4,131 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 3,016 persons returned as labourers and 545 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,189 as landholders, 26,610 as cultivators, and 37,971 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,272 males as able to read and write out of a total male population numbering 35,000 souls.

History.

Under the revenue reforms of Akbár (1556-1605) parganah Chándpur became a division (*mahál*) of the Chándpur district (*dastúr*), Sambhal government and Dehli province. The parganah, which at that time included a portion of the modern Burhpur, had, according to the *Aín-i-Akbári*, a total area of 87,273 *bighas* (about 54,545⅝ acres) and a revenue of 431,071 *dáms* (about Rs. 10,777.) A good portion of the Akbári parganah still probably remains in the Morádabad district, of which on its cession to the British in 1801 it became a part. In 1817 the parganah was included in the newly formed district of Bijnor, or, as it was then called, "Northern Morádabad," and in 1844 its area was diminished to contribute towards the formation of the adjacent parganah, Burhpur. Some allusions to the general and fiscal history of Chándpur will be found in that of the district.

DÁRÁNAGAR, the chief town of the parganah so called in the Bijnor tahsíl and district, stands on the left bank of the Ganges, seven miles from Bijnor. The population by the last census was 1,879. A market is held here on Mondays and Fridays, but these more frequent meetings sink into shade beside the two great fairs which enliven Dáránagar after the opening of the rains and cold weather. The first, called *Záhir Diwán-ki-Chhariyán* and held in Sáwan (July-August), resembles smaller gatherings held on the same occasion in other parts of the district. Some 10 or 15 thousand folk of the lower classes – Hindu and Musalmán—meet in an open space where banners are fixed and the usual mixture of traffic and worship ensues. The *Nihán* fair in Kártik (October-November) is larger, being attended by from 25 to 30 thousand people. To this meeting, which lasts for four or five days, wares of all sorts are brought by dealers from surrounding districts. The scene is a combination of lively colour and sound. The yokel's wife may be seen parading her holiday clothes among the booths, whilst above the din may be heard

the monotonous chant of the minstrels (bháts) for which Dáránagar is celebrated.[1] Ceremonial bathing in the Ganges was the original object and is still the indispensable duty of people visiting the fair. A special police force is employed to maintain order whilst it lasts. Dáránagar has an imperial post-office, a registration outpost of the Agriculture and Commerce Department, an inn for natives, and a police station (3rd class). The last named institution is situated in Ganj, Erskine or Ganj Askin, a suburb adjoining Dáránagar on the south, and named after the Scotch officer who founded it. Act XX. of 1856 (the Chaukídári Act) is in force at Dáránagar, and in 1876-77 the house-tax thereby imposed gave with miscellaneous receipts and the balance from the preceding year (Rs. 147) a total income of Rs. 911. The expenditure, which consisted principally of police, conservancy, and public works charges, amounted to Rs. 782. In the same year the town contained 1,032 houses, of which 823 were assessed with the tax, the incidence being Re. 0-14-10 per house assessed and Re. 0-2-8 per head of population.

Boundaries, area, &c.

DÁRÁNAGAR, a parganah in the tahsíl and district of Bijnor, is bounded on the north by pargana Bijnor of its own tahsíl; on the west by the Ganges, which separates it from the Muzaffarnagar and Meerut (Mírath) districts; on the south by parganahs Báshta and Chándpur of the Chándpur tahsíl; and on the east by parganah Nibtaur of the Dhámpur tahsíl. According to the revenue survey of 1868-70 the total area was 98 square miles and 29 acres; but the census of 1872 reduces that measurement by 1 square mile and 607 acres. Further details of area will be given in describing the last settlement of land-revenue. In 1874 the parganah contained 202 estates (*mahals*), distributed over 160 villages (*mauzas*).

Physical features.

The physical geography of Dáránagar much resembles that of the neighbouring parganah Bijnor. Here as there, the greater portion of the surface is occupied by the so-called bángar or uplands, which are succeeded on the banks of the Ganges by a narrow and grass-tufted belt of alluvial lowland or khádir. As, however, the lowest elevation of the revenue survey is 720·6 above the sea, and the highest only 789·4 feet, there is far less difference of level than the names of these tracts would seem to imply. The upland soil is richest towards the extreme east of the parganah, and deteriorates in quality as the Ganges is approached. The general slope of the country is parallel to the course of that river, *i.e.*, from north to south; and in this direction runs the Choiya, the only other stream of the parganah. After forming for a considerable distance the boundary with Bijnor on the north, the Choiya crosses the bángar and forms for a short distance that

[1] See Sir H. Elliot's *Glossary*, article "Bhats."

with Bâshta on the south. It then turns westward, re-entering the south-western corner of this parganah, and except during the summer, where it has no water to discharge, empties itself into the Ganges. The main line of the proposed Eastern Ganges Canal traverses from north to south the broadest part of the parganah. If ever constructed, this work will of course alter the existing conditions of the water-supply; but in the meanwhile seven-eighths of the irrigation is from earthen wells and the remainder from ponds. In the former water can be obtained at an average depth of 25 feet from the surface, and the largest of the latter is situated in the township of Haldaur. The parganah is extensively cultivated, and less than an eighth of its area is barren.

Communications and trade.

Dárânagar has a larger number of considerable market-towns than any other parganah in the district. Besides the chief town, Dárânagar, there are two places, Jhálu and Haldaur, of over 4,000 inhabitants; while Ambhera and Baldía, the scene of an important fair, may be mentioned as villages of less consequence. In good unmetalled roads, too, the parganah is exceptionally rich. It is traversed by the 2nd-class lines from Bijnor to Dhanaura, Bijnor to Moradabad, and Bijnor to Dhámpur, as well as by several 3rd-class tracks. The Ganges is navigable along the whole of the western frontier, and provides it with yet another commercial route. The only manufacture worth mentioning is that of the coarse cotton cloths known as *garha* and *gazi*, which are exported in some quantity; but the trade of the parganah is chiefly in sugar, grain, and other agricultural produce.

Crops.

The following table shows the proportion in which the various crops are sown for the spring and autumn harvests:—

Autumn.	Percentage of cultivated area.	Spring.	Percentage of cultivated area.
Sugarcane	5·83	Wheat	9·01
Cotton	7·44	Barley	14·95
Joár for fodder (*charri*)	·83	Gram vetch ...	2·05
Coarse rice	7·65	Wheat and barley mixed (*goji*)	4·45
Fine rice	·73	Vegetables	·35
Coarse autumn crops (*joár*, *bajra*, and *kodon* (millets), *til*, &c.)	34·63	Coarse spring crops (linseed, mustard, peas, &c.) ...	·88
	57·11		31·69
Add land left fallow for sugarcane crop of following autumn (*pándra*)	5·18	Add land left fallow for crops of following spring (*báhan*)	6·02
	62·29		37·71

Land cultivated in autumn	62·29
Ditto in spring	37·71
Total	100·00

Settlement areas.

Of the cultivated area, 0·4 per cent. is recorded as capable of bearing crops for both harvests in the year; 1·2 as irrigated, a percentage which appears to the settlement officer understated; and 18·1 as manured. The cultivated, barren, and other areas, as ascertained by the last two settlement surveys, may be thus tabulated:—

Settlement.	*Unassessable areas in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village sites.)	Revenue-free.	Total.	Culturable fallow (including groves.	Cultivated.	Total.	
Former (survey of 1835).	8,872	921	9,793	16,270	33,199	49,469	59,262
Present (survey of 1864).	7,048	1,050	8,098	11,402	42 560	53,962	62,060
Difference ...	−1,824	+129	−1,695	−4,868	+9,361	+4,493	+2,798

As will be hereafter noted, the parganah had at the time of the former settlement no separate existence, and the figures for 1835 here given are those of the component parts into which it was then divided. The total area according to the later settlement survey is only 689 acres less than that according to the revenue survey, and must therefore be accepted as almost accurate. This leads to the conclusion that the survey of 1835 was inaccurate, for no alluvion that may have taken place would be sufficient to account for the large increase of total area shown in the above table. Though slight, the increase in revenue-free land was unusual and requires explanation. It was caused by the grant of Haldaur township to the late Rája Randhír Singh as a reward for loyal services during the troubles of 1857-58. The estate, which was in his time entirely freed from revenue, is still held at half-revenue by his nephew, Rája Maháraj Singh.[1] If correctly recorded, the large increase in cultivation is an argument against the opinion held by Mr. H. M. Bird and others, that the former settlement was unduly severe.

The current settlement.

The current settlement was effected by Messrs. Palmer and Markham. For purposes of assessment the former divided the parganah into two circles, the *bángar kámil* and *bángar nákis*—that is, uplands of superior and inferior soil. The first included the more fertile villages in the east of the parganah, and the second the remainder of the bángar tract. The assessable area of the khádir belt was judged too small to be

[1] The late Rája's brother, Kúar Buddh Singh, has also some share in that estate

constituted into a third and separate circle. Mr. Palmer next assumed rent-rates for the various kinds of soil in each circle; and when sanctioned by the Board of Revenue these rates stood as follows:—

Circle.	Rent per acre on				General rate.
	Siwai.[1]	*Mattiyár.*	*Bhár-siwái.*	*Bhár.*	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I.—Bángar kámil ...	5 4 6	3 9 0	2 1 0	...	4 2 0
II.—Bángar nákis ...	3 12 0	2 3 0	2 0 0	1 13 8	2

The application of these standards gave for the whole parganah a rental of Rs. 1,22,994 by general, and Rs. 1,22,189 by soil rates. Deduced from the higher of these sums at 50 per cent. the revenue would have been Rs. 61,497; but in assessing the circles village by village it was found expedient to exceed the sanctioned rates by about 7 per cent., and the demand was ultimately fixed at Rs. 65,352. Even thus augmented, however, the new demand fell short of the old, as the following table, comparing the results and incidence of the two assessments, will show:—

Assessment.	Incidence per acre						Total demand (excluding cesses).	
	On total area.		*On assessable area.*		*On cultivated area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. a.	Rs. a. p.	Rs.	Rs.
Former ...	1 4 2	1 2 11	1 7 11	1 5 4	2 3 5	1 11 1	73,564	72,037
Present ...	..	1 1 2	...	1 3 5	...	1 8 7	...	65,352
Decrease ...	...	0 1 9	...	0 1 11	...	0 2 6	...	6,685

Including cesses (10 per cent.) the new demand amounted to Rs. 72,037, or exactly the same figure as the old had attained without them. It came into force on the 1st July, 1869.

Proprietors and tenantry.

The landholders who paid this revenue are chiefly Játs and Sayyids, whilst among their tenants Játs and Sanís are most numerous. The following table will, however, show to what extent

[1] The nature of these soils has already been sufficiently explained. See article on parganah Burhpur, page 48.

each class is represented amongst the rent-takers and rent-payers of the parganah:—

Landholders.		*Tenants.*	
Játs	497	Játs	2,126
Sayyids	472	Sánís	431
Shaikhs	386	Chauháns	342
Gújars	217	Shaikhs	278
Chauháns	176	Brahmans	179
Brahmans	138	Jhojhas	138
Máhájans	57	Gújars	103
Khatris	32	Sayyids	95
Pathán	14	Pathán	54
Kayaths	10	Juláhas	11
Others	64	Ráwas	8
		Others	601
Total ...	2,063	Total ...	4,366

Of the land assessed at settlement, 22·2 per cent. was cultivated by the proprietors themselves, 50·0 per cent. by their tenants with rights of occupancy, and the remainder by tenants-at-will. The census of 1872 estimates the amount paid by tenants to landlords as rent and cesses at Rs. 1,38,609.

Alienations.

For an exhaustive and accurate account of land-transfers during the currency of the last settlement materials are wanting. But some idea of the scale on which estates changed hands during that period may be formed from the following table, which shows approximately the area held by agricultural and non-agricultural classes at the close of each decade between 1840 and 1870, as well as the confiscations on account of rebellion in 1857-58[1]:—

Year.	Total revenue-paying area, in acres.	Land held by agricultural classes, in acres.	Land held by non-agricultural classes, in acres.	Land confiscated for rebellion, in acres.
1840	57,855	57,212	643	...
1850	57,365	54,047	3,318	...
1860	57,365	51,481	3,283	2,601
1870	57,365	49,717	5,047	

The result of these figures is that, whereas in 1840 the non-agricultural classes—money-lenders, tradesmen, and Government servants—held only 1·1 per cent. of the revenue-paying area, they now hold as much as 8·1. Of the total acreage transferred during the 30 years under review, no less than 56·6 per cent. passed into the hands of these classes, while 22·7 and 14·8 fell into the possession of Chauháns and Bráhmans respectively, and the remainder into that of other agricultural castes. The principal losers were Játs and Sayyids,

[1] Compiled from a report on alienations submitted by the settlement officer to the Board of Revenue in August, 1873.

who parted the former with 43·9, and the latter with 21·0 per cent. of all the alienated land.

Population.

According to the census of 1872 parganah Dáránagar contained 93 inhabited villages, of which 42 had less than 200 inhabitants; 34 had between 200 and 500; had between 500 and 1,000; 6 had between 1,000 and 2,000; and 2 had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Jhálu, with a population of 5,979. The total population in 1872 numbered 42,283 souls (19,327 females), giving 436 to the square mile. Classified according to religion, there were 31,422 Hindús, of whom 14,140 were females; 10,858 Musalmáns, amongst whom 5,185 were females; and three Christians. Distributing the Hindu population amongst the four great classes, the census shows 2,467 Bráhmans, of whom 1,124 were females; 2,081 Rajpúts, including 1,001 females; and 858 Baniyás (209 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 25,616 souls (11,406 females). The principal Bráhman subdivisions found in this parganah are the Gaur (2,335) and Sáraswat. The chief Rajpút clan is the Chauhán (1,263). The Baniyás belongs to the Agarwál (717), Gatah, Rája-ki-Birádari, Mahesari, and Rastogi subdivisions. The most numerous amongst the other castes are the Máli (1,306), Chamár (6,821), Ját (7,663), and Sáni (1,110). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Taga, Barhái, Kahár, Hajjám, Juláha, Khákrob, Fakír, Sonár, Gadaríya, Kumhár, Kayath, Ahír, Jogi, Bharbhunja, Kalál, Lohár, Gújar, Nat, Bhát, Malláh, Chhípi, Dhobi, Ramaiya, Dhúna, and Barwa. Of Musalmáns, those who are not classed as Shaikhs (1,673), Sayyids (629), Mughals (40), and Patháns (293), are entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 608 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,564 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 715 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 5,854 in agricultural operations; 2,878 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,582 persons returned as labourers and 346 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,867 as landholders, 14,860 as cultivators,

and 25,556 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 689 males as able to read and write out of a total male population numbering 22,956 souls.

History.

The parganah as at present constituted is a comparatively new one. A large portion of its area was comprised in the old parganah of Jhálu, which in 1596, the date of the *Aín-i-Akbari*, had a measurement of 26,795 *bighas* (about 616,746⅞ acres) and a revenue of 2,37,809 *dáms* (about Rs. 5,945). The prevailing caste was at this time the Ját. In the reign of Muhammad Sháh (1719-1748) a member of that tribe, Ráo Jet Singh, increased the size of the parganah by adding to it portions of Bijnor. What further changes took place under the rule of the Patháns and the Nawáb Vazír (1748-1801) are uncertain; but after the cession of Rohilkhand to the British (in 1801) we find the parganah distributed amongst three new parganahs of the Moradabad district, Jhálu, Dáránagar, and Haldaur. In 1817 these became a portion of the newly-formed district of Northern Moradabad, Nagína, or as it is now called Bijnor; and in 1844 the existing parganah was created by adding to Dáránagar parts of the adjoining parganas of Jhálu and Haldaur.[1] For general and fiscal history *vide supra*, pages 341,310, *et seq.*

Site and appearance.

Dhámpur, the capital of the parganah and tahsíl so named in the Bijnor district, lies in north latitude 29°19′, east longitude 78°34′, 24 miles east-south-east of Bijnor. The unmetalled (3rd class) roads from Moradabad to Hardwár and Dhanaura to Kálágarh cross in the town, where they are joined by another unmetalled (2nd class) line from Bijnor. According to the census of 1872 Dhámpur had a population of 6,555 persons, inhabiting a site of 79 acres, at the rate of 83 to the acre.

That site stands about 765 feet above the sea, and abounds, especially along its edges, with artificial ponds. Into one of these, on the eastern edge, flows a great part of the surface drainage of the town. The pond, again, overflows during the rains into the newly-risen Ekra brook,[2] near whose right bank Dhámpur is situated. Notwithstanding the preponderance of mud huts, the town has a goodly number of substantial brick houses. Small though it is, its appearance is neat and thriving; and Dhámpur is described by the Sanitary Commissioner in 1876 as "one of the best-looking small towns in the province—a town of brick-paved public ways, admirably kept in cleanliness." Of ways thus paved the principal is the *bázár* or main street, a wide and busy thoroughfare lined with handsome shops, chiefly those of dealers in ironware. Most of the smaller lanes have been bricked in the same manner. There is no lack of good wells, and the drinking water is

[1] 44 villages from Jhálu and 30 from Haldaur. [2] See page 251.

much praised. The town is aired by several open places bearing fine old trees.

Public buildings.

To its north stand the tahsíli buildings; to its south-east a hostel (*sarái*). The latter is an enclosure shaded by noble tamarinds, but surrounded by squalid thatched huts. The other public buildings are a police station (1st class), imperial post-office, and tahsíli school. Some five or six good public latrines are scattered over the town.

Trade and manufactures.

Dhámpur owes its prosperity to its trade in ironware and other metal goods. Its ironsmiths and braziers are celebrated within the district, though for very little distance outside it. Iron locks and plates, brass candlesticks and carriage ornaments,[1] gongs and bells of a mixture compounded from copper and lead, are produced in some abundance. Handsome matchlocks can be made on occasions, and for two specimens sent to the Paris Exhibition of 1867 a local gunsmith obtained a prize of 750 francs. The iron used at Dhámpur is said to come chiefly from Háthras. Markets are held twice a week, and there is a monthly fair. The following return, showing the imports and local consumption of various articles during two years, is the sole but withal a fair means of estimating the local trade:—

Articles.	*Net imports in*				*Consumption per head in*			
	1874-75.		1876 77.		1874-75.		1867-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Md. s. c.	Rs. a. p.	Md. s. c.	Rs. a. p.
Grain	45,942	...	39,845	...	7 0 2	...	6 3 4	...
Sugar, refined ...	61	...	42	...	0 0 6	...	0 0 4	...
Do., unrefined ...	11,503	...	10,915	...	0 30 3	...	1 26 10	...
Ghi	331	...	394	...	0 2 0½	...	0 2 7	...
Other articles of food.	59,411	2,731	53,384	3,844	9 2 8	0 6 8	8 5 12	0 9 11
Animals for slaughter.	hd 555	...	1,023	...	...	...	...	...
Oil and oil-seeds ...	1,083	...	1,044	...	0 6 10	...	0 6	...
Fuel, &c. ...	5,695	1,914	4,760	2 849	0 34 12	0 4 8	0 29	7 0
Building materials...	1,733	3,378	5,391	5,367	0 10 9	0 8 3	0 32 14	0 13 1
Drugs and spices ...	...	9,440	...	14,172	...	1 7 0	...	2 2 7
Tobacco ...	303	...	1,128	...	0 1 13	...	0 7 0	...
European cloth ...	...	16,442	...	13,010	...	2 8 2	...	1 15 9
Native do. ...	...	1,835	...	3,718	...	0 4 6	...	0 9 0
Metals	...	2,312	...	...	...	0 5 7	...	...

[1] *i.e.*, ornaments for the native *rath* or ox-carriage.

The materials for this return were collected at the municipal octroi outposts. The town is a municipality under Act XV. of 1873, and its affairs are managed by a committee of 15 members, including three persons *ex officio* and 12 elected by the taxpayers. The municipal income and expenditure for two years may be thus shown—

Receipts.		1874-75.	1876-77.	Expenditure.	1874-75	1876-77.
		Rs.	Rs.		Rs.	Rs.
	Opening balance ...	2,251	1,368	Collection	691	696
Octroi.	Class I. Food and drink ...	2,138	2,348	Head-office... ...	152	51
	„ II. Aminals for slaughter.	45	53	Supervision ...	...	...
	„ III. Fuel &c. ...	266	281	Original works ...	2,119	1,661
	„ IV. Building materials,	155	314	Repairs	780	...
	„ V. Drugs and spices, &c.	197	295	Police	1,234	5,002
	„ VI. Tobacco ...	51	103	Education	294	19
	„ VII. Textile fabrics ...	291	277	Registration of births and deaths.	...	...
	„ VIII. Metals ...	23	...	Lighting	2 8	226
	Total ...	5,417	3,671	Watering roads ...	...	...
Rents		...	...	Drainage works ...	...	...
Fines		49	90	Water supply ...	...	...
Pounds		226	200	Charitable grants ...	326	307
Miscellaneous				Conservancy ...	624	670
				Miscellaneous ...	140	90
	Total ...	5,692	3,961	Total ...	6,578	8,722

The incidence of the octroi tax during 1876-77 was Re. 0-12-5 per head of population. Dr. Planck thinks that the appearance and condition of Dhámpur bear very favourable witness to the amount of good which may be done by a judicious expenditure of municipal funds. With regard to the heading of "conservancy," we may notice that the sweepings of the town are sold and regularly carted off, to be consumed in the brick-kilns.

History.

The annals of Dhámpur are brief. The first event of importance in its history was the defeat of the imperial forces under Kutb-ud-dín by the Rohillas under Dúndi Khán (about 1750): the next its pillage by the Pandours of Amír Khán (1805); and the last the attempted

plunder of its treasury during the mutiny (1857). It became the headquarters of the tahsíl, *vice* Sherkot, in 1844.

DHAMPUR, a táhsíl of the Bijnor district, comprises the parganahs of Dhámpur, Siohára, and Nihtaur. The total area according to the census of 1872 contains 323 square miles and 376 acres, of which 223 square miles and 353 acres are cultivated. The area assessed with the Government revenue is given at 316 square miles and 595 acres, of which 217 square miles and 476 acres are cultivated, 63 square miles and 586 acres culturable, and 35 square miles and 173 acres barren. The land revenue during the same year stood at Rs. 2,66,689 (or with cesses, Rs. 2,94,171),[1] falling at Re. 1-4-7 on the total area. Re. 1-5-1 on the entire cultivable area, and Re. 1-13-10 on the cultivated area. The population numbered 169,134 souls (79,629 females), giving 522 souls to the square mile, distributed amongst 476 villages. The same statistics show 445 persons blind, 34 lepers, 55 deaf and dumb, 10 idiots, and 11 insane persons in the tahsíl. A detailed description of that tahsíl will be given in the articles on its constituent parganahs Dhámpur, Siohára, and Nihtaur.

Boundaries and area.

DHÁMPUR or Sherkot, a parganah in the Dhámpur tahsíl of the Bijnor district, is bounded on the east by the river Rámganga, which separates it from parganah Afzalgarh of the Nagína tahsíl; on the north by the same parganah and parganahs Barhápura and Nagína of the Nagína tahsíl; on the west by the river Gángan, which separates it from the Nihtaur parganah of its own tahsíl; and on the south by parganahs Burhpur of the Chándpur and Siohára of its own tahsíl. According to the revenue survey of 1868-70 the total area was 154 square miles and 270 acres, but the census of 1872 reduces that measurement by 3 square miles and 190 acres. Further details of area will be given in describing the last settlement of land-revenue. In 1874 the parganah contained 248 estates, distributed over 240 villages.

Physical geography.

Four perennial streams water the parganah and serve to demarcate its natural divisions. The Rámganga, flowing from north to south, forms, as already mentioned, the eastern boundary; while its tributary, the Khoh, entering further to the west, passes south-eastwards towards its junction with the larger river at Mukarpuri in the south-eastern corner of the parganah. Swollen as they often are by numerous torrents from the hills of Garhwál, both Rámganga and Khoh are liable to sudden but quickly-passing floods, both are in the habit of capriciously changing their courses, and both are beset with treacherous quicksands. Still further to the

[1] This revenue had fallen at the close of the calendar year 1876 to Rs. 2,66,047. The total area, as lately proclaimed by Government, is 322 square miles and 293 acres.

west, the Karúla, a smaller and more orderly stream, traverses the parganah from north to south. And lastly, the Gángan, flowing in the same direction, forms the western boundary. Both Karúla and Gángan have deeply-cut beds, from which they seldom if ever diverge. As will be seen from the course of these four rivers, the general slope of the country is from north to south. There are no hills, the highest elevation being 779·4, and the lowest 724·2 feet above the sea.

The khádir, Jungle, and bángar tracts.

The surface of the parganah is divided into tracts of three well-marked descriptions. The first, which occupies about two-fifths of the total area, includes the belts of low alluvial land (*khádir*) along the banks of the Rámganga and Khoh. Though on the whole well cultivated, these tracts contain occasional patches of barren soil overgrown with reeds and tall grasses useful for little besides thatching. Between these two basins, again, rises a comparatively high though limited plateau, covered mostly with thorn-bushes and scrub; and this constitutes the second of our three divisions. The third comprises the remainder of the parganah, between the plain of the Khoh and the Gángan. It occupies about one-half of the total area, and from the fact that it lies above the level of the river-basins is known as *the* upland (*bángar*) tract.

Of the whole acreage of Dhámpur less than one-sixth is barren. Water is found at an average depth of 15 feet from the surface in the jungle and upland tracts, and of 8 feet in the alluvial lowlands; while the Gángan canal, running for some distance parallel to the course of that river, affords further facilities for irrigation. It was once proposed to water the same part of the parganah—that between the Karula and Gángan rivers—with a distributary (*rájbaha*)[1] of the Eastern Ganges Canal, but a second work of this kind seems hardly required. Of the irrigation, 38 per cent. is from earthen wells, 21 per cent. from the Gángan canal, the same percentage from ponds, and the small remainder from the rivers. It may here be noted that the parganah contains no sheets of water sufficiently important to deserve the name of lake.

Communications and trades.

In communications Dhámpur cannot be considered rich. Its capital, Dhámpur, is the terminus of a 2nd class road from Bijnor, and the crossing-point, as is also Sherkot, of two 3rd-class highways. The largest town of the parganah is Sherkot. Here there exists a carpet manufacture, to which some reference will be hereafter made; and, as already mentioned, the town of Dhámpur can boast of some skilful metal-work. But the principal products of the parganah are its crops, and the prin-

[1] Called the Akbarpur rájbaha; but *Akbarabad* was probably intended.

cipal exports its sugar and cotton. The following table shows the proportion in which the various vegetable growths are sown for the spring and autumn harvests :—

Crops.

Autumn.	Percentage of cultivated area on which grown.	Spring.	Percentage of cultivated area on which grown.
Sugarcane	8·75	Wheat	16·97
Cotton	6·67	Barley	2·44
Joár for fodder (*chari*) ...	·57	Gram vetch	1·77
Coarse rices	29·81	Wheat and barley mixed (*gojí*)	4·99
Fine rices...	3·92	Vegetables	·77
Coarse autumn crops (*joár*, *bájra*, and *kodon* millets, *til*, &c.) ...	8·05	Coarse spring crops (linseed, mustard, peas, &c.) ...	4·12
	57·77		31·06
Add and left fallow for sugarcane crop of following autumn, (*páudra*)	8·11	Add land left fallow for crops of following spring (*báhan*) ...	3·06
	65·88		34·12

Land cultivated in autumn	65·88
Ditto in spring	34·12
Total ...	100·00

Of the cultivated area 5·1 per cent. is recorded as capable of bearing crops at both harvests, 31·6 as manured, and 18·2 as irrigated. The cultivated, barren, and other areas of the current settlement may be thus compared with those of the past :—

Settlement areas.

Settlement.	*Unassessable area in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village sites and jungles.)	Revenue-free.	Total.	Cultivable fallow (including groves).	Cultivated.	Total.	
Former (survey of 1834-35)	17,413	15,301	32,704	17,066	46 754	63,820	96 524
Present (survey of 1865-66)	14,350	2,566	17 916	22,895	59,668	82,4·3	100,879
Difference ...	—2,063	—12,735	—14 788	+5,829	+12,814	+18,643	+3,855

The large increase in total area is ascribed to alluvion by the Rámganga. It will be observed that this area is, according to the survey of 1865-66, 1,549 acres, or over two square miles, less than according to the revenue survey of 1868-70; but for this difference also fluvial action will suffice to account. The apparent increase in cultivation is largely due to the decrease in revenue-free lands, with which it closely corresponds; for no details as to the extent of cultivation on such lands were furnished by the survey of 1834-35.

Current settlement.

The current settlement was effected by the late Mr. Carpenter. He divided the parganah into three circles of assessment, corresponding with the natural divisions already described. These were—I., the bángar; II., the khádir of the Khoh and Rámganga; and III., the jungle between those two rivers. Taking as the basis of his calculations a collection of money-leases for three selected years, Mr. Carpenter proceeded to assume rates of rent for the various kinds of soil in each circle; and when sanctioned by the Board of Revenue these rates were as follows:—

Name of circle.	*Rent-rate per acre on*				General rent-rate per acre.
	Manured soils.	Siwái.	Mattiyár.	Bhúr.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I.—Bángar ...	7 0 0	3 1 0	3 3 0	2 0 0	4 2 0
II.—Khádir ...	7 0 0	3 1 0	3 12 0	2 4 0	4 6 0
III.—Jungle ...	...	...	...	...	2 4 0

Two subsidiary circles—the "khádir-bángar" for villages divided partly between circles I. and II., and "jungle-khádir" for villages similarly shared by circles II. and III.—were also formed, but for these no separate rent-rates were proposed. The character of *siwái*, *mattiyár*, and *bhúr* soils has already been sufficiently explained.[1] Calculated according to the above table, the gross rental of the parganah was Rs. 2,53,184 by soil, and Rs. 2,49,120 by general rates; and deducted from the larger of these sums at 50 per cent. the revenue would have been Rs. 1,26,592. But in assessing the circles village by village, it was found expedient in some cases slightly to exceed the sanctioned rates, and the demand was ultimately fixed at Rs. 1,27,585, excluding cesses. The following table compares the results and incidence of the new assessment with those of the old:—

Settlement.	Incidence per acre						*Total demand (excluding cesses).*	
	On total area.		*On assessable area.*		*On cultivated area*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 7 7	1 5 8	1 14 1	1 9 8	2 9 0	2 3 6	1,19,836	1,32,230
Present ...	...	1 4 10	...	1 8 9	...	1 9 0	...	1,27,585
Decrease ...	...	0 0 10	...	0 0 11	...	0 10 6	...	4,645

[1] See, for instance, the article on parganah Afzalgarh, page 375.

With the addition of the 10 per cent. cess, the new demand amounted to Rs. 1,40,673-8-0. It came into force on the 1st July, 1868.

Proprietary classes and tenantry.

The landholders who pay this revenue are chiefly Shaikhs and Chauháns, whilst among their tenants Chauháns and Sánis are most numerous. The following table will, however, show to what extent each class is represented amongst the payers of revenue and rent :—

Landholders.		*Tenants.*	
Shaikhs	630	Chauháns	3,917
Chauháns	549	Sani	1,075
Sayyids	310	Shaikhs	645
Brahmans	82	Játs	446
Kayaths	77	Brahmans	393
Mahájans	71	Sayyids	169
Pathans	54	Gújars	160
Játs	8	Julahás	111
Gújars	6	Banjáras	71
Bishnois	4	Ahírs	42
Khatrís	1	Pathans	36
Others	48	Jhojhas	9
		Káwas	1
		Others	1,689
Total ...	1,840	Total ...	8,764

Of the land assessed at settlement 16·2 per cent. was cultivated by the proprietors themselves; 47·5 by their tenants with rights of occupancy; and the remainder by tenants-at-will. The census of 1872 estimates the amount paid by tenants to landlords as rent and cesses at Rs. 2,62,862.

Alienations.

The destruction of records during the rebellion of 1857 renders an account of land-transfers during the currency of the former settlement impossible. But it may be mentioned that in consequence of that rebellion 417 acres were confiscated from Musalmán proprietors and sold by Government to other Musalmáns, Rájputs, Baniyas, Brahmans, and Kayaths.

Population.

According to the census of 1872, parganah Dhámpur contained 193 inhabited villages, of which 87 had less than 200 inhabitants; 58 had between 200 and 500; 36 had between 500 and 1,000; and 10 had between 1,000 and 2,000. The towns containing more than 5,000 inhabitants were Sherkot (12,586) and Dhámpur (6,555).

The total population in 1872 numbered 84,630 souls (40,005 females, giving 560 to the square mile. Classified according to religion, there were 55,782 Hindús, of whom 26,068 were females; 28,847 Musalmáns, amongst whom 13,937 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 3,489 Brahmans, of whom 1,542 were females; 14,835 Rájputs, including 6,858 females; and 1,554

Baniyas (709 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 35,904 souls, (16,959 females). The principal Brahman subdivision found in this parganah is the Gaur (3,243). The chief Rájput clans are the Chauhán (14,382) and Gahlot. The Baniyas belong to the Agarwál (801), Rája-ki-Birádari, Saráogi, and Rastogi subdivision. The most numerous amongst the other castes are the Barhái (1,509), Máli (5,369), Hajjám (1,075), Chamár (11,538), Khákrob (1,316), Gadariya (1,225), Kumbár (1,379), and Ját (5,849). Besides these, the following castes comprising less than one thousand members are found in this parganah :—Taga, Kahár, Fakír, Sonár, Kayath, Ahír, Orh, Jogi, Bharbhúnja, Kalál, Gújar, Nat, Banjára, Bhát, Gosáin, Kamboh, Dhobi, Ramiya, Dhúna, Barwa, Vaishnavi, Mewati, Kanjar, and Darzi. The Musalmans are either distributed amongst Shaikhs (5,150), Sayyids, (219), Mughals (123), and Patháns (427), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 630 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 2,732 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,275 in commerce, in buying, selling keeping or lending money or goods, or in the conveyance of men, animals, or goods ; 11,736 in agricultural operations ; 5,834 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,701 persons returned as labourers and 837 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,049 as landholders, 33,051 as cultivators, and 50,530 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 797 males as able to read and write out of a total male population numbering 44,625 souls.

History.

Parganah Sherkot is first mentioned in the *Tabakát-i-Akbari*,[1] which leads us to infer that in 1587 it was held by one Mír-Abu-l-Fath. By the *Ain-i-Akbari*, a few years later, it is included in the Chándpur district (*dastúr*) of the Sambhal government and Dehli province. It has now (1596) a revenue of 49,21,051 *dáms* (about Rs. 1,23,026) and an area of 19,870 *bighas* (about 12,418 acres). But small as this area was, it probably included a part of the modern Afzalgarh. By what increments the parganah attained its present size cannot now be discovered. In 1748, when wrested from the emperor by the Rohillas, it was the fief of Safdar Jang, being

[1] Dowson's edition of Elliot's *Historians*, V, 353.

apparently known as both Dhámpur and Sherkot.[1] To Safdar Jang's descendants it reverted in 1774, on the annexation of Rohilkhand by the Nawáb Vazír. Its general and fiscal history since the cession (1801) to British rule have been incidentally mentioned in that of the district.

GANJ, GANJ-ASKIN, OR ERSKINEGANJ—See DÁRÁNAGAR.

HALDAUR, a market-town in the Dáránagar parganah of the Bijnor tahsíl and district, stands on the junction of three unmetalled roads, 10 miles from Bijnor. The population of 1872 was 4,323. Haldaur has an imperial post-office and several temples, not, however, of any architectural importance. The markets are held on Sundays and Thursdays. The name Haldaur is said to have been derived from one Halda Singh, reputed ancestor of a comparatively modern Chauhán family, to whom the place now gives the title of Rája.[2] It is not unlikely, however, to be identical with *Hardaur*, defined by Sir H. Elliot as "the oblong mound raised in villages and studded with flags for the purpose of averting epidemic diseases."

JAHÁNABAD, a village of parganah Dáránagar, stands on the left bank of the Ganges, 12 miles from Bijnor, and had in 1872 a population of 1,373 inhabitants. The place is remarkable for the tomb of Nawáb Shujáat Khán which stands picturesquely on the overhanging bank of the river. The shrine is surrounded by a quadrangular wall of block kankar, enclosing an area of about 10 acres. The gateway by which this enclosure is entered is enfaced on the inner side with grey sandstone, and on the outer was once adorned with encaustic tiles. The tomb stands on a raised masonry basement about 10 feet high, which is ascended by stone steps. This basement is enfaced not only with the same grey stone as we saw on the gate, but also with red sandstone of Agra. The sarcophagus is of white marble; the tomb is railed in with a light lattice-work of red stone, and is covered by a cupola of grey sandstone, supported by high pillars of the same material. On the lower part of the cupola are engraved texts from the Kurán. Both tomb and gateway are now much dilapidated. Confiscated for the rebellion of their owners in 1857-58, they were conferred by Government on the loyal family of Haldaur. This family have for some years paid a small salary to the custodian of the shrine, and have now assigned a small piece of land as a permanent provision for his maintenance.

JALÁLABAD, a flourishing little town in the Najíbabad parganah and tahsíl, stands on the unmetalled road between Bijnor and Najíbabad, 19 miles from the latter. It had in 1872 a population of 3,001 inhabitants. So much of the road just mentioned as passes through Jalálabad itself is well paved with

[1] Hamilton's *Rohillas*, page 84. [2] Raja Mahárájí Singh (*supra*, p. 324) has here a handsome house, occupied by himself and his uncle, Kúar Buddh Singh.

brick-on-edge. The importance of Jalalábad is chiefly historical. It is said to have been founded by the aged emperor Jalál-ud-din Khilji (1288-1295), and was towards the close of Akbar's reign (1596 the capital of a parganah called after itself. About 1755 however, when Najíb-ud-daula removed the head quarters and altered the name of that parganah to Najíbabad, the glory of Jalálabad departed.

JHÁLU, an important market town in the Dáránagar parganah of the Bijnor tahsíl, stands on the Dhámpur road, 6 miles east-south-east of Bijnor. It had in 1872 a population of 5,979, distributed with an average density of about 45 per acre over a site of 143 acres. About that site itself, which lies in a flat plain some 785 feet above the sea, there is nothing remarkable, nor is the town noticeable for any public buildings. The proximity of Bijnor renders such structures unnecessary, and there is neither police station nor post-office. Once the capital of a parganah named in the *Ain-i-Akbari* after itself, Jhálu in 1844 subsided into the position of an agricultural town with markets twice a week. The Chaukidári Act (XX. of 1856) is however in force, and in 1876-77 the house-tax thereby imposed gave with miscellaneous receipts and the balance from the preceding year (Rs. 165) a total income of Rs. 889. The expenditure, which consisted principally of police, conservancy, and public works charges, amounted to Rs. 751. In the same year the town contained 1,401 houses, of which 1,053 were assessed with the tax, the incidence being Re. 0-11-0 per house assessed and Re. 0-2-0 per head of population.

KÁSIMPUR GARHI, a town in the Afzalgarh parganah and Nagína tahsíl of the Bijnor district, is situated near the right bank of the Banaili river, 43 miles from Bijnor. The population amounted by the last census to 2073. In its immediate vicinity the town is better known by the name of Garhi Maniyawála. A market is held here on Wednesdays. The Chaukidári Act (XX. of 1856) is in force at Kásimpur Garhi, and in 1876-77 the house-tax thereby imposed gave with miscellaneous receipts and the balance of the preceding year (Rs. 117) a total income of Rs. 897. The expenditure, which consisted principally of police, conservancy, and public works charges, amounted to Rs. 789. In the same year the town contained 781 houses, of which 660 were assessed with the tax, the incidence being Re. 1-0-9 per house assessed and Re. 0-3-1 per head of population.

KAURIA or Kotdwára, a hamlet in the extreme eastern corner of parganah Najíbabad, stands on the Garhwál frontier, 34 miles from Bijnor. The population in 1872 numbered only 11 souls. Here is a police station of the 3rd class, built beside the forest road from Najíbabad to Srinagar (in Garhwál). There are also a district post-office and traffic registration outpost.

KIRATPUR, the chief town of the parganah so named in the Najíbabad tahsíl of the Bijnor district, stands at the meeting of the unmetalled roads from Bijnor and Mandáwar to Najíbabad, 10 miles from Bijnor. The river Málin flows about a mile to the west of the town. The population, which according to the last census was 9,579, is largely sprinkled with Pathán and Játs. Kíratpur has two *muhallas* or wards, Kíratpur and Basi. The former is the oldest, and is said to have been founded in the reign of Bahlol Lodi—that is, the middle of the fifteenth century. The latter was peopled by Pathán in the middle of the last century, when one of Ali Muhammad's officers [1] built the castle whose remains still exist. These remains are however situated, not in Basi, but in Kíratpur-muhalla. Walls of great strength are still standing on either side of the main gateway, while within there is a handsome and well-preserved mosque. Of the principal quarters inside the fort ruins only remain, but some of the smaller buildings are still inhabited. Below one of the ruins is a cellar which may have been used either as a cool retreat in summer or a dungeon; and within the ramparts is one of those magnificent masonry wells so often found in the interior of Indian fortresses. Adjoining the fort, on the outside, is a large masonry tank, constructed by the same chief. But both fort and tank, which a sale in execution of decree has lately transferred from the possession of the founder's descendants, are fast crumbling to decay. A portion of the castle wall was blown up after the mutiny by the orders of Government. To the east of Basi muhalla are the ruins of a court and office, enclosed by four large brick walls.

The public buildings still in use are a 1st class police station, an imperial post-office, and a small and ill-kept inn for natives. The bázár or principal street is long and narrow, but has been recently paved. A market is held on Fridays; but the town can boast of little trade, and the only peculiar manufacture is that of lacquered chairs and boxes. These are produced to the value of about Rs. 500 yearly, but seldom find their way outside the district. Dr. Planck, who visited Kíratpur about ten years ago, describes it as a filthy and squalid town. Since then much has undoubtedly been done to improve its condition, but much yet remains to be done. Act XX. of 1856 (the Chaukidári Act) is in force here, and in 1876-77 the house-tax thereby imposed gave with miscellaneous receipts and the balance of the preceding year (Rs. 1,588) a total income of Rs. 3,354. The expenditure, which consisted chiefly of police, conservancy, and public works charges, amounted to Rs. 2,677. In the same year the town contained 2,800 houses, of which 2,300 were assessed with the

[1] Said to have been Fateh Khán Khansámán; but probably Dundi or (still more likely) Najíb Khán.

tax, the incidence being Re. 0-12-1 per house assessed and Re. 0-2-3 per head of population.

Boundaries, area, &c.

KÍRATPUR, a parganah in the Najíbabad tahsíl of the Bijnor district, is bounded on the east by parganahs Akbarabad and Najíbabad, both of its own tahsíl; on the north by parganah Najíbabad and the Ganges, which separates it from the Saháranpur district; on the west by parganah Mandáwar; and on the south-west and south by parganah Bijnor, both of the Bijnor tahsíl. According to the revenue survey of 1868-70 the total area was 86 square miles and 425 acres, but the census of 1872 adds 410 acres to that measurement. Further details of area will be given in describing the last settlement of land-revenue. In 1874, Kíratpur contained 207 estates, distributed over 170 villages.

Physical geography.

The classic river Málin disjoins the parganah into two unequal parts. Entering on the eastern or Najíbabad frontier, this stream passes westward as if to join the Ganges, but suddenly changes its course, and, flowing from north to south, issues from the south-west frontier into Bijnor. Owing to the presence of this, its only river besides the Ganges, Kíratpur may be divided into three well-defined tracts. The first occupies considerably more than half the total area, and includes the whole of the parganah south and east of the Málin basin. It is a fertile plateau, somewhat raised above the level of the second tract, which is the alluvial plain of the Málin itself. On the other side of this narrow plain rises the third tract, comprising the remainder of the parganah. The general slope of the country is from north to south, the highest observed elevation above the sea being 851·1 feet, and the lowest 760·4 feet, on the Bijnor boundary. The parganah is fairly cultivated, and less than one-seventh of its whole surface is barren. Water for the crops may be obtained in wells at an average depth of 25 feet from the surface, but more than four-fifths of the irrigation is from the numerous ponds. In the south of the parganahs these often attain the size of small lakes, and one of the largest may be seen within the township of Kíratpur itself. It was once proposed to extend irrigation by bringing the main line of the Eastern Ganges Canal through the eastern border.

Communications and trade.

Although five unmetalled roads converge upon the chief town Kíratpur, the parganah is but ill-provided with highways. Metalled roads there are none; but the Ganges is navigable throughout the whole of its short course along the frontier, and supplies an additional commercial route. Besides Kíratpur there are several large market-villages, such as Banehra and Kotla, where the agricultural products of the parganah find a sale. The manufactures are all of the simplest kind, and perhaps the only

article of luxury produced is the lacquered furniture already mentioned as prepared at Kíratpur. The following list shows the proportion in which the chief products of the parganah, *i.e.*, its various crops, are sown for the spring and autumn harvests :—

Autumn.	Percentage of cultivated area.	Spring.	Percentage of cultivated area.
Sugar-cane	9·80	Wheat	18·92
Cotton	7·23	Barley	4·53
Joár for fodder (*chari*) ...	2·19	Gram vetch	4·29
Coarse rices	16·97	Wheat and barley mixed (*gojí*) ...	5·20
Fine rices	·73	Vegetables	·30
Coarse autumn crops (*joár*, *bajra*, and *kodon* millets, *til*, &c.) ...	16·76	Coarse spring crops (linseed, mustard, peas, &c.)	1·48
	53·68		34·02
Add land left fallow for sugarcane crop of following autumn (*pándra*),	9·75	Add land left fallow for crops of following spring (*báhan*) ...	2·55
	63·43		36·57

Land cultivated in autumn ...	...	63·437
Ditto in spring ...	...	36·57
Total	...	100·00

Settlement areas.

Of the cultivated area, 3·5 per cent is recorded as capable of bearing crops at both harvests, 32·4 as manured, and 3·5 as irrigated. The cultivated, barren, and other areas of the current settlement may be thus compared with those of the past :—

Settlement.	*Unassessable area in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village sites).	Revenue-free.	Total.	Cultivable fallow (including groves.	Cultivated.	Total.	
Former (survey of 1834).	9,254	9,140	18,394	7,627	28,447	36,074	54,468
Present (survey of 1864-65	7,706	529	8,235	9,798	38,158	47,956	56,191
Difference ...	−1,548	−8,611	−10,159	+2,171	+9,711	+11,882	+1,723

It will be observed that the total area according to the later of these two surveys is 626 acres less than that according to the still later revenue survey of 1868-70. No alluvion which could have taken place on its limited river-face will account for the large increase shown by the above table in the gross

measurement of the parganah. That increase is probably due to the greater accuracy of the survey in 1864-65; and the decrease in barren area may perhaps be assigned to the same cause. About two-thirds of the advance in cultivation must be ascribed to the resumption of revenue-free lands, whose area was not, until assessed with revenue, recorded.

The current settlement.

The current settlement was the work of the late Mr. Carpenter. He first divided the parganah into three circles of assessment, corresponding with its natural divisions already described. These were—I, the Kíratpur circle, including the whole of the parganah south and east of the Málin basin, and named after the town of Kíratpur, which lay within it; II, the Barampur circle, consisting of the Málin basin itself, and including amongst other villages that of Barampur, from which it took its name; and III., the Tisotra circle, comprising the village of Tisotra and the rest of the parganah north and west of the Málin plain. Besides these a subsidiary circle, named the khádir-bángar, was formed for villages lying partly in the 2nd and partly in the 3rd circle; and nine villages in the north-west corner of the parganah were assessed with the Nágal circle of Najíbabad, which in situation and soil they closely resembled. The next step was to assume rates of rent for the various kinds of soil in each circle; and when sanctioned by the Board of Revenue these rates stood as follows :—

Name of circle.	Rent-rate per acre on					General rate.
	Manured siwái.	Siwái.	Mattiyár.	Bhúr-siwái.	Bhúr.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I. Kíratpur ...	7 12 6	2 12 6	2 12 1	2 7 0	1 14 8	4 3 0
II. Barampur ...	10 9 8	4 1 8	3 11 7	3 13 0	2 6 0	7 1 0
III. Tisotra ...	...	3 14 7	4 11 1	1 12 2	7 6 2	2 3 2

The character of the soils here mentioned has already been sufficiently explained in the articles on Akbarabad, Bijnor, and other parganahs. For the subsidiary or khádir-bangar circle no separate rates were proposed. The application of the above standards gave for the whole parganah a rental of Rs. 1,72,761 by general, and Rs. 1,58,461 by soil rates; and deduced from the larger of these sums at 50 per cent. the revenue would have been Rs. 86,380-8-0. But in assessing the circles village by village it was found necessary sometimes to slightly exceed the sanctioned rates, and the demand was eventually fixed

at Rs. 86,830, excluding cesses. The following table compares the results and incidence of the new assessment with those of the old :—

Settlement.	Incidence per acre						Total demand (excluding cesses).	
	On total area.		On assessable area.		On cultivated area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 15 3	1 12 10	2 7 4	2 1 6	3 1 10	2 10 1	88,596	1,00,317
Present ...	...	1 9 0	...	1 13 0	...	2 4 5	...	86,830
Decrease ...	...	0 3 10	...	0 4 6	...	0 5 8	...	13,487

With the addition of the 10 per cent. cess the new demand amounted to Rs. 95,548-8-8. It came into force on the 1st July, 1867.

Proprietary classes.

The landholders who pay this revenue are chiefly Shaikhs and Játs, whilst among their tenants Játs and Rawás are most numerous. But the annexed list will show at a glance the proportion in which these and other classes are represented amongst the revenue and rent payers of the parganah. The tract here tilled by Rawás, and named after them Rawápura, is styled by Mr. Markham "the finest portion of the district."

Landholders.		*Tenants.*	
Shaikhs ...	789	Játs ...	1,213
Játs ...	513	Ráwas ...	1,082
Sayyids ...	472	Shaikhs ...	471
Rawás ...	371	Brahmans ...	249
Pathans ...	310	Chauháns ...	229
Brahmans ...	169	Pathán ...	137
Kayasths ...	80	Sanis ...	134
Mahájans ...	61	Gujars ...	134
Rájputs ...	16	Sayyids ...	122
Bishnois ...	3	Juláhas ...	3
Khatris ...	3	Others ...	721
Others ...	31		
Total ...	2,821	Total ...	4,501

Of the land assessed at settlement, 23·3 per cent. was cultivated by the proprietors themselves, 48·0 by their tenants with rights of occupancy, and the remainder by tenants-at-will. The census of 1872 estimates the amount paid by tenants to landlords as rent and cesses at Rs. 1,00,288, but this is an obvious error. As already shown, the revenue of the former settlement reached the sum of Rs. 1,00,317, while the rental calculated as a basis for the present very moderate assessment amounted to as much as Rs. 1,72,761.

Alienations.

The available materials are insufficient for an exhaustive and accurate account of the land-transfers which took place during the currency of the last settlement. But some idea of the extent to which estates changed hands may be formed from the following table, which shows approximately the area held by agricultural and non-agricultural classes at the close of each decade between 1840 and 1870, as well as that confiscated on account of rebellion in 1857-58[1] :—

Year.	Total revenue-paying area, in acres.	Land held by agricultural classes, in acres.	Land held by non-agricultural classes, in acres.	Land confiscated for rebellion, in acres.
1840	37,679	35,852	1,827	...
1850		35,391	2,288	...
1860		33,281	2,465	1,933
1870		33,280	2,466	

Hence it appears that the non-agricultural classes—money-lenders, tradesmen, and Government servants—who at the opening of the period under review held only 4·8 of the revenue-paying area, possessed at its close as much as 6·9. The increase of their domains was, however, less marked than in any other parganah for which trustworthy statistics exist. Of the total acreage transferred during the 30 years, 34·0 per cent. passed into the possession of these classes, and the remainder into that of Pathans, Játs, and other agricultural tribes. The principal losers were Sayyids and Játs, who parted respectively with 42·2 and 30·2 of all the alienated land. In the last ten years of the above table the commercial classes seem to have added little to their acres ; and it is possible that the rise in prices after the mutiny enabled the old proprietors to hold their own without recourse to the money-lenders.

Population.

According to the census of 1872 parganah Kíratpur contained 122 inhabited villages, of which 54 had less than 200 inhabitants ; 47 had between 200 and 500 ; 14 had between 500 and 1,000 ; 4 had between 1,000 and 2,000 ; and 2 had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Kíratpur, with a population of 9,579. The total population in 1872 numbered 49,934 souls (23,442 females), giving 574 to the square mile. Classified according to religion, there were 30,262 Hindús, of whom 13,763 were females ; and 19,672 Musalmáns, amongst whom 9,679 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,525 Brahmans, of whom

[1] Compiled from a report on alienations submitted by the settlement officer to the Board of Revenue in Augusst, 1873.

718 were females; 515 Rajputs, including 229 females; and 1,299 Baniyas (578 females); whilst the great mass of the population comprised in "the other castes" of the census returns shows a total of 26,923 souls, of whom 12,238 are females. The principal Brahman subdivision found in this parganah is the Gaur (1,451). The chief Rájput clan is the Chauhán. The Baniyas belong to the Agarwál (659), Gatah, Rája-ki-Birádari (207), and Rastogi subdivisions. The most numerous amongst the other castes are the Barhái (1,187), Chamár (8,776,) and Ját (4,032). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Taga, Máli, Kahár, Hajjám, Juláha, Khákrob, Fakír, Sonár, Gadariya, Kumhár, Kayath, Jogi, Bharbhúnja, Kalál, Lohár, Gújar, Nat, Sani, Rawa, Chhípi, Vaishnavi, and Machhera. The Musalmans are either distributed amongst Shaikhs (4,176), Sayyids 1,237, Mughals (425), and Pathans (1,202) or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 364 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,263 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 908 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 5,424 in agricultural operations; 3,215 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 3,763 persons returned as labourers and 450 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 748 as landholders, 14,474 as cultivators, and 34,712 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 873 males as able to read and write out of a total male population numbering 26,492 souls.

History.

In the *Aín-i-Akbari* (1,595) Kíratpur is entered as a parganah or mahál of the Sambhal government and Dehli province. It had at that time an area of 80,973 *bíghas* (about 50,608 acres) and a revenue of 24,10,609 *dáms* (about Rs. 60,265); while Játs and Taga Bráhmans were its prevailing tribes. It has since then increased slightly in size, but undergone no important changes. Its general and fiscal history may be gathered from those of the district already given.

Kotkádir or Háji Muhammadpur, a large village of parganah Barhápura, stands on the Najíbabad frontier, 29 miles from Bijnor. The population amounted in 1872 to 2,606 persons. The 3rd class road from Nagina to

Kauria passes through the village, which has a district post-office and police outpost (4th-class station)

MANDÁWAR, the venerable capital of the Mandáwar parganah in the Bijnor tahsíl, is situated on the crossing of two unmetalled (3rd class) roads, 8 miles north of Bijnor. It had in 1872 a population of 7,622 persons, inhabiting a site of 143 acres, at a density of over 53 per acre.

Site and appearance.

The town, which has an average elevation of some 778 feet above the sea, occupies a space of about $\frac{3}{4} \times \frac{1}{2}$ a mile, not far from the right bank of the Málin. The more ancient part of the site is a mound about half a mile square, raised some 10 feet above the rest of the town, which flanks it on its western and northern sides. This mound is covered with modern buildings, but abounds in large bricks, a sure sign of antiquity. In its midst is a ruined fort 300 feet square, with a height of 6 or 7 feet above the rest of the mound ; and in its south-eastern corner stands the cathedral mosque (*Jámi masjid*), said to have been built on the site and with the materials of an older Hindu temple. As many of the squared blocks of grey sandstone which compose this building bear cramp-holes on their outer face, there can be no doubt that they must once have belonged to an older structure. The town has no modern edifices of any interest or beauty. It is built chiefly of mud, and fine brickwork houses might almost be counted on the fingers of one hand. In one of such buildings lives the principal resident, a member of the ancient Baniya family who will shortly be mentioned as having settled here in the twelfth century. The bázár is a large sleepy street in which apparently little business is transacted. The public offices are a police-station (3rd class) and imperial post-office. Mandáwar has several fine old wells, and its inhabitants struck Dr. Planck ten years ago as caring more for conservancy than those of most towns in the district.

To the north-east of the town, about one mile from the fort, stands another large mound, crested by the village of Madiya or Mandiya ; and between the two lies a large tank called Kúnda Tál, surrounded by numerous smaller mounds which are said to be the remains of buildings. General Cunningham believes, therefore, that these two places once formed a single town about $1\frac{1}{4}$ mile long by half a mile broad, or $3\frac{1}{2}$ miles in circuit. Six or eight hamlets, also known as Mandáwar, surround the town. To its south-east lies the Pirwáli Tál, a deep irregularly shaped sheet of water nearly half a mile in length, but not more than 300 feet broad at the widest part. Filled in the rains by a small watercourse from the north-east, and disposing of its surplus waters to the Málin, this pool is but part of a natural drainage line, deepened by the excavation of earth for the bricks of the town. But the Buddhists of the seventh century

asserted it to have been produced some six hundred years before by an earthquake which accompanied the death of their renowned saint Vimala Mitra. The legend has been thus paraphrased[1] by General Cunningham :—

Legend connected with the Pirwali Tál.

"On passing the *stupa* of his master Sanghabhadra, Vimala Mitra placed his hand on his heart, and with a sigh expressed a wish that he might live to compose a work which should lead all the students of India to renounce the 'Great Vehicle' (*Mahayána*), and which should blot out the name of Vasubandhu (a Mahayána prophet) for ever. No sooner had he spoken than he was seized with frenzy, and five spouts of burning hot blood gushed from his mouth. Then, feeling himself dying, he wrote a letter expressing his repentance for having maligned the Mahayána, and hoping that his fate might serve as a warning to all students. At these words the earth quaked, and he expired instantly. Then *the spot where he died suddenly sank and formed a deep ditch.* The brethren of Vimala Mitra, who were *Sarvastivádas* or students of the 'Lesser Vehicle' (*Hinayána*), burned his body and raised a stupa over his relics. It must be remembered that Hwen Thsang, who relates the legend, was a zealous follower of the Mahayána. This legend, as well as several others, would seem to show that there was a hostile and even bitter feeling between these two great sects of the Buddhist community."

The *stupa* erected over the remains of Vimala Mitra stood probably near a mango grove on the western side of the Pirwáli Tál. This must be one of the oldest groves in India, for a plantation of mangoes (*an-mo-lo*) occupied exactly the same spot when visited by Hwen Thsang in 634. The neighbourhood of the town was at that time enriched with memorials of other "Lesser Vehicle" doctors, and the sites of such buildings have been identified with some show of precision by the writer just quoted. Thus the village of Lálpur,[2] perched on a mound about three-quarters of a mile to the south-south-east of the cathedral mosque, and built partly of ancient bricks, represents the small monastery of Gunaprabha. North again of Lálpur, and just half a mile from the mosque, is the shrine of one Hidáyat Sháh, also constructed from the materials of more aged remains. This is believed to occupy the site of Sanghabhadra's great monastery; and another small Muslim shrine or hermitage (*takia*) 200 yards west-north-west of Hidáyat's marks the former position of Sanghabhadra's stupa. It should be mentioned that Gunaprabha was a pervert from the tenets of the Greater to those of the Lesser Vehicle. He was a verbose controversialist, and in the monastery at Lálpur composed one hundred treatises against the sect he had abandoned. With a view to his reclamation a holy man of that sect conveyed him thrice to heaven, to argue with and be convinced by Maitreya Boddhisatva. Gunaprabha had no intention of being convinced; but he liked what he had seen of heaven, and

Sites of Buddhist buildings identified.

[1] From M. Stanislaus Julien's *Hwen Thsang*, a work quoted above, page 343. [2] The name occurs in General Cunningham's description, but not in the Revenue Board's or Revenue Survey map

asked to be taken there again. His former conductor Devasena treated the request with contemptuous silence; and Gunaprabha rushed off to the forests, his heart full of hatred and rage. Here he meditated awhile; but meditation could bring no comfort to one who was entangled in the net of self-pride (*atmamada*).[1] His further history we are not told. Sanghabhadra was, as already mentioned, the preceptor of Vimala Mitra. He died in the great monastery near Mandáwar; and his death is ascribed to the chagrin with which he heard his arguments confuted by Vásubandhu—a fable resembling the statement that Keats was killed by a review. He flourished about the beginning of the Christian era.

Trade and manufactures.

Markets are held at Mandáwar twice a week. In the town is a small *papier maché* manufactory, where little boxes, pen-trays, and paper-knives, similar to those of Budaun,[2] are produced. After remarking that such work is coloured gilt and figured rather tastefully, Mr. Markham observes that the industry would repay encouragement. At present the goods are made only to order. The price of a native writing-case is from Rs. 2 to Rs. 7, but for some other kinds of box as much as Rs. 25 each is paid. The Chaukídári Act (XX. of 1856) is in force here, and in 1876-77 the house-tax thereby imposed gave with miscellaneous receipts and the balance from the preceding year (Rs. 243) a total income of Rs. 1,189-12-7. The expenditure, which consisted of police, conservancy, and public works charges, amounted to Rs. 960. In the same year the town contained 1,935 houses, of which 1,352 were assessed with the tax, the incidence being Re. 0-11-0 per house assessed and Re. 0-2-0 per head of population.

History.

Enough has been said of its early Buddhists to show the great age of Mandáwar; but it can perhaps claim a higher antiquity than first-century squabbles between Vasubandhu and Sanghabhadra. Mr. Vivien de St. Martin suggests that its people may be the *Mathœ* mentioned about 300 B.C. by the Greek ambassador Megasthenes. To St. Martin, also, belongs the credit of having first published the identity of Mandáwar with the Madipur (*mo-ti-pu-lo*) of Hwen Thsang. General Cunningham, who had already made privately the same identification, confirmed it by later researches on the spot. The Chinaman found Mandáwar in 634 the capital of a separate kingdom, ruled by a Súdra monarch; and his description of that kingdom, its people, its metropolis, its Buddhist sects and buildings, has been summarized above[3] When next we hear of the town, it is a heap of ruins in the forest. Early in the twelfth century (1114) some enterprising Agarwála

[1] Julien's Hwen Thsang, pages 220-222. The story of Gunaprabha is not told by General Cunningham. [2] Page 162. [3] Page 343.

Baniyás, by name Dwáriká Dás and Katár Mal, cross over from Murári in the Meerut district and repeople the old mound. Their descendants still flourish in parganah Mandáwar and its capital. A tradition mentioned by General Cunningham describes the town as forming part of the empire of Pithora Rája, and as invaded, apparently in the time of that monarch, by "one of the Ghori Sultáns." There is little difficulty in identifying "Pithora Rája" with Prithivirája or Pirthawiráj Chauhán, and the Ghori Sultán with Shaháb-ud-dín, who defeated him in 1193.[1] Of the extent to which the Mandáwar country must have suffered during the invasion of Tamerlane (1399) we have no record. In Akbar's reign (1596) the town has already become, as now, the capital of a parganah. In 1805 it was sacked by Amír Khán, and during 1857 suffered from the attacks of Ját marauders. But some account of both these calamities has been given in the history of the district.

Boundaries, area, &c.

MANDÁWAR, a parganah in the Bijnor tahsíl and district, is bounded on the east and north-east by parganah Kíratpur of the Najíbabad tahsíl; on the north, north-west, west, and south-west by the river Ganges, which separates it from the Muzaffarnagar district; and on the south and south-east by parganah Bijnor of its own tahsíl. Its total area according to the revenue survey of 1868-70 was 104 square miles and 386 acres, but the census of 1872 reduces that measurement by 383 acres. Further details of area will be given in describing the last settlement of land-revenue. In 1874 the parganah contained 177 *maháls* or estates, distributed over 169 *mauzas* or villages.

Physical geography.

In its divisions of soil Mandáwar closely resembles the neighbouring parganah of Bijnor. About a third of the whole area is occupied by the low alluvial land (*khádir*) along the shore of the Ganges, while the remainder is filled by the so-called uplands (*bángar*). But as the smallest recorded elevation is 741·7, and the highest only 808·8 feet above the sea, the difference of level between uplands and lowlands is slight. The former are separated from the latter by a mixture of lake and swamp known as the Ráoli jhíl, although no portion of its area lies within the village of Ráoli itself. In the south-west of the parganah this covers a considerable surface, becoming widest in Gídarpura and the adjacent villages. Where not too deep and muddy for cultivation, it produces crops of fine rice (*munji*); and it is peopled in winter by large flocks of geese, ducks, teal, snipe, and other water-loving fowl. A small stream called the Lahpi conveys the surplus waters of this lake into the river Málin, which in

[1] Elphinstone's *Hist.*, Bk. V., Chap. 4 Local tradition ascribes to the invader the conversion of a Hindu temple into the Jámi Masjid.

its turn joins the Ganges at Ráoli after a short course through the south-east border of the parganah. Other lakes and rivers there are none. The parganah may be briefly described as a flat, and on the whole a fairly fertile plain. Little more than one-eighth of its area is barren; and even some of the barren patches are remunerative, being covered, especially in the Gangetic tract, with marketable grasses and sedge. Water for the crops is obtained in wells, principally unbricked, at an average depth of 28 feet from the surface in the uplands and 9 feet in the lowlands; and of the total irrigation 71 per cent. is furnished by such wells, 21 per cent. from ponds, and the remainder from rivers. The Ráoli jhíl lies too much below the level of the surrounding country to be used for watering the fields. It was at one time proposed to bring a channel from the main line of the Eastern Ganges Canal from north-east to south-west through the parganah. The idea of constructing that canal has now, however, been abandoned.

Irrigation.

Two inferior earthen roads, of which one proceeds to meet the Ganges at Ráoli, cross each other at the chief town, Mandáwar. Besides these, the only means of communication is the Ganges, which becomes navigable shortly before entering on its course along the frontier of this parganah. Next in importance to the town of Mandáwar stands the large agricultural village of Muhammadpur Deomal. The absence of cities will sufficiently account for that of manufactures; but a *papier maché* industry has been already mentioned as located at Mandáwar. Sugar, grain, and other agricultural products are, however, the chief staples of trade and export. And the proportion in which the cultivated area is sown with the various crops of each harvest may be shown as follows:—

Communications and trade.

Autumn.	Percentage of cultivated area.
Sugarcane	5·01
Cotton	7·44
Joár for fodder (*charri*)	3·19
Coarse rices	5·07
Fine rices	4·21
Coarse autumn crops (*joár*, *bájra*, and *kodon* millets, *til*, &c.)	26·80
	51·72
Add land left fallow for sugarcane crop of following autuum (*pándra*)	4·70
	56·42

Spring.	Percentage of cultivated area.
Wheat	19·02
Barley	7·75
Gram vetch	1·51
Wheat and barley mixed (*gojí*) ...	7·45
Vegetables	·67
Coarse spring crops (linseed, mustard, peas, &c.)	3·87
	40·27
Add land left fallow for crops of following spring (*báhan*)... ...	3·3
	43·58

Land cultivated in autumn	56·42
Ditto in spring	43·38
Total ...	100·00

Settlement areas.

Of the cultivated area, 2·2 per cent. is recorded as capable of bearing crops at both harvests, 0·9 as irrigated, and 19·4 per cent. as manured. But the following table will compare in detail the cultivated, barren, and other areas of the current settlement with those of the past:—.

Settlement.	*Unassessable area in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village sites.)	Revenue-free.	Total.	Culturable fallow (including groves.)	Cultivated.	Total.	
Former (survey of 1833) ...	10,961	4,367	15,328	22,059	41,574	53,533	68,861
Present (survey of 1864) ...	8,466	132	8,598	17,756	40,383	58,139	66,737
Difference	−2,495	−4,235	−6,730	−4,303	+8 909	+4 606	−2,124

The difference in total area is doubtless owing to diluvion by the Ganges. It will be seen that the same area according to the later survey is 209 acres less than according to the still later revenue survey (1868-70). The increase of tillage exhibited by the above table was largely due to the resumption of revenue-free lands, whose cultivated portion was not at the survey of 1833 detailed.

The current settlement.

The current settlement was effected principally by Mr. Palmer, although Mr. Markham also assessed a few villages. For purposes of assessment the former divided the parganah into three circles, corresponding with those of the adjacent Bijnor. The first, named bángar-kámil or superior uplands, included 8,338 acres in the south centre of the parganah; the second comprised the remainder of the upland tract, and was called bángar-nákis or inferior uplands; while in the third or khádir circle lay the low Gangetic tract. Subsidiary circles were also formed for a few abnormally situated alluvial villages and for those whose area was divided between the upland and lowland tracts. Mr. Palmer's next step was to assume standard rent-rates for the various kinds of soil in each circle. In arriving at these rates he was guided partly by those he had already proposed for parganah Bijnor, partly by the village returns of the rental actually paid, and partly by

a collection of money-leases for selected years. The following table shows the result of his calculations.

Name of circle.	Rent-rates per acre on soils.				General rent-rate.
	Siwái.	Mattiyár.	Bhúr-siwái.	Bhúr.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I.—Bángar-kámil	4 13 0	3 2 0	2 12 0	2 4 0	4 0 0
II.—Bángar-nákis	3 4 0	2 4 0	3 3 2	1 14 0	2 8 0
III.—Khádir	4 12 0	5 3 0	3 12 0	2 5 0	4 9 0

The character of the soils here mentioned has already been sufficiently explained in the articles on Akbarabad, Bijnor, and other parganahs. For the subsidiary circles no separate rates were proposed. The application of the above standards when sanctioned by the Board of Revenue gave for the whole parganah a rental of Rs. 1,41,022 by soil, and of Rs. 1,40,233 by general rates. Deduced from the larger of these sums at 50 per cent., the revenue would have reached Rs. 70,511; but during the actual work of assessment it was held expedient to reduce in places the sanctioned rates, and the demand ultimately fixed was Rs. 69,257 only. The amount and incidence of the old and new assessments may be thus contrasted :—

Settlement.	Incidence per acre						Total demand (excluding cesses).	
	On total area.		On assessable area.		On cultivated area			
	Initial.	Final.	Initial.	Final.	Initial	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p	Rs. a. p	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 0 1	1 0 2	1 3 6	1 2 7	2 1 0	1 10 9	64,854	67,455[1]
Present ...	...	1 0 8	...	1 3 1	...	1 11 5	...	69,257
Increase ...	...	0 0 6	...	0 0 6	...	0 0 8	...	1,802

Including the 10 per cent. cess, the new demand amounted to Rs. 76,182, and except in one village which was assessed two years later, it came into force on the 1st July, 1869.

[1] By an arithmetical or clerical error the Settlement Report (page 129) gives this sum of Rs. 67,554.

Proprietary body.

The landholders who pay this revenue are chiefly Musalmáns, whilst among their tenantry Hindús are most numerous. But the annexed list will show at a glance the proportion in which each caste and tribe is represented amongst the revenue or rent payers of the parganah :—

Landholders.		*Tenants.*	
Shaikhs	1,551	Játs	1,152
Sayyids	558	Chauháns	1,138
Mahájans	208	Sanis	873
Brahmans	201	Ráwas	785
Pathans	112	Shaikhs	585
Ráwas	85	Gújars	265
Játs	82	Brahmans	172
Bishnois	58	Pathán	60
Chauháns	54	Juláhas	60
Kayaths	7	Sayyids	62
Khatris	6	Jhojhás	15
Gújars	4	Others	1,224
Others	105		
Total ...	3,091	Total ...	6,391

Of the land assessed at settlement 11·3 per cent. was cultivated by the proprietors themselves, 54·3 per cent. by their tenants with rights of occupancy, and the remainder by tenants-at-will. The census of 1872 estimates the amount paid by tenants to landlords as rent and cesses at Rs. 19,365.

Alienations.

Here, as in other parganahs of Bijnor, materials are wanting for a full analysis of the land-transfers which took place during the currency of the last settlement. But some idea of the extent to which estates changed hands may be formed from the following table, showing approximately the area held by agricultural and non-agricultural classes at the close of each decade between 1840 and 1870, as well as that confiscated on account of rebellion in 1857-58[1] :—

Year,	Total revenue-paying area, in acres.	Land held by agricultural classes, in acres.	Land held by non-agricultural classes, in acres.	Land confiscated for rebellion, in acres.
1840	72,125	65,724	6,401	...
1850		61,333	8,774	...
1860	70,107	53,007	16,789	311
1870		50,018	19,778	

Hence it appears that the non-agricultural classes—money-lenders, tradesmen, and Government servants—who at the opening of the period under review held only 8 9 per cent. of the revenue-paying area, possessed at its close

[1] Compiled from a report on alienations submitted by the Settlement Officer to the Board of Revenue in August, 1873.

as much as 28·2. This parganah was once exceptional in possessing a large number of landholders who, though tradesman by caste, were by occupation yeomen. "It was re-settled," writes Mr. Markham, "by Agarwála Baniyás from Murári in the Meerut division in 1114 A.D., and in old times was always more or less a parganah of Baniyás. It presents the unusual spectacle of the gradual expulsion of Baniyás who had from long connection with land become more agriculturists than traders, and the establishment in their stead principally of the rapacious Bishnoi." These agricultural Baniyás were not, however, the principal losers; they parted with only 22·9 per cent. of all the land transferred, while the Játs lost no less than 44·4. The Bishnois were undoubtedly the largest gainers, and with other money-lending classes acquired as much as 70·4 per cent. of the alienated estates—a higher proportion than in any other parganah of the district. The remainder of these estates passed into the hands of persons unconnected with trade.

Population.

According to the census of 1872 parganah Mandáwar contained 109 inhabited villages, of which 52 had less than 200 inhabitants; 40 had between 200 and 500; 14 had between 500 and 1,000; 1 had between 1,000 and 2,000; and 1 had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Mandáwar, with a population of 7,622.

The total population in 1872 numbered 37,962 souls (17,798 females), giving 365 to the square mile. Classified according to religion, there were 29,151 Hindús, of whom 13,412 were females; and 8,811 Musalmáns, amongst whom 4,386 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,411 Brahmans, of whom 664 were females; 3,107 Rájpúts, including 1,441 females; and 1,019 Baniyás (453 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 23,614 souls (10,849 females). The principal Bráhman subdivision found in this parganah is the Gaur (1,394). The chief Rajpút clans are the Chauhán (2,044), Ghoghi, and Tomar. The Baniyás belong to the Agarwál (160), Gatah, and Rája-ki-Birádari (644) subdivisions. The most numerous amongst the other castes are the Kahár (1,253), Juláha (1,123), Chamár (6,291), Ját (2,875), and Sáni (2,584). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Barhái, Máli, Hajjám, Khákrob, Fakír, Sunár, Gadaria, Kumhár, Orh, Jogi, Bharbúnja, Kalál, Lohár, Gújar, Ráwa, Bhát, Gosáin, Khatri, Chhípi, Barwa, Vaishnavi, and Dakaut. The Musalmáns are either distributed amongst Shaikhs (2,404), Sayyids (392), Mughals (54), and Patháns (302), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 194 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,257 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 719 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 5,458 in agricultural operations; 1,873 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,605 persons returned as labourers and 334 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 462 as landholders, 15,289 as cultivators, and 22,211 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 489 males as able to read and write out of a total male population numbering 20,164 souls.

History.

The history of Mandáwar is of course more or less connected with that of the ancient town from which it takes its name. But the first mention of the parganah is in the *Ain-i-Akbari* of 1596. There it is described as a division of the Sambhal Government and Dehli Province, with an area of 65,710 *bighas* (about 41,068 acres) and a revenue of 12,56,995 *dáms* (*circ.* Rs. 31,424). The prevailing caste was at that time the Bais; but whether this was intended as a generic name for Baniyás, or the specific name of a Rájput clan, is uncertain. The steps by which the parganah attained its present size are obscure. It underwent the usual vicissitudes, passing from the Dehli emperor to the Rohillas (1748), from the Rohillas to the Nawáb Vazír (1774), and from the Nawáb Vazír to its present rulers (1801). Its general and fiscal history, so far as they can be ascertained, have been incorporated in that of the district.

MORDHAJ, a small ruined fort in the Najíbabad parganah and tahsíl of the Bijnor district, stands a short distance to the east of the Najíbabad and Kotdwár road, six miles north-east of the former town. The thick underwood and tall grass that luxuriate on its site render the exploration of the ruin a matter of some difficulty. Its ramparts, which have still a height of about 15 feet above the surrounding country, enclose an oblong space of 800 × 625 feet. The entrance is on the eastern side, and is still covered by the remains of an outwork. The ditch, 60 feet broad by 3 in depth, is surrounded at a distance of about 120 feet from the main rampart by a faussebraie or outer rampart. Portions of the brick walls were still to be traced when General Cunningham visited the place in 1863; but these remains are regarded by the surrounding

villagers rather as a quarry than an object of antiquarian interest, and are fast disappearing. "The bricks," continues the same writer, "are of large size, being $13\frac{1}{2} \times 8\frac{1}{2} \times 2\frac{1}{2}$ inches. Near the middle of the east side there is a lofty mound called *Shigri*, a name which is said to be a contraction of *Shergarhi*, or the tiger's house. But this etymology I believe to be of later date—that is, since the desertion of the fort and its consequent occupation by tigers. The Shigri mound has a height of 35 feet above the interior level, and of 43 feet above the plain. Towards the top, where the bricks are exposed, I counted from 15 to 20 regular courses, but I was unable to discover whether the original shape was square or round. From the solid appearance of the mound at top I infer that the whole mass is similar, and therefore that the Shigri mound is the ruin of an old Buddhist *stupa* or tope. I found a broken statue in a soft dark-grey sandstone much weather-worn. I found also a piece of carved stone and a number of stone boulders. According to the people the place formerly abounded in stones of all kinds and sizes, wrought and unwrought, but the whole have been carried away to Patthargarh.[1] The stone figures of gods and goddesses are said to have supplied all the temples in Najíbabad."

History.

The name of the fort is derived from Mayyura-Dhvaja, or "the Peacock standard," which was apparently the title of its founder. In Oudh he himself, and in Bijnor his son Pita-Dhvaja, is described as a contemporary of the Pándavas. But a genealogy is also given which makes him the fourth predecessor of Suhridal, the antagonist of Sayyid Sálár-i Masaúd Gházi,[2] and if this be accepted, the date of Mayyuradhvaja's foundation cannot be fixed earlier than the beginning of the tenth century.

NÁGAL or NÁNGAL, a small market-town of parganah Najíbabad, stands on the left bank of the Ganges 21 miles from Bijnor, and had in 1872 a population of 2,767 inhabitants. Below this point the river becomes navigable to vessels of small burden. Nágal has a police station of the 3rd class, a district post-office, an outpost for the registration of traffic, and a Friday market. In the town is a handsome well dating from the reign of Aurangzíb (1658-1707).

NAGÍNA, the principal town though not the capital of the Bijnor district, stands in the parganah and tahsíl to which it gives its name, 19 miles from Bijnor. Its site, which lies in latitude 29° 27′ 5″, longitude 78° 28′ 50″, some 808 feet above the sea, has an area of 274 acres, and was in 1872 inhabited by 19,696 persons, or about 72 to the acre.

Site and appearance.

Amongst this population Musalmáns preponderate over Hindús in the proportion of about 12 to 7; and Nagína has more the appearance of a Muslim than a Hindu town. In its streets

[1] See article on Najíbabad town.

[2] See notice of the Budaun district, page 90.

may be noticed several small, though elegant and well-kept, mosques. A new *Jámi Masjid*, or larger building of the same nature, was built some ten years ago on an elevated and well-chosen site. There is, however, a rather celebrated Hindú temple near the middle of the *bázár* or principal thoroughfare; and mosques are by no means the only neat masonry buildings which strike the eye. The town may be described as a large and busy settlement of brick houses, surrounded by suburbs of mud huts which sometimes intrude amongst their masonry betters. It can boast of many fine wells, though of these most are in a state of more or less disrepair. Sprinkled amongst the buildings are several open spaces shaded by fine trees. As at Dhámpur, brick-paved streets are the rule, neither *kankar* nor other stone being known for miles round. The bricks are set neatly in patterns, and when good materials are used, the pavement is surprisingly durable. Thus the brickwork roadway of the *bázár*, though constructed a quarter of a century ago, is still in fair repair. The bázár itself is a bustling place, flanked by numerous confectioners' shops. The larger thoroughfares of Nagína are lighted at night by oil-lamps. Its principal public buildings are the old Pathán fort, now converted into a tahsíli; the dispensary, a fine brick building standing on a well-raised open site on the south eastern outskirt of the town, and forfeited from a rebel of 1857; a police-station of the 1st class; an imperial post-office; and a tahsíli school. There are also five small masonry latrines. The drainage[1] of the town is hardly perfect, but, where unintercepted by lanes and holes, flows eastward. Hard by the eastern outskirt runs the Páondhi, a water-course tributary to the Khoh river some two miles distant; and close to the west of the town flows the canalized Karula or Nagína canal.[2]

Public buildings.

One 2nd-class and eight 3rd-class roads concentrate upon the town. Along them are borne to its twice-weekly markets the sugar, parched rice, and cotton of the surrounding country. The southern suburbs are enlivened by fairs in March, July, and August; the north-eastern by one in July only. The fair in March, or rather February-March (*Phálgun*), is known as the *Shiúráttri-ka-mela*. It is attended by about 10,000 people, including probably many pilgrims on their way to the great bathing festival held early in April at Hardwár.[3] Nagína is described in Davidson's *Travels* as "the Birmingham of Upper India, known for the attention paid to the manufacture of gun-barrels and detonating locks for fowling-pieces."[4] The matchlocks here made to order are still widely celebrated, and four specimens

Communications, trade, and manufactures.

[1] *i.e.*, the surface drainage, not the sewage, although the two are too often mixed in Indian towns. [2] *Supra*, page 252. [3] Visiting Nagína in 1868 about the time of this fair, Dr. Planck saw many pilgrims *returning* from Hardwár. [4] Travels in Upper India, I, 52-54, quoted in Thornton's *Gazetteer*.

sent to the Paris Exhibition of 1867 were readily sold for 375 francs (£15) each. But the principal manufactures of Nagína are ebony work and glass, of which both have been described once for all.[1] Large quantities of cotton cloth, hempen sacking, and ropes are spun; but the *garha* and *gazi* of Nagína are unequal to those of Afzalgarh. The town produces yearly some few hundred rupees worth of turnery, lacquered and painted goods, which are all sold within the district. So much for the manufactures which leave the town. The following table shows the unmanufactured or half-manufactured articles imported and consumed within that town for two years:—

Article.	Net imports in				Consumption per head in			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c.	Rs. a. p.	M s. c.	Rs. a. p.
Grain ...	99,422	...	112,797	...	5 1 11	...	5 29 1	...
Sugar, refined ...	120	...	171	...	0 0 4	...	0 0 5½	...
Do., unfined ...	20,645	...	16,015	...	1 1 15	...	0 31 14	...
Ghi ...	474	...	567	...	0 0 15	...	0 1 2½	...
Other articles of food,	1,24,807	10,157	1,36,135	8,139	6 18 7	0 8 3	6 36 7	0 6 7
Animals for slaughter,	Hd 1,670	...	3,296	...	...	...	...	...
Oil and oil-seeds ...	4,882	...	5,334	...	0 10 13	...	1 10 4	...
Fuel, &c. ...	26,947	...	31,620	...	1 14 11	...	1 24 3	...
Building materials ...	9,830	7,761	15,083	9,369	0 15 14	0 6 3	0 30 10	0 7 7
Drugs and spices ...	...	23,286	...	30,361	...	1 2 9	...	1 8 7
Tobacco ...	811	...	1,464	...	0 1 10	...	0 3 0	...
European cloth ...	...	64,540	...	71,834	...	3 4 5	...	3 10 5
Native do. ...	...	28,799	...	35,960	...	1 5 0	...	1 13 2
Metals ...	...	22,240	...	18,340	...	1 2 1	...	0 14 11

The materials for this return were collected at the municipal octroi outposts. Nagína is a municipality under Act XV. of 1873, its affairs being managed by a corporation or municipal committee of three official members,

[1] *Supra*., pages 334,335.

six officially nominated, and six elected by the taxpayers. The municipal income and expenditure for two years may be thus shown :—

Receipts.	1874-75.	1876-77.	Expenditure.	1874-75.	1876-77.
	Rs.	Rs.		Rs.	Rs.
Opening balance ...	4,409	2,452			
Class I. Food and drink,	4,509	4,938	Collection ...	1,472	1,487
„ II. Animals for slaughter ...	107	423	Head office ...	196	52
„ III. Fuel, &c. ...	603	671	Supervision ...	...	...
„ IV. Building materials,	818	396	Original works ...	1,967	4,066
„ V. Drugs, spices, &c.	485	637	Repairs ...	553	...
„ VI. Tobacco ...	84	145	Police ...	2,387	1,233
„ VII. Textile fabrics ...	1,486	1,694	Education ...	187	131
„ VIII. Metals ...	334	274	Registrations of births and deaths ...	...	10
			Lighting ...	260	480
Total octroi ...	12,335	9,174	Watering roads ...	...	...
			Drainage works ...	...	93
			Water supply ...	...	...
			Charitable grants ...	148	322
Rents	28	40	Conservancy ...	971	1,055
Fines	27	188	Miscellaneous ...	214	93
Pounds ...	261	464			
Miscellaneous ...					
Total ...	12,651	9,866	Total ...	8,305	9,022

The incidence of the octroi tax was in 1876-77 calculated at Re. 0 8-6 per head of population.

History.

Nagína has always been a Muslim town, and bears, perhaps, a Persian name[1] which by the end of the sixteenth century it had already imparted to its enclosing parganah. Its foundation is sometimes, however, ascribed to the Pathán, who built during their brief supremacy (1748-1774) the fort now used as a tahsíli. In 1805 it was sacked by Amír Khán, and in 1817 it became the capital of the newly-formed district of Northern Moradabad. But for reasons already given,[2] the headquarters of that district were in 1824 removed to Bijnor. Except a gateway arch of the building used as a jail, no remains of the old civil station survive. During the rebellion of 1857-58 the town was the scene of several conflicts between rival parties, and near it was inflicted the final defeat which crushed that rebellion in the Bijnor district.[3]

NAGÍNA, a tahsíl of the Bijnor district, comprises the parganahs of Nagína, Afzalgarh, and Barhápura. The total area according to the census of 1872 contains 474 square miles and 434 acres,[4] of which 226 square miles and 469

[1] In that language *Nagína* means the jewel or bevel of a ring. [2] *Supra*, page 367.
[3] See History of the district, page 310. [4] The total area as lately (July, 1878) declared by Government was 476 square miles and 92 acres.

acres are cultivated. The area assessed to the Government revenue is given at 363 square miles and 613 acres, of which 203 square miles and 67 acres are cultivated, 108 square miles and 406 acres are culturable, and 51 square miles and 580 acres are barren. The land revenue during the same year stood at Rs. 2,52,900, or with cesses Rs. 2,78,414,[1] falling at Re. 0-13-1 on the total area, Re. 1-1-4 on the entire cultivable area, and Re. 1-11-11 on the cultivated area. The population numbered 165,115 souls (76,268 females), giving 348 souls to the square mile, distributed amongst 428 villages. The same statistics show 285 persons blind, 18 lepers, 24 deaf and dumb, 5 idiots, and 18 insane persons in the tahsíl. A detailed description of the tahsíl will be found under the headings of its three parganahs just mentioned.

Boundaries, area, &c.

NAGÍNA, the most central parganah in the Bijnor district, is bounded on the east by parganah Barhápura of its own tahsíl Nagína; on the north-west by parganahs Najíbabad and Akbarabad, both of the Najíbabad tahsíl; on the west by parganah Bijnor, in the tahsíl of that ilk; and on the south by the Nihtaur and Dhámpur parganahs of the Dhámpur tahsíl. Its total area according to the revenue survey of 1869-70 was 98 square miles and 287 acres, but the less accurate census of 1872 reduces that measurement by 2 square miles and 325 acres. Further details of area will be given in describing the last settlement of land revenue. In 1874 the parganah contained 361 estates, distributed over 298 villages.

General appearance.

In appearance Nagína is a flat plain, which, though varying in fertility from place to place, has a high average productiveness and a remarkably dense population. The prevailing features in its landscapes are sugar-fields and mango-groves. But the parganah is watered with more streams than most others in the district; and as some of these streams serve to demarcate the natural divisions of the soil, it will be well to describe them at the outset. The general slope of the country is from north to south, the highest elevation being 859·9 feet above the sea in the former, the lowest 787·8 feet in the latter; and the rivers all flow in the same direction. Most eastern of these is the treacherous Khoh, whose shifting bed skirts the greater portion of the boundary on that quarter. Its stream abounds in quicksands, and when swollen by the torrents of Garhwál is often impassable. Further to the west flows another perennial stream, the Karúla. This rises in the parganah, about a mile north-west of the town of Nagína, and for a short distance its bed is used as a channel for the Khoh canal. Still further westwards we cross the Gángan, which, entering on the north-west or Akbarabad

[1] The land revenue under all heads during the calendar year 1876 was Rs. 2,65,826.

frontier, traverses the parganah with a deeply-cut bed and a permanent flow of water. Next, to the west, flows the Bán, which rises within the parganah, but can hardly be called a perennial stream before quitting it for that of Nihtaur. Lastly comes its tributary the Banra, which forms in places the western boundary with Bijnor.

Nagína divides itself naturally into two tracts. Along its eastern side, and including about one-third of the total area, lies the *khádir* or low alluvial basin of the Khoh; and the remainder of the parganah consists of *bángar* or uplands, separated from the khádir by a sharply-defined bank or terrace. The Gángan, again, divides the bángar into two portions of distinctly different quality, the land being far richer to the east of that river than to the west. The inferior fertility of the west-Gángan villages is undoubtedly due in some measure to the scantiness of their irrigation. It was at one time proposed to remedy this defect by the construction of a channel from the Eastern Ganges Canal, while another channel was to enrich the more fertile tract between the Gángan and Karúla. But both the Nihtaur and Akbarpur[1] rajbahás—as these two channels were to be respectively called—ceased to be possible when the scheme for an Eastern Ganges Canal was abandoned. The east-Gángan portion of the upland tract is already, however, watered by the Khoh canal. This crosses the whole length of the parganah from north to south, and after canalizing, as lately mentioned, the bed of the Karúla, divides into two branches, one flowing to the east, and the other to the west of that river. Of the irrigation in the revenue-paying parts of the pargana 87 per cent. is from the Khoh canal, 7 per cent. from ponds, 5 per cent. from earthen wells, and the minute remainder from rivers. Few of the ponds attain any great size, although one which lies between Banwáripur and other villages may perhaps be called a lake. The scarcity of earthen wells can be accounted for only on the supposition that the soil is unfavourable to their durability, for the average depth of water is but 7 feet from the surface in the khádir, and not more than 18 feet in the bángar tract.

Irrigation.

Nine unmetalled roads, of which the best is that (2nd class) from Bijnor, meet in the capital, Nagína. This is the largest town in the district. Its cloth, hempen rope and sacking, ebony-carving, glass-ware, and matchlocks have been already noticed; they are the only important manufactures, as Nagína is the only important town, in the parganah. Elsewhere trade confines itself chiefly to the barter or sale of agricultural raw produce, the principal export being sugar in its coarser stages

Communications and produce.

[1] *Qu.* Akbarabad?

of preparation. The following list shows the proportion of the cultivated area grown with the various crops of both harvests :—

Crops.

Autumn.	Percentage of cultivated area.	Spring.	Percentage of cultivated area.
Sugarcane	11·38	Wheat	23·76
Cotton	7·69	Barley	1·85
Joár for fodder (*charri*) ...	·22	Gram vetch	2·66
Coarse rices	30·46	Wheat and barley mixed (*goji*)...	2 22
Fine do.	1·78	Vegetables	71
Coarse autumn crops (*joár*, *bájra*, and *kodon* millets, *til*, &c.) ...	4 58	Coarse spring crops (linseed, mustard, peas, &c)	1·33
	56 11		32·53
Add land left fallow for sugarcane crops of following autumn (*pándra*)	11·02	Add land left fallow for crops of following spring (*báhan*) ...	34
	67·13		32·87

Land cultivated in autumn	67·13	
Ditto in spring	32·87	
Total ...	100·00	

Settlement areas.

Of the cultivated area, 4 per cent is recorded as capable of bearing crops at both harvests, 17·8 as irrigated, and 35·8 per cent. as manured. But the settlement officer considers the two-harvest (*dofasli*) land to be understated. The following table compares the cultivated, barren, and other areas of the existing and former settlements :—

Settlement.	*Unassessable area in acres.*			*Assessable area in acres.*			
	Barren (including village sites).	Revenue-free.	Total.	Culturable fallow (including groves).	Cultivated.	Total.	Total area in acres.
Former (survey of 1836) ...	6,912	5,495	12.407	8,777	39,229	48,006	60,413
Present (survey of 1865) ...	7,692	3,231	10,923	9,516	43,713	53,229	64,152
Difference	+780	—2,264	—1,484	+739	+4,484	+5,223	+3,739

The increase in total area is ascribed to alluvion by the Khoh. As the revenue survey reduces that area by 1,105 acres, it is probable that the same river had wrought some diluvial changes between 1865 and 1870. The decrease in revenue-free lands is the more remarkable because in 1866 no less than 1,663 acres were disassessed and granted to Rája

Shivaráj Singh, C.S.I., in part exchange for a similarly enfranchised estate in the Bareilly district. Part of the great advance in tillage shown by the above table must be ascribed to the decrease of these revenue-free tenures, whose cultivated acreage the survey of 1836 neglected to record.

The current settlement.

The existing settlement of land-revenue was effected by Mr. Markham; but the preliminary process of dividing the parganah into circles of assessment had been already accomplished by Mr. Palmer. These circles were four in number, and corresponded with the natural divisions already described. In the first or West Gángan *arrondissement* was included the whole of the parganah west of the Gángan; in the second or East Gángan the remainder of the upland tract; in the third or khádir the basin of the Khoh; and in the fourth or khádir-bángar a few villages lying partly in the second and partly in the third circle. Mr. Markham's first step was to assume standard rent-rates for the various soils of each circle in lieu of those proposed by Mr. Palmer; and after some modifications by the Board of Revenue these rates stood as follows: —

Circle.	*Rent-rates per acre on soils.*												General rent-rates per acre.		
	Manured and irrigated.		Manured or irrigated.		Manured only.			Siwái.			Mattiyár.			Bhúr.					
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
I. West Gángan,	...			...			7	13	3	3	2	0	3	2	0	1	10	0	4	6	0
II. East Gángan,	9	4	6	7	2	0	...			3	8	0	3	2	6	2	0	0	5	8	0
III. Khádir ...	...			...			8	8	3	3	12	0	3	8	0	1	12	0	5	12	0
IV. Khádir-bángar ...	The rates of circles I. and II. as they respectively apply ...																		5	9	6

The nature of *siwái*, *mattiyár*, and *bhúr* soils has been already explained in the articles on Afzalgarh and other parganahs. The application of the above standards gave for the whole parganah a rental of Rs. 2,31,209 by soil, and of Rs. 2,30,821 by general rates; and deduced from the larger of these sums at 50 per cent., the revenue would have been Rs. 1,15,604-8-0. But in assessing the circles village by village the settlement officer deemed it advisable to exceed the sanctioned rates by about 12 per cent., and the demand thus came to be fixed

at Rs. 1,30,128, excluding cesses. The results and incidence of the new assessment may be contrasted as follows with those of the old :—

Settlement.	Incidence per acre.						Total demand (excluding cesses).	
	On total area.		*On assessable area.*		*On cultivated area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	2 0 8	1 14 6	2 5 4	2 2 11	2 13 8	2 10 6	1,11,991	1,16,178
Present ...	...	2 2 2	...	2 7 1	...	2 14 0	...	1,30,128
Increase ...	...	0 8 8	...	0 4 2	...	0 3 6	...	13,950

Including the 10 per cent. cess, the new demand amounted to Rs. 1,43,797-9-0. It came into force on the 1st July, 1873.

Proprietary body.

The landholders who pay this revenue are principally Musalmáns, while amongst their tenants Hindús are most numerous. The following list will, however, show to what extent the different clans of both religions were in 1874 represented amongst the proprietors and tenantry of the parganah :—

Landholders.		*Tenants.*	
Shaikhs ...	992	Chauháns ...	2,483
Sayyids ...	538	Játs ...	1,156
Rájpúts ...	184	Sánis ...	1,069
Játs ...	122	Shaikhs ...	658
Khatrís ...	115	Bráhmans ...	309
Bráhmans ...	105	Sayyids ...	160
Bishnois ...	76	Juláhás ...	83
Kayaths ...	60	Jhojhás ...	53
Mahájans ...	42	Pathán ...	48
Pathán ...	14	Gújars ...	6
Others ...	31	Ahírs ...	2
		Others ...	1,304
Total ...	2,279	Total ...	7,331

Of the area assessed at settlement, 17·1 per cent. was cultivated by the proprietors themselves, 42·7 per cent. by their tenants with rights of occupancy, and the remainder by tenants-at-will. The census of 1872 estimates the amount paid by tenants to landlords as rent and cesses at Rs. 2,05,971 ; but this is probably an understatement, being much below the lowest rental assumed at settlement.

Alienations.

The procurable details of land transfers during the currency of the last settlement are no less meagre than in other Bijnor parganahs. But in showing approximately the acreage held by agricultural and non-agricultural classes at the close of each decade between 1840 and 1870, and the confiscations for rebellion in 1857-58, the annexed statement will give some idea of the changes that took place [1]:—

Year.	Total revenue-paying area, in acres.	Land held by agricultural classes, in acres.	Land held by non-agricultural classes, in acres.	Land confiscated for rebellion, in acres.
1840	59,534	57,696	1,838	...
1850		56,316	3,218	...
1860		50,399	4,434	4,701
1870		50,166	4,657	

The non-agricultural classes, which include money-lenders, tradesmen, and Government servants, appear therefore to have increased their domains from 3·1 per cent. of the revenue-paying area in 1840 to 7·0 per cent. in 1870. They gained, indeed, 40·8 per cent. of all the land transferred, while the remainder passed into the hands of owners who were chiefly Musalmáns. The principal losers were Játs and agricultural Baniyás, who parted respectively with 39·0 and 21·6 per cent. of all the alienated estates.

Population.

According to the census of 1872, parganah Nagína contained 205 inhabited villages, of which 104 had less than 200 inhabitants; 71 had between 200 and 500; 26 had between 500 and 1,000; and 3 had between 1,000 and 2,000. One town (Nagína) had a population of over 19,000 inhabitants.

The total population in 1872 numbered 74,708 souls (21,403 females), giving 740 to the square mile. Classified according to religion, there were 46,559 Hindús, of whom 21,403 were females; 28,133 Musalmáns, amongst whom 13,642 were females; and 16 Christians. Distributing the Hindu population amongst the four great classes, the census shows 2,526 Bráhmans, of whom 1,086 were females; 8,850 Rájpúts, including 4,117 females; and 1,449 Baniyás (644 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 33,734 souls (15,556 females). The principal Bráhman subdivision found in this parganah is the Gaur (2,406). The chief Rájpút clan is the Chauhán (8,640). The Baniyás belong to the Agarwál (798), Gatah, Rája-ki-Birádari, Gindauriya, and Sohiya subdivisions. The most numerous amongst the

[1] Compiled from a report on alienations submitted by the settlement officer to the Board of Revenue in August, 1873.

other castes are the Bárhai (1,519), Máli (3,855), Kahár (1,300), Hajjám (1,002), Chamár (12,226), Khákrob (1,073), Gadariya (1,470), Kumhár (1,451), and Ját (4,264). Besides these, the following castes comprising less than one thousand members are found in the parganah :—Taga, Juláha, Fakír, Sonár, Kayath, Orh, Jogi, Bharbhunja, Kalál, Lohár, Sáni, Bhát, Gosáin, Kamboh, Chhípi, Vaishnavi, Dakaut, Mewati, and Káchhi. The Musalmáns are either distributed amongst Shaikhs (5,108), Sayyids (2,004), Mughals (129), and Patháns (526), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 548 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,885 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,275 in commerce, in buying, selling, keeping or lending money or goods, or in the conveyance of men, animals, or goods; 8,542 in agricultural operations; 5,742 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,854 persons returned as labourers and 482 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 947 as landholders, 22,854 as cultivators, and 50,907 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 399 males as able to read and write out of a total male population numbering 39,656 souls.

History.

In the *Ain-i-Akbari* (1596) parganah Nagina is entered as one of the divisions of the Sambhal government and Dehli province, with an area of 99,233 *bighas* (about 62,020 acres) and a revenue of 26,47,242 *dáms* (about Rs. 66,181). Ahírs were at that time the prevailing caste. Since then the parganah would appear to have altered very little in size. For its general and fiscal history see that of the district.

NAJÍBABAD, the capital of the parganah and tahsíl so named in the Bijnor district, stands in latitude 29° 36′ 50″, longitude 78° 23′ 10″, 21 miles from Bijnor. Its site, which is raised about 875 feet above sea-level, covers an area of 225 acres, and had in 1872 a population of 17,418 persons, or somewhat over 77 to the acre.

Site and appearance.

Najíbabad lies well north in the angle formed by the Garhwál hills and the Ganges, about a dozen miles distant from each. Between it and the mountains the country is wooded and desolate, between it and the great river open and cultivated. In its south-westerly passage from mountain to Ganges the little river Málin flows along the

northern outskirts of the town. A fine brickwork bridge used to bear across the stream a constant succession of pilgrims trudging to or from the hallowed landing-steps of Hardwár, but that bridge has now been swept away. The Moradabad-Hardwár road, by which they still travel, is joined in the town by some half a dozen other unmetalled highways, including the 2nd class line from Bijnor. The landscape surrounding Najíbabad is wild and studded with majestic trees. To the neighbourhood of the forest, the heaviness of the rainfall, and perhaps to the contagious nuisance of pilgrims, must be ascribed the marked unhealthiness of its site. The town itself is a large gathering of mud huts with, however, more than the usual proportion of flat-roofed brick-work houses. Founded by Najíb-ud-daula in the middle of the last century, it still retains many a memorial of Pathán magnificence. To the south of the town is the tomb of the founder; to its north that of his brother Jahángir Khán. The former "is surrounded by a square building, formed into apartments for the accommodation of those engaged in ceremonies for the benefit of the soul of the deceased."[1] About a mile east of the town stands the dismantled castle of Patthargarh[2] or Najafgarh, built by the same chief in 1755. The former name signifies that the material of the stronghold is stone; the latter perhaps refers to its position, but more likely to some friend or kinsman of the founder.[3] All the stone that could be robbed from the neighbouring and more ancient castle of Mordhaj is said to have been used in building Patthargarh;[4] but the latter contains also brick enough to be styled by Thornton a "brick-built fort." It is a square and embattled wall, high and massive, enclosing a space of from 35 to 40 acres.[5] At each of the four angles, and elsewhere on the intervening curtains, are bastions. From the ruined ramparts, writes Dr. Planck,[6] "the forest may be seen extending unbroken to the foot of the Himálayas, and then the mountains rise up in great beauty to end at last in white masses and peaks." In the court within are a few palm-trees and the remains of considerable buildings, half hidden amongst bushes and taller vegetation. There is more than one gateway, but the principal opens towards the town. The old palace of the Najíbabad Nawábs, or rather what is left of it, stands in Nawáb-ganj, the north-eastern quarter of the town itself; but the grand carved entrance gateway and a little of the frontage are all that remains. They are utilized as

Pathán remains.

Patthargarh.

[1] Thornton, III, 765. [2] The great crag-perched castle of Chunár is also known by this name. [3] *Najaf* in Arabic and Persian means pretty much the same as *bángar* in Hindi, *i. e.*, rising ground above the reach of floods. But, owing to the fact that the Khalífa Ali was buried at a place so named, Najaf Ali is not an uncommon name amongst the Muslims of this country. [4] In order to enrich the temples of Najíbabad, Mordhaj seems to have been plundered also of its idols. [5] Dr. J. L. Stewart's paper on the *Forests of* Bijnor, published in the Journal of the Agri-Horticultural Society. [6] First Annual Report (1868) of the Sanitary Commissioner, N.-W. P.

a tahsíli and police station (1st class). Within is a largish court, where a dispensary has been partly built. The project of erecting on the same spot a tahsíli school has been abandoned for want of funds. The site is well raised and thoroughly drained towards the Málin. The palace stands on the north side of the *ganj* or market-place from which the quarter derives its name,—a square of shops now partially ruined. Opposite the gateway, in the midst of the square, are the remains of the Nawáb's orchestra (*naubatkhána*);[1] and immediately to the north-east of that square lies a garden, stocked with many valuable fruit-bearing and other trees. This was planted chiefly by Muín-ud-dín the penultimate, and Jalál-ud-dín the brother of the last Nawáb. Within the garden, again, is a spacious building known as the Kothi Mubárak Buníyád, or "mansion of auspicious foundation," so called because a son was born to Jalál-ud-dín on the day when he began to build it. Though somewhat in disrepair, the mansion has lately received a good thatched roof from the municipality, to whom both it and the surrounding garden now belong. The Kothi is used as a rest-house by visitors, who are charged a small fee for their accommodation. In the Nawáb tola quarter stands a Báradari or twelve-doored pavilion, perhaps used as a summer-house by the Pathán rulers of the town. It is now used as a shambles; and the water-carriers (Bihishti), whose dwellings surround it, complain that its present usage has rendered it a nuisance during the warmer months.

The thoroughfares are mostly paved with brick. The principal place of business, in the Munírganj and Bara Bazar quarters, is a paved square (*chauk*) wherein four roads meet. Its "fine shops and durable cleanly roadways would be a credit to any town of the province."[2] Most of the public buildings of the town—the tahsíli, police-station, dispensary, and school—have been already mentioned. There are also an imperial post-office and four public latrines; but the latter are little used, as the townspeople prefer a resort to waste-lands well outside the town. Efforts to improve the surface drainage of Najíbabad, by carrying off into the Málin the water of the many tanks on the south and south-east, have proved successful. Aids to sanitation may be found in several fine wells and many fine trees which adorn the town.

Trade and manufacture.

Najíbabad is said to be increasing in importance; but its population showed a decrease of 442 between 1853 and 1865, and of 2,139 between 1865 and 1872. From a commercial point of view it is important as an entrepôt between the upper Dúáb on one side and the hills on the other. The principal articles of through trade are cotton-cloth,

[1] This seems an exception to the usual rule. The *naubatkhána* or "drummery" of a native palace is most often placed in a room over the principal gateway. [2] Sanitary Commissioner's report, 1875.

salt, sugar, grain, timber, and the miscellaneous growths of the hill and the forest. The manufactures of Najíbabad are exported mostly to the hills. They include dishes and vessels of all kinds and metals—iron, copper, bell-metal, and brass. From the bell-metal, which is a mixture of brass, copper, and zinc, are made nests (*takka*) of bowls (*katori*); while brass is the material of some hubble-bubble pipes not unknown to fame in this part of the world. Amongst articles of clothing, large quantities of cotton-cloth (*garha* and *gazi*), blankets, and shoes are produced. Of the baskets here woven from split bambu, the *kawár* in which pilgrims convey Ganges-water from Hardwár are most remarkable. The sweetmeats of Najíbabad (*kashauri* and *shírínbarfi*) are widely celebrated, while its carts and matchlocks (made to order) enjoy a smaller reputation. All these products find a sale in the markets held twice a week, and at the fairs of March and July. Here, too, are sold the unwrought or half manufactured commodities imported into the town. The quantity, value, and local consumption of such imports may be thus tabulated :—

Articles.	Net imports in				Consumption per head in			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c.	Rs. a. p.	M. s. c.	Rs. a. p.
Grain	1,47,944	...	1,19,897	...	7 21 0	...	6 4 0	...
Sugar refined ...	260	...	187	...	0 0 8½	...	0 0 6	...
Do. unrefined ...	56,700	...	...	...	2 35 6	...	...	...
Ghi	1,194	...	1,278	...	0 2 7	...	0 2 10	...
Other articles of food ...	2,38,793	10,214	1,43,356	7,171	12 5 15	0 8 5	7 11 11	0 5 10
Animals for slaughter ...	hd.1,925	..	3,296	...	...	...	...	...
Oil and oilseeds ...	3,727	...	5,334	...	0 7 9	...	0 7 1	...
Fuel, &c.	3,727	...	31,620	...	0 7 9	...	0 7 1	...
Building materials ...	...	50,846	15,083	9,369	...	2 15 10	0 2 4	2 0 7
Drugs and spices ...	...	1,04,097	...	30,361	...	5 3 10	...	4 13 6
Tobacco	2,066	...	1,464	...	0 4 3	...	0 5 0	..
European cloth ...	...	69,724	...	71,834	...	2 3 9	...	3 12 9
Native cloth ...	...	1,27,194	...	35,960	...	6 7 6	...	8 14 0
Metals	...	1,21,965	...	18,340	...	10 0 6	...	6 13 7

These returns were compiled from the registers of the municipal octroi outposts. For the town is a municipality under Act XV. of 1873, and its municipal committee consists of 13 members, of whom three sit *ex officio*, five by official nomination, and five by election of the rate-payers. The

income and expenditure of this body during two years may be shown as follows :—

Receipts.	1874-75.	1876-77.	Expenditure.	1874-75.	1876-77.
	Rs.	Rs.		Rs.	Rs.
Opening balance ...	4,062	575	Collection ...	2,111	1,808
Class. I. Food and drink ...	7,585	5,630	Head office ...	315	59
„ II. Animals for slaughter,	158	160	Supervision ...	...	...
„ III. Fuel, &c., ...	1,179	803	Original works ...	4,391	4,012
„ IV. Building materials ...	780	663	Repairs ...	3,515	...
„ V. Drugs, spices, &c. ...	1,084	991	Police ...	2,722	2,388
„ VI. Tobacco ...	238	335	Education ...	352	37
„ VII. Textile fabrics ...	1,543	1,949	Registration of births and deaths.	...	5
„ VIII. Metals ...	635	701	Lighting ...	...	...
Total octroi ...	17,264	11,232	Watering roads ...	50	72
			Drainage works ...	...	500
Rents ...	307	222	Water supply ...	...	450
Fines ...	202	85	Charitable grants ...	748	502
Pounds ...	3,016	4,047	Conservancy ...	1,661	1,461
Miscellaneous ...			Miscellaneous ...	404	293
Total ...	20,789	15,586	Total ...	16,629	11,490

The incidence of the octroi tax was in 1874-75 Re. 0-10-9, and in 1876-77 Re. 0-9-2 per head of population.

History.

Like Afzalgarh, Najíbabad was founded in the days of Pathán supremacy. It derives its name from Najíb-ud-daula, by whom it was gradually built between 1748 and 1754 (1161-1167 H.), and who, as already mentioned, crowned his work by the construction of Patthargarh in 1755. The name of the founder's son Zábita is preserved in the quarter of Zábitaganj. In the twenty years succeeding its completion the town has a somewhat crowded history. In 1772 it was sacked by the Marhattas, and in 1774, after being occupied by the Nawáb Vazír and his British allies, passed into the possession of the former. In 1796, while still under the rule of Oudh, it was visited by the traveller Hardwicke. He describes it as "about six furlongs in length, with some regular streets, broad, and inclosed by barriers at different distances, forming distinct bazars. In the neighbourhood are the *remains* of many considerable buildings." By which it would appear that the foundations of Najíb-ud-daula had, though barely forty years old, fallen into premature decay. Within less than ten years afterwards Najíbabad had been annexed to British rule (1801) and sacked by Amír Khán (1805). In 1812 it became the residence of its founder's grandson, Nawáb Muín-ud-dín. And in 1857 Nawáb Mahmúd, the son of Muín-ud-dín, rebelled, with results

already described in the history of the district (pages 363 *et seqq*). In 1858, Colonel Jones' force arrived to punish the rebels. The palace, which had been Mahmúd's residence, was destroyed and the town itself looted. Since then Najíbabad has enjoyed a period of unhistorical rest.

NAJÍBABAD, a tahsíl of the Bijnor district, comprises the parganahs of Najíbabad, Akbarabad, and Kíratpur. The total area according to the census of 1872 contains 494 square miles and 226 acres,[1] of which 168 square miles and 519 acres are cultivated. The area assessed with the Government revenue is given at 476 square miles and 191 acres, of which 163 square miles and 101 acres are cultivated, 154 square miles and 446 acres are culturable, and 159 square miles and 284 acres are barren. The land revenue during the same year stood at Rs. 2,12,675 (or with cesses, Rs. 2,34,392),[2] falling at Re. 0-10-9 on the total area, Re. 0-11-1 on the entire cultivable area, and Re. 1-15-6 on the cultivated area. The population numbered 141,685 souls (65,506 females), giving 287 souls to the square mile, distributed amongst 388 villages. The same statistics show 518 persons blind, 63 lepers, 34 deaf and dumb, and 12 insane persons in the tahsíl.

That tahsíl will be described in detail under the headings of its three parganahs just mentioned.

NAJÍBABAD, the largest parganah in the Bijnor district, is situated in the tahsíl of the same name, and is bounded on the north-east by the submontane road which separates it from the Garhwál district; on the west by the Ganges, which separates at from the district of Saháranpur; on the south-west by parganah Kíratpur, and south by parganah Akbarabad, both of its own tahsíl; and on the south-east by parganahs Nagína and Barhápura, both of the Nagína tahsíl. Its total area according to the revenue survey of 1868-70 was 312 square miles and 486 acres; but the census of 1872 increases that measurement by 37 square miles and 100 acres. Further details of area will be given in describing the last settlement of land revenue; and it may meanwhile be mentioned that in 1874 the parganah contained 211 estates (*maháls*), distributed over 206 villages (*mauzas*).

Physical geography.

Najíbabad is the wildest and most beautiful, as well as most extensive, parganah in the district. Here none of the elements which make up a good landscape are wanting; and the eye may gaze on hills, streams, and forests, as well as on the ordinary cultivation.

Hills.

The hills are indeed confined to an area of about 25 square miles in the northern corner of the parganah, north of the

[1] The total area as lately (July, 1878) declared by Government is 455 square miles and 602 acres.

[2] The land-revenue under all heads during the calendar year 1876 was Rs. 221,188.

Peli Ráo river; but just outside the north-eastern frontier, for the whole of its length, rises the Garhwál sub-range of the Himálaya. The low mountains within Najíbabad itself are known as the Chándi range. Of vegetation they have little to show beyond coarse grasses and the stunted trees of their valleys and lower slopes. Their highest peak is 1,928·7 feet above sea-level, and 958 feet above the plain of the Ganges, from which it abruptly springs. Many affluents of that river or of its tributaries pass through the parganah, and some account may here be given of the principal streams. Most northern flows the Paili or Peli, sometimes called Peli Ráo to distinguish it from another river of the same name in the east of the district. Dry for about two-thirds of the year, the Paili receives during the rains the drainage of the Garhwál and Chándi hills and becomes a dangerous torrent, rolling down boulders, uprooting trees, and gnawing deep ravines in the surface of the country through which it rushes. The Rawásan, issuing from the Garhwál hills, crosses the parganah south of and nearly parallel to the Paili. It carries a little water even in summer, but the rains convert it into a boisterous river. Parallel again to the Rawásan, but still further to the south, flows the Ráo or Kotáwáli, which resembles that river in every respect. Meeting the Ganges in this parganah, and thereby following the example of both Paili and Rawásan, it has completely swept away the old fort of Ásafgarh, which once stood beside its mouth. The Málin, on whose banks is placed the scene of Kálidása's *Sakuntala*, enters Najíbabad in three channels, known as the Málin, Riwári, and Ratnál. These reunite within the parganah, and are joined there by two streams rising in the Najíbabad forests—the Ganga Rám and Lakkarhán. The united stream then passes onwards into Kíratpur. Two other brooks, the Gángan and Choiya, take their rise in this parganah, the former quitting it for Akbarabad, and the latter to form the boundary between Akbarabad and Kíratpur. The Gángan is perennial, but the Choiya a mere summer-dried water-course. Lastly the Sukhrao, a perennial stream from the Garhwál hills, passes from north to south through the extreme eastern corner of the parganah, which it leaves to enter Barhápura. The general slope of the country is at right angles to the Garhwál hills, *i.e.*, from north-east to south-west; and except the Sukhrao, all the streams here mentioned flow in this direction. The highest elevation above the sea has been already given; the lowest is 845·9 feet.

Rivers.

About two-thirds of the whole area, or 206 square miles,[1] are covered with forest. A belt of woodland, here some 9 or 10 miles broad, grows along the north-east side of the parganah on the

Forests.

[1] *i. e*, about a square mile for every village in the parganah.

slope (*Bhábar*) between the Garhwál hills and the plain. As the north-eastern frontier approaches the western, to form the northern angle, this belt covers the whole parganah; and indeed all Najíbabad north of the Kotáwáli river may be described as a forest more or less sprinkled with clearings. The woods north of the Rawásan, to the extent of 65 square miles, belong to Government, and are leased mostly to the canal foundry and workshops at Roorkee, as a source of charcoal. Timber grown in the Najíbabad forests is not as a rule very valuable, furnished as it is chiefly by dhák (*Butea frondosa*), semal (*Bombax Malabaricum*), and other inferior trees. But on Rái Umráo Singh's property south of the Rawásan there is a promising block of sál (*Shorea robusta*) about two miles square, and the shísham (*Dalbergia sissoo*) grows well in certain scattered localities. The woodlands are interspersed with grassy glades, which afford pasture to numerous cattle. A pasturage rate of two annas per head, or as it is here called per tail (*púchhi*), is demanded for grazing oxen, and somewhat more for buffaloes. Extensive remains of ancient masonry, scattered here and there amid the rank vegetation of the forest, prove that these wilds were once inhabited by a flourishing population. The chief ruins of this nature are at Sayyid Bhúra, Pír Zahir-díván, and Dharmagarhi, all on the Kotáwáli river; and at Chandanwála, *alias* Munavvar Júr, *alias* Garhi Mordhaj, an ancient fort north-east of the town of Najíbabad.

The cultivated plain.

It is left only to notice the *des* or cultivated champaign, which occupies somewhat less than the remaining third of the parganah, south of the Kotáwáli and outside the forest belt. No *tarái* or tract of marshy land here intervenes between the Bhábar slope and the plain. As the latter is approached patches of cultivation appear among the trees of the former, and these patches rapidly increase until the forest somewhat suddenly disappears amid the general cultivation. Water, which was found in the forest at an average depth of 36 feet, can now be obtained 18 feet from the surface. Of the irrigation in this part of the parganah 38 per cent is from wells, 37 per cent. from ponds, and the remainder from a small branch of the Khoh canal, which passes through a few villages of the south-eastern border. It was at one time proposed to bring an Eastern Ganges Canal through the parganah parallel and near to its western frontier. The head-works were to have been fed by the Ganges at Shyámpur on that frontier. The canal would have commenced distributing its water for irrigation hard by the south-western border; but the whole scheme has now been abandoned. As early as 1840, a small feed-canal was cut from the river Gángan near its

source, in order to aid the larger Khoh canal already mentioned. But just after the completion of this upper Gángan canal, the capricious springs of the feeding river shifted their position, and water has never flowed in the cutting. The ponds which furnish water for the fields are mostly insignificant in size, and the slope of the country is perhaps too rapid to admit of water standing over a large area. But a lagoon or swamp of some size, called the Jhilmilla jhíl, is to be found in the corner formed by the junction of the Rawásan and Ganges.

Communications and trade.

Eight highways of different kinds converge on the chief town of Najíbabad, which in this respect is better provided than two out of three towns in the district. But the quality of these communications cannot be described as proportionate to their quantity; for except the 2nd class highway from Bijnor, which ends here, they are all inferior earthen tracks. The parganah contains, besides Najíbabad, three places with from 2,500 to 3,500 inhabitants, *viz.*, (1) Sáhanpur, (2) Jalálabad, and (3) Nágal, opposite which the Ganges first becomes navigable. The manufactures of Najíbabad have been already noticed in the article on that town; and elsewhere in the parganah trade confines itself almost altogether to the sale of agricultural raw produce. The following list will show the proportion of the cultivated area grown with each description of that produce for each harvest :—

Autumn.	Percentage of cultivated area.	Spring.	Percentage of cultivated area.
Sugarcane	6·35	Wheat	25·27
Cotton	12·39	Barley	1·90
Joár for fodder (*chari*)	2·07	Gram vetch	3·52
Coarse rices	25·63	Wheat and barley mixed (*goji*),	2·17
Fine do	2·31	Vegetables	1·72
Coarse autumn crops (*joár, bájra,* and *kodon* millets, *til,* &c.) ...	7·63	Coarse spring crops (linseed, mustard, peas, &c.) ...	2·05
	56·38		36·63
Add land left fallow for sugarcane crop of following autumn (*páudra*)	6·04	Add land left fallow for crops of following spring (*báhan*),	·95
	62·42		37·58

Land cultivated in autumn ...	...	62·42
Ditto in spring ...	...	37·58
Total	...	100·00

The settlement papers record 3·7 per cent. of the cultivated lands in the open country and 19·4 per cent. of those in Iláka Chándi as capable of bearing

crops at both harvests. Iláka Chándi includes the whole parganah north of the Rawásan ; and for the forest tract south of that river no statistics of two-harvest land exist.

The current settlement.

At the late settlement of its land revenue the parganah was assessed in three separate portions—the open country, Iláka Chándi, and the forest tract south of the Rawásan. The following table shows the areas of each according to the settlement report of 1874 :—

Name of tract.	*Unassessable area in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village-sites and forest).	Revenue-free.	Total.	Culturable fallow (including groves and arable forest).	Cultivated.	Total.	
I.—*Des* or open country...	10,727	1,351	12,078	14,4 3	35,911	50,384	62,462
II.—Iláka Chándi ...	23,974	...	23,974	23,296	1,827	25,123	49,097
III —Forest south of Rawásan.	900	10,423	11,323	76,046	1,998	78,044	89,367
Total ...	35,601	11,774	47,375	113,815	39,736	153,551	200,926

It will be observed that the total area here given exceeds that of the revenue survey by 760 acres, or something over one square mile; but so small a difference between such large measurements needs no further comment. A comparison of these measurements with those of the former settlement (1835) is impossible, as the details furnished for the south-Rawásan forests by the survey of 1833 are imperfect, and Iláka Chándi was not annexed to the parganah until 1842. It may, however, be noted that during the currency of that settlement the cultivation of the open country tract increased by 12,010, and its total area by 7,760 acres.

Of the des.

The current settlement of the *des* tract was the work of the late Mr. Carpenter. He divided that tract for purposes of assessment into three circles, *viz.*, the Najíbabad circle, which comprised the well cultivated villages to the east of the Lakkarhan; the Nágal circle, including those to the west of that river; and the forest circle, a narrow strip of imperfectly cultivated land along the edge of the forest.[1] His next step was to

[1] Five sandy villages in the south-west corner of the parganah found no place in this classification, but were assessed with the Tisotra circle of Kiratpur.

assume standard rent-rates for the various kinds of soil in each circle, and these were as follow :—

Number and name of circle.	Rent-rates per acre on					General rate.
	Manured *siwái* (a kind of loam).	Unmanured *siwái*.	*Mattiyár* or clay land.	*Bhúr-siwái* or sandy loam.	*Bhúr* or sandy soil.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p	Rs. a. p.	Rs. a. p.
I.—Najíbabad ...	7 1 6	2 13 8	2 14 1	2 1 2	2 1 2	4 2 9
II.—Nágal ...	6 0 2	2 7 8	2 1 8	2 1 1	1 7 6	3 5 0
III.—Forest ...	...	2 7 8	1 10 1	1 8 3	1 8 3	2 4 3

The application of these standards gave for the whole tract a rental of Rs. 1,25,764 by soil, and of Rs. 1,24,568 by general rates. Deduced from the larger of these sums at 50 per cent. the revenue would have been fixed at Rs. 62,882; but in the course of assessment Mr. Carpenter found that his rates had been pitched too low, and he therefore exceeded them by about 8 per cent., fixing his total demand at Rs. 67,900, excluding the cess. The results and incidence of the new demand, which came into force on the 1st July, *1867*, may be thus compared with those of the old :—

Assessment.	Incidence per acre						Total demand (excluding cesses).	
	On total area.		*On assessable area.*		*On cultivated area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 7 4	1 3 10	1 14 4	1 8 0	2 14 7	2 1 9	69,525	75,738
Present ...	...	1 1 9	...	1 5 7	...	1 14 3	...	67,900
Decrease ...	...	0 2 1	...	0 2 5	...	0 8 6	...	7,838

The *des* is the only tract for which any such comparison as this can be made. Of the two remaining tracts the officer who settled them, Mr. Markham, observes: "The former fiscal data of the Chándi Iláka are unknown, and that of the forests is complicated by the recent sale of a part of them in fee simple."

The Chándi tract.

The Chándi Iláka measures, as above mentioned, 49,097 acres. But of that total only 9,718 acres, known as the "demarcated villages," were subjected to assessment for the current settlement.

The remainder consists of the Government reserved forests already described as leased principally to the foundry and workshops at Roorkee. Until 1868, the nine demarcated or settled villages were also regarded as the exclusive property of Government. In that year, however, a civil suit was filed against the Crown and others by parties claiming proprietary rights in these villages, and the result was a compromise, by which the defendants agreed to recognize the proprietary rights of the plaintiffs in six villages. The rent-rate assumed by Mr. Markham for these villages was 8·1 per cent. above that assumed for the forest circle of the *des*, and the gross rental thus calculated Rs. 3,980. The revenue was fixed at half the rental, or Rs. 1,990, excluding cesses. As the three remaining villages had been already let on leases, of which a principal condition was the partial clearing of the forest, it was resolved not to interfere with the existing farmers. They were allowed to retain possession of their leasehold on the understanding that the rent was to be raised every five years until the conclusion of the settlement. Their past, present, and future rent under this arrangement may be shown as follows:—

1871-1876.	1876-1881.	1881-1886.	1886-1891.	1891-1901.
Rs.	Rs.	Rs.	Rs.	Rs.
336	560	850	1,070	1,400

At the beginning, therefore, of the current settlement, the revenue and rent derived by Government from all nine villages amounted to Rs. 2,326, excluding the cess. The new demand came into force on the 1st July, 1871.

and the south-Rawásan forest.

We now come to the settlement of the last tract, or woodlands south of the Rawásan. Of the total area (89,367 acres), no less than 72,468 acres were in the possession of the late Rái Himmat Singh,[1] who established his proprietary right by civil action against Government some ten years ago (1868-69). This large estate is spread over 43 nominal villages, some uncultivated and more uninhabited, but most of them valuable on account of their timber and pastures. Taking as the basis of his calculation the village returns for 1870, Mr. Markham assumed the gross rental from cultivation to be Rs. 6,000 yearly. As the grazing and forest products had up to that year been leased annually by Government, it was still easier to discover their probable rental, and this was reckoned at Rs. 23,000 more. But in order to avoid overtaxing an income that was liable to reduction through mismanagement, over 10 per cent. was deducted from these figures, and the rental ultimately

[1] Father of the present proprietor, Rái Umráo Singh.

assumed for purposes of assessment was Rs. 26,000 only. Half of that sum, or Rs. 13,000, was fixed as the revenue, excluding cesses, and the new demand came in force from the 1st July, 1873. The remainder of the south-Rawásan tract is held either in fee simple (10,423 acres), or on lease under the waste land rules of 1855 (6,476 acres). In neither case was any settlement required; but it may be mentioned that the rents of the waste lands are progressive, and amounted, at the time when the rest of the tract was assessed, to Rs. 2,125.

The various items which make up the present demand on parganah Najíbabad may now be totalled as follows :—

		Rs.	a.	p.
I.—	Revenue of the des tract	67,900	0	0
II.—	Ditto of proprietary villages in Chándi tract...	1,990	0	0
	Rent of Government villages in ditto	336	0	0
III.—	Revenue of Rái Himmat Singh's estate in south-Rawásan tract ...	13,000	0	0
	Rent of waste land leaseholds in ditto ditto ...	2,125	0	0
	Total demand ...	85,351	0	0
	10 per cent. cess on ditto ...	8,953	8	0
	Grand total ...	94,304	8	0

Both the landholders who pay this revenue and the tenants who pay them their rent are chiefly Játs. But the following list will show at a glance the extent to which the principal classes are represented amongst the proprietary and cultivating bodies :—

Landholders.		*Tenants.*	
Játs	338	Játs	1,002
Shaikhs	196	Chauháns	760
Sayyids	167	Sánís	638
Bráhmans	162	Shaikhs	270
Pathán	49	Rawás	240
Rájputs	47	Bráhmans	157
Mahájans	47	Banjáras	82
Kayaths	33	Sayyids	69
Rawás	9	Ahírs	60
Khatris	4	Julahás	47
Bishnois	1	Pathán	45
Others	34	Jhojhás	43
		Gújars	18
		Others	1,510
Total ...	1,087	Total ...	4,941

Of the land assessed at settlement, 12·4 per cent. was cultivated by the proprietors themselves, 53·1 by their tenants with rights of occupancy, and the remainder by tenants-at-will. The census of 1872 estimates the amount paid by tenants to landlords as rent and cesses at Rs. 1,37,005, a figure which appears to be somewhat understated.

Alienations.

The defective state of the records prevents a complete analysis of the alienations which took place during the currency of the last settlement. But some idea of the manner in which estates changed owners between 1840 and 1870 may be formed from the following table. As the *des* possesses fuller statistics and attracts more investors than the less cultivated parts of the parganah, the information here given will relate to that tract alone:—

Year.	Total revenue-paying area in acres.	Land held by agricultural classes in acres.	Land held by non-agricultural classes in acres.	Land confiscated on account of rebellion in 1857-58.
1840 ...	38,041	37,510	531	...
1850 ...		37,257	784	...
1860 ...		26,244	3,210	8,587
1870 ...		25,656	3,798	

Thus it appears that the non-agricultural classes—men of business and officials—who at the beginning of the thirty years here tabulated held only 1·4 per cent. of the assessed area, now hold as much as 12·9. The increase in their possessions has indeed been more marked than in any other parganah except Barhápura. Not less than 52·9 per cent. of all the estates alienated fell into their grip, while the remainder passed into the hands of agriculturists. The principal losers were Játs and Sayyids, who parted respectively with 36·7 and 28·3 per cent. of all the land transferred.

Population.

According to the census of 1872, parganah Najíbabad contained 156 inhabited villages, of which 72 had less than 200 inhabitants; 57 had between 200 and 500; 21 had between 500 and 1,000; 2 had between 1,000 and 2,000; 1 had between 2,000 and 3,000; and 2 had between 3,000 and 5,000. One town, Najíbabad, contained over 17,000 inhabitants.

The total population in 1872 numbered 67,491 souls (31,073 females), giving 193 to the square mile. Classified according to religion, there were 43,502 Hindus, of whom 19,609 were females; 23,972 Musalmáns, amongst whom 11,455 were females; and 17 Christians. Distributing the Hindu population amongst the four great classes, the census shows 3,220 Bráhmans, of whom 1,415 were females; 3,121 Rájpúts, including 1,354 females; and 3,377 Baniyás (1,596 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 33,784 souls (15,244 females). The principal Bráhman subdivisions found in this parganah are the Gaur (2,930) and Gujaráti. The chief Rájpút clans are the Chauhán (2,071)1, and Bais. The Baniyás belong to the Agarwál (284),

Gatah, Rája-ki-Birádari (473), Lohiya, and Garag subdivisions. The most numerous amongst the other castes are the Barhai (1,683), Kahár (1,576), Chamár (10,605), Khákrob (1,137), Gadariya (1,938), Ját (4,617), and Sáni (1,975). Besides these, the following castes comprising less than one thousand members are found in this parganah :—Taga, Máli, Hajjám, Juláha, Fakír, Sonár, Kumhár, Kayath, Ahír, Jogi, Bharbhunja, Kalál, Lohár, Gújar, Nat, Rawa, Banjára, Bhát, Khatri, Kamboh, Chhípi, Dhunia, Vaishnavi, Dakaut, Káchhi, Lodha, Bhuksa, Dom, and Thathera. Those Musalmáns who are not classed as Shaikhs (4,244), Sayyids (1,056), Mughals (138), or Patháns (1,726), are entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 397 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 3,745 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 2,142 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 6,837 in agricultural operations ; 4,711 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,764 persons returned as labourers and 836 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 258 as landholders, 17,460 as cultivators, and 49,773 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 702 males as able to read and write out of a total male population numbering 36,418 souls.

History.

Under the name of Jalálabad, this parganah is entered in the *Ain-i-Akbari* (1596) as one of the divisions of the Sambhal government and Dehli province. It had at that time an area of 49,393 *bighas* (about 33,870 acres) and a revenue of 14,70,072 *dáms* (about Rs. 36,751), Játs being the prevailing caste. Almost immediately after passing from the rule of the Dehli emperors into that of the Rohillas (1748) the parganah was granted to Najíb-ud-daula, who changed its name to Najíbabad. Its size was greatly increased in 1842 by the cession of Iláka Chándi from Garhwál, but was again reduced slightly in 1866 by the surrender to that district of all lands between the submontane road and the foot of the hills. The somewhat eventful general history of the parganah has been told in that of the district.

NIHTAUR, the chief town of the parganah so named in the Dhámpur tahsíl, stands on the 2nd class road between Bijnor and Dhámpur, 16 miles from the former. It had in 1872 a population of 9,392 persons, distributed at

the rate of about 7¾ an acre over a site of 128 acres. Amongst this population Musalmáns, as usual in the large towns of Bijnor, greatly preponderate. The site lies in latitude 29°19′, longitude 78°26′, about 780 feet above the sea.

Site and appearance.

Nihtaur is situated on the right bank of the Gángan, and the head-works of the Gángan or Nihtaur canal are just opposite the town, on the other side of the river. The town itself has few conspicuous features. It has few brickwork houses, and the prevailing material of its buildings is mud. There is however a handsome old mosque, to which three modern fluted domes have been added. The public institutions are a 1st class police-station, imperial post-office, parganah school, and native hostel. The school is located in a building forfeited for rebellion, whose inner court serves as a play-ground; the hostel or *sarái* is a small and confined structure of mud. Scattered about the town are several open spaces overshadowed by fine trees.

Communications, trade, house-tax, &c.

The Bijnor-Dhámpur road is met at Nihtaur by five other unmetalled highways, all of the 3rd class. The place is little important as a trade-mart, but its dyers are described by Mr. Markham as "somewhat renowned." Markets are held twice a week, and a fair in March and July.

The Chaukidári Act (XX. of 1856) is in force at Nihtaur, and in 1876-77 the house-tax thereby imposed gave, with miscellaneous receipts and the balance from the preceding year Rs. 1,358, a total income of Rs. 2,670. The expenditure, which consisted principally of police, conservancy, and public works charges, amounted to Rs. 1,233. In the same year the town contained 1,621 houses, of which 1,028 were assessed with the tax, the incidence being Re. 1-4-5 per house assessed and Re. 0-2-3 per head of population.

Boundaries, area, &c.

NIHTAUR, a parganah in the Dhámpur tahsíl of the Bijnor district, is bounded on the east by the river Gángan, which separates it from parganah Dhámpur of its own tahsíl; on the north by parganah Nagína in the tahsíl of that ilk; on the west by parganahs Bijnor and Dáránagar, both of the Bijnor tahsíl, and parganah Chándpur of the Chándpur tahsíl; and on the south by parganah Búrhpur in the tahsíl last mentioned. Its total size according to the revenue survey of 1868-70 was 64 square miles and 100 acres, while the census of 1872 increases that measurement by 189 acres; but further details of area will be postponed until the last settlement of land revenue is described. In 1874 Nihtaur contained 223 estates or *maháls*, distributed amongst 205 villages or *mauzas*.

Physical geography.

The parganah has no conspicuous physical features. Its soils vary little from place to place; it can boast of no forests, hills, or large sheets of water; and its streams are in summer mere

rivulets. The highest elevation of the revenue survey is 791·3 feet above the sea, and the lowest 741·7. The general slope of the country is from north to south, and in this direction flow the Gángan, Bán, and Banra. Of these the two former are perennial streams, and the last, a tributary of the Bán, forms for some distance the boundary with Dáránagar. Water is found in wells at an average depth of 20 feet from the surface; but four-fifths of the existing irrigation is from ponds, of which the largest during the rainy season is at Ukhkhera, in the south-east corner of the parganah. Of the cultivated area only 6 per cent. is irrigated. The proportion was formerly much larger, but the construction in 1846 of the lower Gángan canal diverted most of that river's water into the adjoining parganah of Dhámpur. It was once proposed to bisect the parganah with a small irrigation channel from the Eastern Ganges canal, then in contemplation; but the abandonment of the larger scheme has removed the possibility of the smaller, and the cultivators have been left to water their fields without the aid of a Nihtaur distributary.

The chief town Nihtaur is the only place of importance, and forms the centre from which seven roads radiate through different parts of the parganah. But except the Bijnor-Dhámpur (2nd-class) line, which supplies two of the radii, these are all of the poorest description. The dyers of Nihtaur enjoy a small local reputation; but the parganah is remarkable for no important manufacture, and in its trade and industries is almost entirely agricultural. It was in Akbar's reign famed for its mulberries. The following list shows with what crops, and in what proportion, the cultivated area is sown for the spring and autumn harvests :—

Crops.

Autumn.	Percentage of cultivated area.	Spring.	Percentage of cultivated area.
Sugarcane	9·06	Wheat	19·59
Cotton	4·27	Barley	1·53
Joár for fodder (*charri*)	·67	Gram vetch	8·49
Coarse rices	31·74	Wheat and barley mixed (*goji*),	3 52
Fine do.	·43	Vegetables	·48
Coarse autumn crops (*joár*, *bájra*, and *kodon* millets, *til*, &c.)	10·18	Coarse spring crops (linseed, mustard, peas, &c.) ...	1 03
	56·35		34·64
Add land left fallow for sugarcane crop of following autumn (*pándra*)	8·81	Add land left fallow for crops of following spring (*báhan*).	·20
	65·16		34·84

Land cultivated in autumn	65·16
Ditto in spring	34·84
Total ...	100·00

Of the cultivated acreage, 6·3 per cent. is returned as capable of bearing crops at both harvests and 30 per cent. as manured ; but the settlement officer considers the former percentage to have been understated. The cultivated, barren, and other areas of the current settlement may be thus contrasted with those of the past :—

Settlement areas.

Settlement.	*Unassessable area in acres.*			*Assessable area in acres.*			Total area in acres.
	Barren (including village sites).	Revenue-free.	Total.	Culturable fallow (including groves).	Cultivated.	Total.	
Former (survey of 1835) ...	4,379	3,142	7,521	7,607	26,128	33,735	41,256
Present (survey of 1865-66),	4,165	509	4,674	8,886	27,935	36,821	41,495
Difference	—214	—2,633	—2,633	1,279	+1,807	+3,086	+239

From the total area of the later survey the yet later revenue survey deducts 431 acres. The increase in cultivation shown by the above table is apparent rather than real. In the records of the 1835 survey no details as to the tillage of revenue-free lands are given; and, looking to the proportion of cultivation elsewhere in the parganah, we may assume that at least three-quarters of the area since transferred from the revenue-free to the assessable acreage were cultivated. In other words, the resumption of revenue-free grants has added a large quantity of cultivated land, and in all probability more than 1,807 acres, to the revenue-paying portion of the parganah. Mr. Carpenter was of opinion that, owing to the mismanagement of the Haldaur family, who hold nearly a quarter of the whole area, there had been an actual decrease in cultivation during the currency of the last settlement.

The current settlement.

The current settlement was effected by Mr. Carpenter himself. The uniformity of its surface rendered a division of the parganah into circles of assessment unnecessary, and he at once proceeded to assume standard rent-rates for each of its different soils. These rates when finally sanctioned by the Board of Revenue stood as follows :—

	Rs. a. p.	
For manured soils	7 12 0	per acre.
„ *siwái* or loam	2 14 0	„
„ *mattiyár* or clay-lands	2 14 0	„
„ *bhúr* or sandy soils	2 0 0	„
Gneral rate	4 3 0	

The application of these standards to the cultivated area gave for the whole parganah a rental of Rs. 1,18,713 by the soil, and of Rs. 1,16,978 by the general rates. Deduced from the larger of these sums at 50 per cent. the revenue would have been Rs. 59,359. But in assessing the parganah village by village Mr. Carpenter found it necessary to exceed the sanctioned rates, and thus the demand came to be fixed at Rs. 63,920, excluding cesses. The following table compares the results of the new assessment with those of the old:—

Settlement.	Incidence per acre on						*Total demand (excluding cesses).*	
	Total area.		*Assessable area.*		*Cultivated area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 13 7	1 12 6	2 1 5	1 15 9	2 11 2	2 9 10	70,512	72,994
Present ...	...	1 8 11	...	1 11 9	...	2 4 7	...	63,920
Decrease ...	...	0 3 7	...	0 4 0	...	0 5 3	...	9,074

With the addition of the 10 per cent. cess the new demand amounted to Rs. 70,340-8-0. It came into force on the 1st July, 1868.

Proprietary body.

The landholders who pay this demand are chiefly Sayyids and Bráhmans, whilst among their tenants Játs and Sánís, predominate. But the annexed list shows the number to which each class musters amongst the payers of revenue and rent:—

Landholders.		*Tenants.*	
Sayyids ...	424	Játs ...	980
Bráhmans ...	272	Sánís ...	583
Shaikhs ...	133	Sayyids ...	513
Kayaths ...	60	Shaikhs ...	251
Mahájans ...	37	Bráhmans ...	232
Rájpúts ...	33	Chauháns ...	63
Játs ...	32	Juláhás ...	45
Pathán ...	27	Gújars ...	28
Khatrís ...	4	Pathán ...	10
Bishnois ...	3	Rawás ...	1
Gújars ...	2	Others ...	665
Others ...	11		
Total... ...	1,038	Total	3,321

Of the area assessed at settlement, 18·5 per cent. was cultivated by the proprietors themselves, 39·1 by their tenants with rights of occupancy, and the remainder by tenants-at-will. The census of 1872 estimates the amount paid by tenants to landlords as rent and cesses at Rs. 1,39,115.

Alienations.

As elsewhere in the Dhámpur tahsíl, materials for an exhaustive account of land transfers during the currency of the last settlement are wanting. The 1,020 acres confiscated from Musalmáns on account of rebellion in 1857-58 passed into the hands of various owners,—Christian, Hindu, and Muhammadan.

Population.

According to the census of 1872, parganah Nihtaur contained 149 inhabited villages, of which 98 had less than 200 inhabitants; 41 had between 200 and 500; and 9 had between 500 and 1,000. One town (Nihtaur) had a population of over 9,000 inhabitants. The total population in 1872 numbered 37,473 souls (17,584t females), giving 586 to the square mile. Classified according to religion, there were 21,934 Hindús, of whom 9,972 were females; and 15,539 Musalmáns, amongst whom 7,612 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,017 Bráhmans, of whom 476 were females; 319 Rájpúts, including 143 females; and 523 Baniyás (221 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 20,075 souls (9,132 females). The principal Bráhman subdivisions found in this parganah are the Gaur (880) and Kanaujiya. The chief Rájpút clan is the Chauhán. The Baniyás belong to the Agarwál (362), Gatah, Rája-ki-Birádari, and Saráogi subdivisions. The most numerous amongst the other castes are the Taga (1,562), Máli (1,779), Chamár (6,181), Ját (4,184), and Sáni (1,146). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Barhái, Kahár, Hajjám, Khákrob, Ahír, Sonár, Gadariya, Kumhár, Kayath, Ahír, Jogi, Kalál, Gújar, Nat, Gosáin, Chhípi, Barwa, and Mewáti. Those Musalmáns who are not classed as Shaikhs (2,288), Sayyids (1,214), Mughals (17), and Patháns (220), are entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 203 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,208 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 555 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals or goods; 4,500 in agricultural operations; 3,105 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,098 persons returned as labourers and 384 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 631 as landholders, 12,046 as cultivators, and 24,796 as

engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 377 males as able to read and write out of a total male population numbering 19,889 souls.

History.

In the time of Akbar (1556-1605) Nihtaur was a parganah of the Sambhal government and Dehli province. It had then an area of 22,483 acres, with a revenue of about Rs. 43,454; and Taga Bráhmans were its principal landholders. By what annexations it attained its present greatly increased size is uncertain. On the partition amongst surrounding tracts of the ancient parganahs Haldaur and Jhálu (1844), it obtained 18 villages from the former, but must at the same time have lost some territory to the newly-formed subdivision of Búrhpur. It has undergone the same changes of government as other parganahs in Bijnor, and its fiscal history may be gathered from that of the district at large.

NÚRPUR, the capital of parganah Búrhpur, in the Chándpur tahsíl of the Bijnor district, stands on the Bijnor and Morádabad road, about 23 miles from the former. Several less important highways meet in the town, which is, however, little more than an overgrown agricultural village, and had in 1872 a population of 2,744 persons only. Núrpur has a 3rd-class police-station, an imperial post-office, and a market on Sundays; but in size and commercial activity is eclipsed by Tájpur of its own parganah.

PÁRASNÁTH, an ancient but long ruined town in the forests of parganah Barhápura, lies three miles east of the town so named and about 29 from Bijnor. Almost nothing is now known of its age or history. The remains of the town, consisting chiefly of scattered bricks and the foundations of walls, extend for a distance of six miles. Ruins of a fort are still visible, and carved stone figures have occasionally been found; but the site is somewhat hidden by the brushwood and trees with which it is now thickly covered.

The figures were perhaps of Jaina origin, for the name of Párasnáth is clearly derived from that of some Jaina temple. Pársvanáth or Párasnáth was the twenty-third prophet or *tírthankara* of the Jainas. To him and Mahávíra is sometimes assigned the sole honour of founding the Jain religion,[1] and these are undoubtedly the favourite prophets of the sect. Tradition says that Párasnáth, a prince of the royal race of Ikshwáku, was born at Bhelúpura in Benares, and died on the mountain which now bears his name in Hazáribágh. His complexion is, like that of Krishna, depicted as blue. His cognizance is a cobra, and he is often represented sitting under the outspread hood (*chhatra*) of a many-headed hydra of that species. Legend now tells how the deity sent

[1] Elphinstone, *Hist.*, Bk II, chap. 4. Wilson *As. Res.*, Vol XVIII; and Lassen, quoted in the *Statistical Account of Bengal*, XVI., 218.

this snake to protect Párasnáth in his state of ecstatic abstraction; now how the serpent-king Dhárana formed an umbrella over the saint, on whom the jealousy of a rival had brought down a flood of rain. In Oudh Mayyuradhvaja (*see* MORDHAJ) is reputed as a Jain monarch;[1] and the vicinity of Mordhaj and Párasnáth suggests the belief that they may together have formed part of some Jain principality.

PATTHARGARH—*See* NAJÍBABAD.

PHEONA, a large agricultural village in the Chándpur parganah and tahsíl, stands on the unmetalled Haldaur-Amroha road, 25 miles from Bijnor. It had in 1872 a population of 3,041 souls. Except for the amount of that population, and for the fact that it became during the rebellion of 1857-58 a rallying point for loyal Hindús,[2] the village is in no way remarkable. It has a market on Wednesdays, and in its neighbourhood are to be found excellent earthen wells.

REHAR, a market-town in parganah Afzalgarh, stands on the edge of the forest, 42 miles from Bijnor. The population in 1872 numbered 4,480 persons, amongst whom Rájpúts were largely represented. The town is in fact the seat of an ancient Rájput family now represented by Rái Kundan Singh. Here are a 3rd-class police-station and district post-office. Two 3rd-class roads meet in the town, and the market is held on Sundays.

The Chaukidári Act (XX. of 1856) is in force at Rehar, and in 1876-77 the house-tax thereby imposed gave, with miscellaneous receipts and the balance of the preceding year (Rs. 139), a total income of Rs. 1,156. The expenditure, which consisted principally of police, conservancy, and public works charges, amounted to Rs. 992. In the same year the town contained 1,034 houses, of which 960 were assessed with the tax, the incidence being Re. 0-13-7 per house assessed and Re. 0-2-1 per head of population. Under the Oudh Government (1774-1801), and for a short time also under that of the East India Company, Rehar was the capital of a *chakla*[3] including parganahs in the modern districts of Morádabad and Tarái. It was afterwards the capital of a separate parganah in this district, but not long after 1812 that parganah was absorbed in Afzalgarh (*q. v.*)

SABALGARH,[4] a ruined castle in the forests of parganah Najíbabad, stands beside the Bijnor-Laldhóng road, 32 miles north of Bijnor. Largest of the fortified remains in the district, it occupies a raviny and scrub-grown corner between that road, the Kotáwáli, and the Ganges. It is at present simply a

[1] See Mr. Bennett's article on *Sahet Mahet*, Oudh Gazetteer, Vol. III. [2] See History of district, *ad. fin.* [3] The word *chakla* is perhaps best translated by "district." Both this chakla and the parganah mentioned immediately afterwards were named after the town, Rehar. [4] The Sabalgarh of the Revenue Board's map, 1870 (2 miles = 1 inch), and of the Revenue Survey map, 1874 (1 mile = 1 inch).

great quadrangular wall, with bastions at the four corners and other points of the intervening curtains. The enclosed area amounts to about 114 acres, but no trace of the interior buildings exists. The castle is now included in the nominal village of Asafgarh, which was the name of a flood-destroyed fort on the opposite bank of the Kotáwáli.

Sabalgarh is said to have been built in the reign of Sháhjahán (1628-1658) by Nawáb Sabal Khán, a Ját converted to Islám. It must therefore be between 220 and 250 years old. It was still a defensible stronghold in 1759, when it was occupied by the vanguard of the Rohilla army under the paymaster Sirdár Khan.[1] Before 1796, when visited by Captain Hardwicke, it was a dismantled ruin. The Captain noticed, what has now disappeared, a considerable village within the walls; "a very extensive line of fortification," he remarks, "enclosing the town; both of which exhibit little more than naked walls falling to decay. Much of the ground within the fort is in cultivation; in the south-east curtain or face of the fort is a lofty brick-built gateway. The high-road leads close past the north-east bastion, and continues along the north face the whole length, within thirty or forty yards of the ditch."[2]

SÁHANPUR, a large village or small town in parganah Najíbabad, stands in the angle formed by the Najíbabad-Hardwár road with the Ratnál, a branch of the Málin. In the revenue survey map (1874) the village is styled Girdáwa Sáhanpur, and in the Revenue Board's map (1870) Sárangpur. Its distance from Bijnor is 23 miles and its population amounted in 1872 to 3,637 souls.

On the outskirts of the village are several handsome mausoleums, including two of Aurangzeb's reign (1658-1707). Here, too, is the castle or house of Rái Umráo Singh, head of the Deswála Játs in this district. Some account of this clan will be found above (pages 291, 292).

SAHASPUR, a market-town in the Siohára parganah of the Dhámpur tahsíl, stands on the unmetalled Morádabad and Hardwár road, 41 miles south-east of Bijnor. It had in 1872 a population of 6,309 persons, inhabiting a site of 101 acres, with a density of about 62 to the acre.

Site and appearance.

This town is situated near the Morádabad frontier, in latitude 29° 7′, longitude 78° 41′, about 715 feet above the sea. Its site is fairly raised above the level of the surrounding country, and naturally drained by numerous watercourses winding eastward towards the Rámganga. Yet Sahaspur has always been more or less noted for its filthiness. "A very filthy place," writes Thornton,[3] "remarkably crowded with hog." "Pork," remarks Davidson,[4] "ought to be cheap, for the neighbouring

[1] See *History* of district, pages 351, 352.
[2] *As. Res.*, VI, 310, *Journey to Srínagar.*
[3] See his Gazetteer, IV, 603.
[4] Travels in Upper India, page 40.

fields, roads, ravines, and pools were covered with these filthy untutored animals." The epithet "untutored" was perhaps superfluous, as learned pigs were hardly to be expected in this remote corner of the world; but Mr. Davidson's strictures on the people and porkers of Sahaspur were repeated only ten years ago (1868) by Dr. Planck.[1] The Doctor complains that the banks of a shallow pool behind the principal mosque are subjected to a certain usage, and that the pigs of the town are driven hither to play the part of scavengers. "The people of this place," he exclaims, "must be a shameless, indecent race." The Chamárs' or curriers' quarter "is altogether abominable as a place of residence for human beings." That the outcast Chamár should defile his dwelling with pigs is not surprising; but the general presence of those animals is strange in a town which is eminently a town of Muslims. Sahaspur contains more than five times as many true believers as Hindús, and is adorned with several small mosques. But other proofs of tolerance in the Muslims of this town are not wanting. A speculative burgher of that creed built some ten years ago a fine *sarái* or hostel for the benefit of Hindu pilgrims journeying to and from Hardwár. This building, which is situated beside the road on the north-western outskirt of the town, has a handsome frontage and a courtyard well planted with shady trees. The remaining structures of Sahaspur scarcely deserve notice. Its brickwork houses are probably less than half a dozen in number, oases in a brown wilderness of mud huts; and its appearance is rather that of an overgrown agricultural village than of a town. It has four large wells, a police outpost, and a district post-office.

Trade and manufactures.

The *bazár* is square, reminding one of the open market-places of Europe. It contains some fine trees, but is surrounded by squalid shops, and in it markets are held twice weekly. A further sale for local produce is provided by a fair on the eastern side of the town in May; but the only industrial specialty of the town is a cotton cloth of superior quality. This is made to order in pieces 16 yards long by 1 wide, and sold for Rs. 5. The only road by which the trade of the surrounding country can find its way into Sahaspur is the 3rd-class Morádabad and Hardwár line already mentioned. In Thornton's day it here passed through a neighbourhood "generally overrun with jungle infested with tigers." The Chaukidári Act (XX. of 1856) was brought into force at Sahaspur on the 1st April, 1873. But the population, mostly agricultural, was found too poor to pay the house-tax thereby imposed, and after bearing the burden for a year and a quarter, the town was again withdrawn from the operation of this law.

[1] First annual Report of the Sanitary Commissioner, North-Western Provinces.

History.

Sahaspur has no history. Its name, met with elsewhere in the North-Western Provinces, perhaps shows it to have been the capital of one of those "lordships of 1,000 towns" (*Sahasra, pura*) which existed as early as the days of Manu. It was certainly, during the reign of Akbar, the capital of what corresponds to the "lordship of 100 towns,"[1] *i. e.*, a parganah. That parganah, which was named after the town, has since been absorbed by Siohára.

SHERKOT, a large straggling town in the Dhámpur or Sherkot parganah of the Dhámpur tahsíl, stands on the left or eastern bank of the Khoh, 28 miles from Bijnor. It had in 1872 a population of 12,586 souls, sparsely distributed, at the rate of about 36 an acre over a site of 351 acres. That enumeration includes, however, the small town of Kotra, which has been absorbed by Sherkot, but contains in itself nearly 5,000 inhabitants.

Situation and appearance.

The site lies in latitude 29°20′, longitude 78°38′, some 725 feet above sea-level. The cliff of the Khoh, which rises to a height of about 40 feet above the river, is here penetrated by numerous ravines, and amongst these ravines stands the town. The situation of Sherkot forbids, therefore, much improvement of its site; but the beds of its ravines form serviceable roads, while the raised lands between supply a dry and airy basement for its buildings. Amongst the more numerous mud structures may be noticed many brickwork houses, and more than one really fine residence belonging to some rich tradesman. Sherkot is the seat of a powerful Rájpút family, whose large and palatial home, with the two Hindu temples attached, stands just outside the town on the north-west.[2] Many fine trees and wells adorn different parts of the town. The latter are often sunk through low knolls, so that their mouths are well raised above the reach of surface drainage. Their water is considered healthy drinking, and lies usually about 30 feet from the surface. There are eight *muhallas* or quarters, *viz.*, (1) Sherkot proper, (2) Kotra, and (3) Faridnagar, forming a compact whole; (4) Khurára, (5) Rámbari, (6) Tiyúb Sarái, (7) Sumna Sarai, and (8) Nondna, lying some little distance apart from each other and the first three. The principal places of business are the Kotra and Sherkot bazárs—the former a wide brick-paved roadway standing on high ground and flanked with good shops; the latter a long irregular and narrow street in which two carts could scarcely pass one another. The principal public buildings are a police station (3rd class), imperial post-office, branch dispensary, anglo-vernacular school, and native hostel.

[1] See Elphinstone's *Hist.*, Bk. II, chap. 2. The second Sahaspur in this district, mentioned by Thornton, is really an adjoining village which might well have been included in his account of Sahaspur proper.

[2] The present representative of the family, a minor under the tutelage of the Court of Wards, is being educated at the Agra College.

The last stands beside the unmetalled Dhanaura and Kálagarh road, west of the town. In the town that road is crossed by another of the same (3rd) class, from Nagína and other places to Káshípur. "There is no doubt," writes the Sanitary Commissioner in 1868, "that, given a large municipal revenue, Sherkot might be made a very pleasant town indeed. The natural drainage is very perfect and sufficient, and the rain-water runs away to the Khoh without hindrance."

Communications.

Sherkot has a considerable trade in sugar, and is celebrated in the neighbourhood for its manufacture of embroidered bed carpets. The Chaukídári Act (XX. of 1856) is in force here, and in 1876-77 the house-tax thereby imposed gave, with miscellaneous receipts and the balance from the preceding year (Rs. 2,104), a total income of Rs. 4,907. The expenditure, which consisted principally of police, conservancy, and public works charges, amounted to Rs. 3,676. In the same year the town contained 3,202 houses, of which 2,019 were assessed with the tax, the incidence being Re. 0-15-0 per house assessed and Re. 0-2-3 per head of population.

Trade, house-tax, &c.

Sherkot appears to have been founded during the reign of Sher Sháh Súr (1540-1545) and named after that so-called usurper.[1] We have seen that by 1587 it had in turn given its name to a parganah. In the declining days of the Dehli empire it was held by the Nawáb Vazír Safdar Jang, from whom it was wrested by the Rohillas in 1748. From the Rohillas it was recovered on the annexation of Rohilkhand in 1774 by Safdar's son, Shujá-ud-daula. The first event of importance after its cession to the British (1801) was its sack by Amír Khán (1805). In 1844 the head-quarters of the tahsíl and parganah were removed from Sherkot to Dhámpur;[2] but the parganah is still sometimes called Sherkot. During the rebellion of 1857-58 the town became the scene of several struggles between loyal Hindús and rebel Muslims, and was partly plundered by one of the latter, the notorious Mareh Khán.

History.

SIOHÁRA, chief town of the parganah thus named in the Dhámpur tahsíl, stands on the unmetalled Morádabad-Hardwár road, 34 miles south-east of Bijnor. It has according to the census of 1872 a site of 136 acres and a population of 8,340, or 61 persons to the acre.

Siohára is situated on a sandy plain some 736 feet above the sea, in latitude 29°13′, longitude 78°39′. It is a poor place, resembling rather a great village than a small town, and consisting of about fifty brick houses encompassed by mud

[1] *Zubdatu-t-Tawárikh* of Shaikh Núr ul-Hakk, Elliot's Historians, VI., 189. [2] The reasons for this change were—(1) that the Khoh, often impassable, hindered communication between Sherkot and the capital of the district; (2) that Dhámpur was healthier and more centrally situated than that town.

huts of the usual unlovely order. Its principal buildings are a rather handsome mosque; two ruinous but well-planted *saráis*, facing one another, beside the main thoroughfare; a 1st-class police-station, and an imperial post-office. Of private residences, that occupied by Chaúdhari Zálim Singh Taga, one of the chief landholders of the district, is most remarkable. Several fine old wells, with raised borders of rough stone, supply the townspeople with drinking water. On the southern outskirt is an earthen tank, which in the rains bears a crop of waternuts (*Trapa bispinosa*) and discharges its surplus waters, through a westerly channel, into the Ekra. But the surface drainage of the town flows mostly towards the Rámganga on the east. Hither it is hurried by many a small watercourse, and Siohára is never flooded by excessive rainfall. The place might, however, be none the worse for a good washing. As at Sahaspur, the offices of nature are largely performed *al fresco*, pigs playing the part of scavengers.

The Morádabad-Hardwár road is met in the town by another 3rd-class line from Chándpur, but neither are much worn by the trade of Siohára. Markets are held twice a week on a large open space to the west. The market-place rejoices in a great well and several fine tamarinds; but the encroaching excavations of potters have created a pond on its south-eastern border. The Chaukídári Act (XX. of 1856) is in force at Siohára, and in 1876-77 the house-tax thereby imposed, with miscellaneous receipts and the balance of the preceding year (Rs. 154), gave a total income of Rs. 1,207. The expenditure, which consisted chiefly of police, conservancy, and public works charges, amounted to Rs. 1,093. In the same year the town contained 1,884 houses, of which 1,090 were assessed with the tax, the incidence being Re. 1 per house assessed and Re. 0-2-0 per head of population.

Boundaries, area, &c.

SIOHÁRA, a parganah in the Dhámpur tahsíl of the Bijnor district, is bounded on the north and north-west by the Dhámpur parganah of its own tahsíl; on the west by parganah Búrhpur of the Chándpur tahsíl; on the south and south-west by the Morádabad district; and on the east by the same district and parganah Afzalgarh of the Nagína tahsíl. Its total area according to the revenue survey of 1868-70 was 103 square miles and 559 acres, while the census of 1872 increases that measurement by over 4½ square miles; and further details of area will be given in describing the last settlement of land revenue. Siohára contained in 1874 296 estates, distributed over 259 villages.

Physical features.

"The main feature of the parganah," wrote the late Mr. Carpenter, "is its division into *bángar* or high land to the west, occupying about two-thirds of the total area, and the khádir, or low

land of the Rámganga to the east, occupying the remaining one-third. The high land and the low land are connected by an irregular sloping bank of about 30 feet in total height. The bángar is traversed by two small streams—one, the Ekra, running through the whole length of the parganah from north to south; and the other, the Karúla, running across the southern portion of the parganah in an oblique direction, and meeting the Ekra on the (southern) border. There is no marked difference of quality between the villages of the bángar on either side of the Ekra, but beyond the Karúla the country changes in character." It may be added that the general slope of the country is from north to south, the highest recorded elevation being 789·5, the lowest 712·0 feet above the sea, and that all the rivers mentioned by Mr. Carpenter, as well as the Gángan, not mentioned by him, flow in the same direction. The Rámganga, Karúla, and Gángan each form for some distance the boundary of the parganah; the Rámganga on the eastern, the Karúla and Gángan on the northern and southern portions respectively of the western frontier. All three are perennial; and while the two latter flow quietly in well-defined beds, the former often causes much mischief by the vagaries of its torrent-swollen course. Although the parganah has many ponds, it has few large sheets of water; but the *jhíls* in the villages of Vazírpur, Mahúpura, and Dehra may be mentioned as the most considerable of its shallow lakes. Of the total irrigation, 72 per cent. is from ponds, 25 per cent. from wells, and the small remainder from rivers. In the wells of the bángar tract water may be obtained at an average depth of 18, and in those of the khádir of 7 feet from the surface. The proposed Rámganga canal would, if constructed, pass from north to south through the middle of the parganah, and add a fresh source of irrigation to those already existing. About a tenth only of the whole area is barren. The parganah is shaded by few trees, except such as grow in orchards; but in places, and more particularly on the banks of the smaller rivers, the waste-land supports a scanty scrub jungle. Siohára may be described in general terms as a fertile and well cultivated plain, inhabited by a population denser than even that of Belgium.

Economical features, roads, and trade.

In poverty of communications the parganah rivals its neighbour Afzalgarh. The unmetalled (3rd-class) road from Morádabad to Hardwár passes in its course through the parganah, the two somewhat important towns of Siohára and Sahaspur. Of these Siohára, the capital, is the larger, but Sahaspur contains over 6,000 inhabitants. From Siohára a second road of the same class branches off to Núrpur; and Sahaspur has already been mentioned as remarkable for its cotton cloth manufacture. The remaining manufactures are far from important, and limit themselves to supplying the simple needs of a poor agricultural community. The chief products

of the parganah, whether for export or home consumption, are its crops, and the proportion of the cultivated area occupied by each of these, at both harvests, may be shown as follows:—

Crops.

Autumn.	Percentage of cultivated area.	Spring.	Percentage of cultivated area.
Sugarcane	6·51	Wheat	20·14
Cotton	6·11	Barley	2·08
Joár for fodder (*charri*)	58	Gram vetch	5·59
Coarse rices	27·86	Wheat and barley mixed (*goji*) ...	5·31
Fine do.	1·95	Vegetables	·57
Coarse autumn crops (*joár, bájra*, and *kodon* millets, *til*), &c. ...	12·37	Coarse spring crops (linseed, mustard, peas, &c.)	4·27
	55·38		38·06
Add land left fallow for sugarcane crop of following autumn (*pándra*)	5·86	Add land left fallow for crops of following spring (*báhan*) ...	·70
	55·38		38·76

Land cultivated in autumn	61·24
Ditto in spring	38·76
Total ...	100·00

Of the cultivated area, 5·8 per cent. is recorded as capable of bearing crops at both harvests, 3·3 as irrigated, and 24·8 as manured. Mr. Markham believes, however, that the two former percentages have been much understated in the returns of the settlement survey. The cultivated, barren, and other areas of the existing settlement may be thus compared with those of the former:—

Settlement areas.

Settlement.	Unassessable area in acres.			Assessable area in acres.			Total area in acres.
	Barren (including village sites).	Revenue-free.	Total.	Culturable fallow (including groves).	Cultivated.	Total.	
Former (survey of 1838) ...	9,469	8,096	17,565	15,388	31,947	47,335	64,900
Present (survey of 1865-66),	6,692	7,312	14,004	16,347	36,253	52,600	66,604
Difference ...	−2,777	−784	−3,561	+959	+4,305	+5,265	+1,704

No alluvion which could have accrued on the limited river face of the parganah will account for the large increase here shown in total area; and that

increase must therefore be ascribed to the greater accuracy of the later survey, whose gross measurement exceeds that of the revenue survey by 125 acres only. But the most remarkable feature in the above table is the great advance in cultivation. The third column shows that only a small portion of this advance can be due to the assessment, and consequent entry as cultivated, of revenue-free lands.

The current settlement.

The current settlement of land-revenue was in all except two villages the work of Mr. Carpenter. He first divided the parganah into circles of assessment corresponding with its natural divisions. These were:—(III.) the khádir circle, or basin of the Rámganga; (I.) the bángar circle, comprising the uplands between the khádir and the Karúla; and (II.) the trans-Karúla circle, including the remainder of the uplands and the parganah, south-west of the Karúla. The next step was to assume standard rates of rent for the various soils in each circle; and in this process Mr. Carpenter was guided, as in Dhámpur, chiefly by the money-rents which he found entered in leases for recent years. His rates when sanctioned stood as follows:—

Number and name of circle.	Rent-rates per acre on				General rate per acre.
	On manured soils.	On *siwái* (a kind of loam).	On *matiyár* or clay-lands.	On *bhúr* or sandy soil.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I.—Bángar	6 4 0	2 14 0	2 12 0	2 0 0	3 4 0
II.—Trans-Karúla	5 14 0	3 0 0	2 11 0	1 12 0	3 8 0
III.—Khádir	7 4 0	3 14 0	4 4 0	2 10 0	4 11 0

Besides the circles here mentioned a small subsidiary circle was formed for villages lying partly in the bángar and partly in the khádir; but for this no separate rates were proposed, those for the first and third circles being employed as they respectively applied. According as it was calculated by the soil or the general rates, the gross rental of the parganah amounted to Rs. 1,40,804, or Rs. 1,35,444; and deduced from the larger of these sums at 50 per cent. the revenue would have been Rs. 70,402. But in the course of assessment the sanctioned rates were slightly exceeded, and the demand was eventually fixed at Rs. 72,287,

excluding cesses. The annexed table contrasts the results of the new assessment with those of the old :—

Settlement.	Incidence per acre						Total demand (excluding cesses.)	
	On total area.		On assessable area.		On cultivated area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 5 10	1 5 4	1 10 3	1 8 1	2 6 11	2 2 11	77,631	79.096
Present ...	...	1 3 6	...	1 6 0	...	1 15 11	...	72,287
Decrease ...	...	0 1 10	...	0 2 1	...	0 3 0	...	6,809

With the addition of the 10 per cent. cess the new demand amounted to Rs. 80,262-11-0, and except in the two villages already mentioned as excluded from Mr. Carpenter's assessment,[1] it came into force from the 1st July, 1868.

Proprietary body.

Amongst the landholders who pay this demand Shaikhs and Bráhmans prevail, while Chauháns and Sánís are most strongly represented amongst their tenants. Here, however, is a brief muster-roll in which the numbers of the various revenue and rent paying classes will be found clearly detailed[2] :—

Landholders.		*Tenants.*	
Shaikhs ...	322	Chauháns ...	1,798
Bráhmans ...	140	Sánís ...	769
Sayyids ...	138	Shaikhs ...	742
Patháns ...	49	Bráhmans ...	684
Mahájans ...	41	Játs ...	466
Rajpúts ...	18	Ahírs ...	221
Kayaths ...	9	Sayyids ...	146
Játs ...	7	Julláhas ...	84
Bishnois ...	4	Patháns ...	64
Gújars ...	1	Gújars ...	64
Others ...	9	Others ...	2,029
Total ...	738	Total ...	7,057

Of the land assessed at settlement, 12·11 per cent. was cultivated by the proprietors themselves, 39·3 per cent. by their tenants with rights of occupancy, and the remainder by tenants-at-will. The census of 1872 estimates the amount paid by tenants to landlords as rent and cesses at Rs. 1,66,219.

Alienations.

As usual in the Dhámpur tahsíl, materials for an analysis of land transfers during the currency of the last settlement are altogether wanting.

[1] The new revenue of these two villages, assessed by Mr. Markham, came into force from the 1st July, 1873.

[2] Compiled from appendices B and C, settlement report, 1874.

According to the census of 1872, parganah Siohára contained 149 inhabited villages, of which 76 had less than 200 inhabitants; 41 had between 200 and 500; 13 had between 500 and 1,000; 1 had between 1,000 and 2,000; and 1 had between 2,000 and 3,000. The towns containing more than 5,000 inhabitants were Siohára (8,340) and Sahaspur (6,309).

Population.

The total population in 1872 numbered 47,031 souls (22,040 females), giving 435 to the square mile. Classified according to religion, there were 28,605 Hindús, of whom 13,155 were females; and 18,426 Musalmáns, amongst whom 8,885 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,528 Bráhmans, of whom 663 were females; 2,102 Rájpúts, including 924 females; and 1,609 Baniyas (749 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 23,366 souls, (10,819 females). The principal Bráhman subdivision found in this parganah is the Gaur (1,470). The chief Rájpút clans are the Chauhán (2,023) and Gahlot. The Baniyás belong to the Agarwál (221), Rája-ki-Birádari, Rastogi, and Bishnoi subdivisions. The most numerous amongst the other castes are the Taga (1,478), Máli (2,772), Chamár (6,136), Gadariya (1,226), and Ját (5,019). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Barhai, Kahár, Hajjám, Juláha, Khákrob, Fakír, Sunár, Kumhár, Kayath, Ahír, Jogi, Bharbhunja, Gújar, Nat, Sani, and Vaishnavi. The Musalmáns are either distributed amongst Shaikhs (4,563), Sayyids (622), Mughals (8), and Patháns (410), or entered as "without distinction."

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 440 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,215 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 474 in commerce, in buying, selling, keeping or lending money or goods, or in the conveyance of men, animals, or goods; 7,358 in agricultural operations; 3,327 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,745 persons returned as labourers and 344 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 500 as landholders, 19,973 as cultivators, and 26,558 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 436 males as able to read and write out of a total male population numbering 24,991 souls.

Occupations.

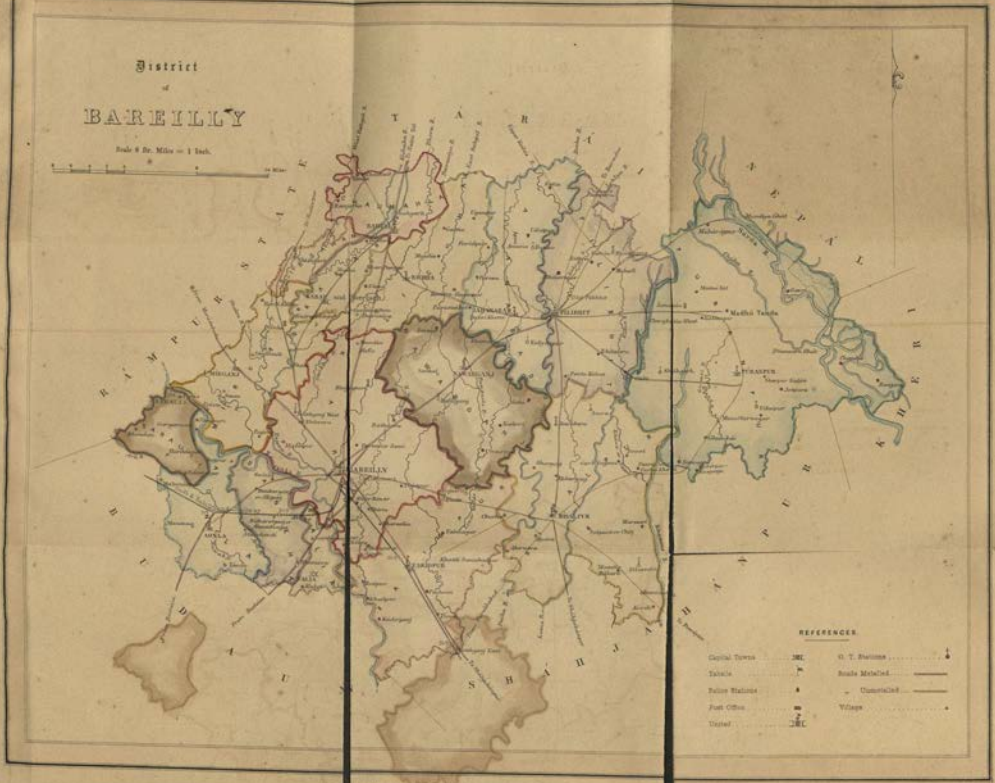
History.

In the *Ain-i-Akbari* (1596) Siohára and Sahaspur are entered as parganahs or *mahals* of the Sambhal Government and Dehli province. Their joint area was 82,789½ *bighas* (about 51,743 acres), and their joint revenue 22,78,036 *dams* (about Rs. 56,950), whilst among their landholders Taga Bráhmans predominated. Sir Henry Elliot is silent as to the period when Sahaspur was amalgated with Siohara, and the question may therefore be presumed one of some obscurity. The coalition is, however, likely to have taken place before the cession to British rule, as parganah Sahaspur is not mentioned in the somewhat meagre records of the earlier settlements. The general and fiscal histories of Siohára have been incidentally described in those of the district (*q. v.*)

TÁJPUR, the principal town of parganah Búrhpur, stands on the unmetalled road between Núrpur and Siohára, 27 miles from Bijnor. Not far east of the town flows the Karúla river. The population in 1872 numbered 4,438 souls.

Tajpur has a market on Tuesdays and an imperial post-office. It is remarkable as the seat of Rája Jagat Singh, Taga,[1] whose father built on the outskirts of the town a house and gardens in the European style.

[1] *Supra*, page 324.



LITHOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, AUGUST 1870.
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GAZETTEER

OF THE

NORTH-WESTERN PROVINCES

BAREILLY (BARELI) DISTRICT.

CONTENTS.

	Page.
Part I.	
Geographical and Descriptive.	
Boundaries, area, &c., ...	499
Administrative subdivisions ...	500
Territorial changes	501
Changes in tahsili jurisdictions ...	504
Civil jurisdictions and district staff, ...	505
General appearance	*ib.*
Forests	506
Waste and barren tracts ...	507
Cultivated plains;	*ib.*
Division into *des* and *már*	508
Soils	509
Rivers	512
Canals	526
Lakes jhíls, &c.	529
Communications, rail and roads ...	*ib.*
Bridges and other river-crossings ...	532
Meteorology and climate	534
Part II.	
Products of the District, Animal, Vegetable and Mineral.	
Animal kingdom; wild beasts ...	536
Birds	537
Fish	538
Domestic cattle	*ib.*
Horse-breeding	539
Vegetable kingdom; cultivated trees, ...	*ib.*
Demand for wood	540
Cultivated crops	541
Method of cultivation, general ...	543
Implements	544
Ploughing. The *mahúrat* ...	545
Sowing	546
Manuring	*ib.*
Irrigation	547
Weeding and hoeing	551
Watching and reaping	552
Threshing and winnowing	553
Special methods adopted in the case of the principal crops	554
Increase of cultivation and irrigation, ...	566
Droughts and famines	567
Mineral products	571
Part III.	
Inhabitants, Institutions, and History of the District.	
Population by successive censuses ...	571
Other census statistics	572
Castes and tribes	575
Occupations	586
Villages and dwellings	588
Customs, food and clothing ...	588-89
Religion	590
Language and literature	593
Education	594
Post-office and telegraph	597-98
Police and infanticide	599-600
Central and district jails	600
Fiscal history	602
Current settlement	610
Revenue demands and collections ...	612
Proprietary tenures	615
Castes of proprietors and leading families ...	617
Alienations and price of land ...	619-20
Cultivating tenures and castes of tenantry	620
Rents	623
Condition of the peasantry... ...	627
Trade	630
Manufactures	632
Wages and prices	633-34
Money-lending and interest ...	634
Weights, coinage, and measures ...	636-37
District receipts and expenditure ...	639
Municipalities and house-tax towns,	640
Excise, stamps, registration ...	640-41
Judicial statistics	641
Dispensaries, and sanitary statistics, ...	*ib.*
History, legendary period ...	643
„ Muhammadan period ...	648
„ under the Rohillas ...	656
„ „ „ Nawabs of Oudh, ...	671
„ British period	675

BAREILLY or Bareli,[1] the head-quarters district of the Rohilkhand division, is bounded on the north by the Tarái district and the kingdom of Nepál; on the south by the districts of Budaun and Sháhjahánpur; on the east by those of Sháhjahánpur and Kheri; and on the west by Budaun and the native state of Rámpur. To distinguish it perhaps from the Rái Bareli district in Oudh, Bareilly is sometimes styled Báns Bareli, or the Bareilly of bamboos.[2]

The district lies between north latitude 28° 2′ 0″ and 29° 2′ 0″, east longitude 79° 2′ 30″ and 80° 30′ 15″, with an area of 1,915,772 acres, or somewhat over 2,993 square miles. The population, 1,387,494 in 1865, had risen by 1872 to 1,507,139, or 505 persons to the square mile. Further details of area and population are, however, deferred to Part III. of this notice. The number of villages is returned as 3,395. The greatest breadth of the district is 77, the least 24, and the medium about 50 miles.

Administrative subdivisions.

For purposes of administration, general and fiscal, the district is divided into eight tahsíls or sub-collectorates, which are again subdivided into 16 parganahs. The divisions of civil and criminal justice are respectively the petty judgeship (*munsifi*) and the police-circle (*thána*), there being 4 of the former and 28 of the latter. But the following statement will show at a glance the various divisions, their equivalents in the sixteenth century, their modern area, population, and revenue:—

Tahsíl.	Parganah.	Included by the *Ain-i-Akbari* in parganah.	Land revenue in 1877-78.	*Area in* 1878.[3] Square miles.	*Area in* 1878.[3] Acres.	Total population in 1872.	In the police jurisdiction of[4]	In the munsifi of
FARÍDPUR.	1. Faridpur ...	Bareli ...	Rs. 1,60,324	249	361	119,811	Faridpur, Tisua, Bhúta. Fatehganj East.	(1) Bareilly suburbs.

[1] The former is the official spelling, the latter the correct transliteration according to the system officially adopted in other cases. The principal authorities for this notice are the Bareilly Settlement Report of Mr. S. M. Moens, C. S., 1872; the Pilibhít Settlement Report of Mr. E. Colvin, C. S., 1872; notes and replies by Captain Tickell, R. E., Messrs. Heaford, Roney, and Campbell, C. E., Mr. Edward Stack, C.S., and other officers now or formerly posted in the district; the yearly Administration Reports of Government; the records of the Board of Revenue and yearly reports of other Government departments; the Census statements of 1847, 1853, 1865, and 1872; the Archæological Survey Reports of General A. Cunningham, R.E., C.S.I.; the *Races of the North-Western Provinces* and *Indian Historians* of Sir H. Elliot, C.S., K.C.B.; Captain Hamilton's *Rohillas*, 1788; the *Life of Hafiz Rahmat* by Mr. C. Elliott, C.S.; and several other well-known works of reference. Allusion to minor authorities, such as Thornton's *Gazetteer* and Bishop Heber's *Journal*, will be found in the footnotes. [2] It will be shown in Part III. that another explanation of this name is adopted by local tradition. [3] Circular No. 70A., dated 11th July, 1878. [4] This column includes fourth class stations or outposts (*chauki*).

Tahsíl.	Parganah.	Included by the *Aín-i-Akbari* in parganah	Land revenue in 1877-78.	*Area in* 1878. Square miles.	*Area in* 1878. Acres.	Total population in 1872.	In the police jurisdiction of	In the munsifi of
			Rs.					
KAROR	2. Karor ...	Ditto ...	2,40,019	312	444	279,436	Bareilly town, Bareilly cantonments, Bharauli a Chaubárí.	(1) and (2) Bareilly city.
AONLA	3. Aonla ...	Aonla ...	92,769	127	618	89,413	Aonla ...	Suburbs.
	4. Balia ...	Saneha ...	32,324	37	306	23,959	Bhamora ...	
	5 Saneha ...	Ditto ...	73,073	83	163	57,820	Do. and Gaini	
	6. Sarauli (south).	Barsír ...	45,370	59	348	34,05[illegible]	Sarauli, Hardáspur.	
MÍRGANJ.	7. Mírganj[1] ...	Sháhi, Ajáon, and Barsír	1,32,708	153	432	97,551	Mírganj, Sháhi, and Hafdí.	
BAHERI.	8. Sírsáwan ..	Sírsáwan, ...	36,907	32	276	*21,986	Shishgarh	(3) Bísalpur.
	9. Kábar ...	Kábar ...	60,412	54	496	35,411	Baheri	
	10. Chaumahla,	Hatmana, Sirsáwan, and Kábar.	73,315	92	527	44,480		
	11. Richha ...	Hatmana and Balai.	1,64,198	169	352	95,516	Richha, Deoraniya.	
NAWÁBGANJ.	12. Nawábganj	Bareli ...	2,28,109	226	189	124,276	Nawábganj, Háfizganj, Baraur.	
BÍSALPUR.	13. Bísalpur ...	Ditto ...	3,08,155	370	315	205,538	Bísalpur, Barkhera, Bilsanda.	
PILIBHÍT.	14. Pilibhít ...	Balai ...	1,54,482	243	505	112,535	Pilibhít, Neoria.	(4) Pilibhít.
	15. Jahánabad,	Ditto ...	1,56,803	186	83	87,966	Jahánabad, Khamaria, and Amaria.	
	16. Púranpur...	Púnar and Gola.	90,411	592	595	86,059	Púranpur and Mádhu Tánda.	
	Total ...	...	20,50,079	2,993	252	15,06,891[2]		

The last three parganahs constitute the subdivision of Pilibhít, which is likely at no distant date to become a separate district. Púranpur may be called a sub-tahsíl, being the headquarters of a peshkár or deputy tahsíldár. He has however no treasury, no criminal or revenue powers, nor even the authority to sell stamps.

Territorial changes.

On the compilation of the *Aín-i-Akbari* (1596), the existing district of Bareilly formed part of sarkárs Badáyún and Sambhal, the greater portion lying in the former. Parganahs Ajáon, Aonla, Bársír, Bareli, Púnar, Balái, and Saneha belonged to sarkár Badáyún; Hátmana, Sháhi, Sírsáwan and Kábar to sarkár Sambhal.

[1] Contains the old parganahs of Sháhi, Sarauli (North), and Ajáon, amalgamated at the beginning of the present revenue settlement. [2] Excludes 338 Europeans.

At the cession in November, 1801, the whole of Rohilkhand was divided into two districts, Bareilly and Morádabad (Murádabad). The former comprised the parganahs of Bareilly, Richha, Sháhi, Sankha, Pilibhít, Jahánabad, Púranpur-Sabna, Faridpur, Saneha, Míránpur-Katra, Tisua, Bísalpur, Barágaon, Nigohi, Marauri, Tilhar, Jalálpur, Pawáyan, Káshipur, Rudrpur, Kilpuri, Gadarpur, Nánakmata, Bilahri, Sháhjahánpur, Kánt, Gola, Khera-Bajhera, Mihrabad, Paramnagar, Khairágarh, Ajáon, Shergarh or Kábar, Sahaswán, Sirsáwan, and Chaumahla.[1] Local investigation has failed to identify Sankha. But a Sankha village which stands on the Mírganj frontier of Karor may have given its name to both the parganah and the river so called. Káshipur was early transferred to Morádabad, and is now in the Tarái district. In 1805-06 Aonla or Manauna, Budaun, Kot-Sálbáhan, Ujháni, and Salímpur-Jhuksa, were transferred from Morádabad to Bareilly; and in 1813-14 the following parganahs were detached from Bareilly to form the district of Sháhjahánpur, *viz.*, Sháhjahánpur, Marauri, Pawáyan, Paramnagar, Míranpur Katra, Khairágarh, Barágaon, Tilhar, Mihrabad, Nigohi, Kánt, Jalálpur, Khera-Bajhera, Gola, and Púranpur-Sabna. Paramnagar was eventually transferred to Farukhabad and included in tahsíl Alígarh, while a part of Gola was annexed to the Lakhimpur (now Kheri) district in Oudh.

In 1824 parganahs Budaun, Kot-Sálbáhan, Sahaswán, Ujháni, and Salímpur-Jhuksa were with others from Morádabad formed into the new district of Sahaswán (now Budaun). In 1833-24, again, parganahs Pilibhít, Richha, Bilahri, and Rudrpur were detached from Bareilly proper as a "northern division" (*hissa shimáli*) of the district. It seems that Jahánabad was afterwards exchanged for Rudrpur; but in 1841-42 all these parganahs were re-annexed to the Bareilly district. In 1835 the northern portion of Sarauli, until then in the district of Morádabad, was added to Bareilly, and in 1841-42 the remainder of that parganah. During the same year some villages including Marauri were re-transferred from Sháhjahánpur to Bareilly, where they now form part of the Bísalpur parganah. Considerable alterations were also made this year in the boundaries of some parganahs by transfer of villages from one to another.

In 1858 parganahs Gadarpur, Kilpuri, Bilahri, Rudrpur, and Nánakmata were severed from Bareilly to constitute the present Tarái district. In 1860 portions of Chaumahla, Sirsáwan, Ajáon, and Sarauli (North and South) were bestowed on the Nawáb of Rámpur, in recognition of his loyal services during

[1] The settlement report adds Rehar. The chakla or *district* so named did, it is true include Chaumahla. But *parganah* Rehar was at cession placed in Morádabad, and though now merged in parganah Afzalgarh, still forms a portion of the Bijnor district. *Supra* pp. 379, 487.

1857-58. This large strip of country comprised 133 villages, with a gross land revenue of Rs. 1,19,158.[1] In 1865 parganah Púranpur was transferred from Sháhjahánpur; and in October, 1870, Bilahri and nánakmata were annexed from the Tarái, but were restored in 1872.[2]

We may now sketch the history of the parganahs still existing within the district. The modern parganahs of Karor, Farídpur, Nawábganj, and Bísalpur were once parts of the old mahál or parganah of Bareli. Faridpur, formerly known as tappa Khalílpur, owes its present name to one Governor *(ámil)* Shaikh Farid, who, settling there, built at Pura a fort called after himself. As the revenue of Tísua and Khalílpur was collected at this stronghold, it at last impressed its name on both of those parganahs. Karor is said to have been so styled from the fact of its revenue being ten million *(karor) dáms* or Rs. 2,50,000.[3] In 1815 the north-eastern portion of Karor was detached to form a new tahsíl, whose headquarters were placed at Nawábganj, about eighteen miles from Bareilly on the Pilibhít road; and this, with some villages taken from Bísalpur and Pilibhít, constitutes the modern Nawábganj. The town itself is modern, having been founded during the Oudh domination, on the lands of Bichauriya, by Nawáb Asaf-ud-daula (1775-94). Bísalpur is called after the town so named, which is said to have been founded by one Bísu Ahír in the reign of Sháhjahán (1628-58). It became a separate parganah during Rohilla rule (1748-74), when the fort at Bísalpur was built by a certain Sher Khán.

Marauri, now re-absorbed by the Bísalpur parganah, consisted partly of the original parganah Marauri, and partly of villages transferred from Sháhjahánpur in 1841-42. It was first detached from Bísalpur by Háfiz Rahmat Khán (1749-74), and granted free of revenue to his minister Pahár Singh, who lived at Marauri. The grant was resumed by orders of the Oudh Government, but the thirty-five villages of which it was composed remained separate, and were until lately regarded as a distinct parganah. The ancient parganah of Balai or Bilahti changed its name to Jahánabad when Governor Mírak Ján settled at its capital. The raised site *(khera)* of Balai town is still visible. To this parganah belonged also as much as was then known of Pilibhít. The small parganah of Púnar formed part of Púranpur-Sabua; and the site of its former capital Púnar, which lies west of the Khanaut, even yet bears the old name. Sabua comprises the trans-Chuka portion of the parganah, lying in the Sárda valley. Snatched by the Rohillas from the Kumaun princes about 1750, it had never before been subject to any Muslim power. The portion

[1] The right of the Indian Government to make this grant was lately contested, but upheld on appeal to the High Court (1878). [2] Beames' Elliot, II., 135. [3] The *Karor*, or tract paying this revenue, was not peculiar to Bareilly, but a regular and universal part of Akbar's system. Exactly the same standard, an income of Rs 2,50,000 was in 1837 chosen by Government to measure the size of its tahsíls. See Elliot's *Glossary*, art. "Karori."

known as Púranpur proper has been formed from Gola and Púnar. Sir Henry Elliot writes that 347 villages known as tappa Chakápur, and part of tappa Majhwa in Gola, went to form the southern portion of Púranpur.

Sirsáon, or as more commonly written Sirsáwan, is an old sixteenth-century parganah; but many of its villages have been included in the grant to the Nawáb of Rámpur or incorporated in Chaumahla and Richha. Though of equal antiquity, Kábar has, on the other hand, remained almost intact. Chaumahla was formed by Nawáb Faiz-ulláh Khán from portions of parganahs Sirsáwan, Richha, Kábar, and Rudrpur.[1] Hatmana khás, which gave its name to the old parganah of Hatmana, is situated in the north-east angle of Chaumahla. Other portions of Sirsáwan, Kábar, and Hatmana, with a few villages wrested from Kumaun, constituted parganah Richha. Nawábganj has already been noticed. Sarauli is the modern name of Barsír. The village of Barsír, about six miles south of Sarauli on the borders of Aonla, still imparts in rustic speech its name to the parganah. That name remained unchanged until the beginning of British rule, when a tahsíl was established at Sarauli. As already noticed, this parganah belonged to Morádabad until 1835. The villages lying to the east of the Rámganga were then annexed to Bareilly under the name of North Sarauli. The remaining villages were transferred in 1842 under the name of South Sarauli.

Included first in Saneha and latterly in Karor, Balia was in 1814 annexed to Salímpur. On the transfer of this last parganah to Budaun in 1824, Balia was with some other villages placed under a separate tahsíldar, since when they have formed a distinct parganah. Saneha and Aonla are both parganahs of Akbar's reign. Mírganj is made up of parts of Sháhi, North Sarauli, and Ajáon. Portions of Sháhi are included in Karor, and the greater part of Ajáon was granted in 1861 to the Nawáb of Rámpur.

Changes in tahsíli jurisdictions.

In 1813-14 (1221 *fasli*) there were seventeen tahsílis in the district, *viz.*, Karor, Farídpur, Bísalpur, Nawábganj, Pilibhít, Richha, Jahánabad, Kábar and Baheri, Sháhi and Sirsáwan, Ajáon, Aonla, Balía, Tísua, Budáun, Kot-Sálbáhan, Ujháni, and Salímpur. After the conclusion of the settlement under Regulation VII. of 1822 and the formation of the Budaun district in 1824 the tahsílis were remodelled as follows: (1) Karor contained parganah Karor; (2) Nawábganj, parganah Nawábganj; (3) Farídpur, parganah Farídpur; (4) Bísalpur, parganahs Bísalpur and Maráuri; (5) Baheri, parganahs Baheri, Gadarpur, Kilpuri, Rudrpur, and Nánakmata; (6) Parewa, parganahs Richha and Jahánabad; (7) Dúnka, parganahs Ajáon, Sirsá-

[1] Hence its name, meaning "four mahals" (parganahs). Readers of Gladwin's *Ain-i-Akbari* should be warned that his "Chowmaleh" in the list of mahals for Sarkár Sambhal is a misprint for Chowpaleh or Chaupla (Moradabad).

wan, Kabár, Sháhi, and North Sarauli; (8) Aonla, parganahs South Sarauli, Aonla, Saneha, and Balia; and (9) Pilibhít, parganahs Pilibhít and Bilahri. In 1851-52 parganahs Gadarpur, Kilpuri, Rudrpur, Nánakmata and Bilahri were brought under direct management (*khám tahsíl*) and placed under Captain Jones. Baheri was at the same time reduced to a sub-tahsíli and entrusted to the charge of a peshkár. In 1863 Baheri was again erected into a tahsíli, absorbing Richha from Jahánabad, and Kábar and Sirsáwan from Dúnka. Dúnka was reduced to a *peshkári* and the headquarters were transferred to Mírganj, while the tahsíli at Jahánabad was abolished, the parganah of that name being transferred to Pilibhít. In 1865, on the transfer of Púranpur from Sháhjahánpur, that parganah also was included in Pilibhít. In 1870 another independent sub-tahsíl, with headquarters at Khatema, was formed out of the Tarái parganahs Bilahri and Nánakmata; but these parganahs have since retroceded to the Tarái. In 1871 Mírganj was again raised to the rank of a tahsíli, while Púranpur was formed into a sub-tahsíl subordinate to Pilibhít.

Civil jurisdictions, and district staff.

The civil jurisdictions amongst which the various tahsíls are distributed have been shown in the table just given. Besides the four munsifs there is a subordinate judge who has original civil jurisdiction within the city of Bareilly. The Judge of Bareilly has appellate civil and criminal jurisdiction over the whole district, and to some extent over that of Budaun.[1] The tahsíl of Pilibhít, comprising Jahánabad, Pilibhít, and Púranpur, has been constituted a sub-division within the criminal and revenue jurisdiction of a joint-magistrate resident at Pilibhít. This officer enjoys a large measure of independence. The remaining officials on the district staff are the magistrate-collector and his other assistants, a civil-surgeon, one district and two assistant superintendents of police, the district and canal engineers, five tahsíldárs invested with subordinate criminal jurisdiction, and 11 special or honorary magistrates. Bareilly is also the headquarters of the Rohilkhand commissioner.

General appearance.

The district may be described roughly as a gently undulating plain, intersected by numerous streams, and thickly studded with noble groves of trees. It has no hills, and the only marked distinction of level is that between the upland plateaux (bángar) and the lowland flats or river basins (khádir). To one who enters Bareilly with the scenes of the lately-quitted Himálaya fresh on his mind this absence of inequalities renders the landscape tame and monotonous. But a redeeming feature is soon found in the general fertility of a land flowing with milk if not honey. Whether scantily shaded by scrub-forest, rough with coarse

[1] *Supra*, page 6.

thatching-grass and reeds, or bare and blotched with the alkaline efflorescence known as *reh*, unculturable patches are seldom sighted. Here are no high arid plains, such as those of the Dúáb and west-Jumna country. Water lies almost everywhere near the surface, giving it a verdure which recalls the green rice-lands of Bengal.

The greatest and most sudden changes of that surface are those encountered in the Pilibhít subdivision. It might be hard to find a stronger dissimilarity than exists between Púranpur and its neighbour parganahs of Jahánabad and Pilibhít. Though severed merely by the narrow forest-fringe which skirts the Mála swamp, the former differs widely from the two latter in soils, produce, watering, and even climate. While Pilibhít and Jahánabad are well-planted and fairly fertile resemblances of upland tracts elsewhere in the district, Púranpur is an alternation of sandy table-land and feverish marsh. That is the broad distinction; but details in the parganah notices will further point the contrast.

Except in the subdivision just mentioned, the district has little woodland scenery to show. Not even there are timber trees of any size or value visible. The Pilibhít forests comprise 174 square miles of stunted *sál*, *dhák*, *semal*, and *haldu*, tangled underwood, and grassy glades. Of this a considerable portion, including indeed the whole of the forest (44·31 square miles) in parganah Pilibhít itself, is reserved by Government and managed by the magistrate-collector on behalf of the Forest Department. Much of the Púranpur woodland has been leased in "waste grants" to private individuals.[1] It is impossible for trees to flourish in a part of the district where the spring level is so near their roots; but in yielding firewood and charcoal, marketable grasses, hides, and grazing-fees, these forests are fairly profitable. Themselves offshoots or outliers of the great Bilahri forest in the Tarái district, they extend into the north-eastern corner of the Bísalpur tahsíl in Bareilly proper. Here the wood is of much the same character as in Pilibhít, but its dwarfishness is ascribed to poverty of soil. The timber is almost valueless for constructive purposes, while difficulties of carriage and distance of markets forbid any extensive clearance of the forest for firewood. From 2 to 4 annas on every cartful cut is charged by the neighbouring landlords, who derive moreover some small profit from fees on the woodland pasturage. Sheltering a host of deer and wild swine, the forest therefore attracts an occasional beast of prey; but for successful shooting it is too dense. To the south also of Bísalpur, and in Aonla, are found patches of

Forests.

[1] In 1848-9 the waste-lands of Púranpur were mapped out into 22 allotments of 3,000 or 4,000 acres each. Of these 10 were afterwards leased to private individuals under the waste-land rules laid down in the Government *Directions to Collectors*. But 6 out of the 10 have lapsed, and only 4, covering some 16,330 acres, remain in private hands.

dhák jungle intermingled with thorny scrub. These, the remains of the New Forest created by Firoz Sháh,[1] were a few years ago almost impenetrable in places. But it is improbable that they can long survive the demands for fire-wood made by the railway which passes through their heart.

Waste and barren tracts.

The coarse grass in the forest glades is carefully preserved, chiefly for thatching, and sold at good prices to the lumber-vendors (*talwálas*) of Bareilly, Pilibhít, and Aonla. Under the names of *senta* and *gandur*, such grass thrives also on the few uncultivated patches of the khádir lowlands. On *úsar* tracts[2] it refuses to grow, but such grey deserts are extremely rare and generally small. Usar is indeed confined chiefly to a large plain south of Islámabad in Saneha, and some land north-west of Haidarabad in Karor. After heavy rains a slight rash of *reh* may be discerned on a few scattered plots in the northern parganahs, but the malady is never serious. In the west of the district, as for instance in Sarauli, the land is sometimes invaded and thereby laid waste by roving platoons of sand. But nowhere are fields rendered useless by the sudden erosion of ravines.

Cultivated plains.

Though no hill embosses the district, the rise from river-flats to uplands is always perceptible and usually well marked. The largest *khádir* or lowland tract is the Rámganga valley, which at one section of its width extends from Bareilly cantonments to near Aonla, or more than sixteen miles. Over the whole of this broad plain the river has wandered in different ages, enriching the land with its alluvial secretions. The khádirs of the Sárda, Chúka, Khanaut, Deoha, and Bahgul are the principal remaining basins, for those traversed by lesser streams are not of much importance. The surfaces of such tracts is generally found terraced in four distinct levels: (1) the highest, oldest, and farthest removed from inundation; (2) a strip usually some one or two feet lower; (3) a step subject to yearly inundations in the rains; and (4) the lowest culturable level, in which alluvial deposits (*kámp*) have been imperfectly formed. The surface mould on the higher levels is good alluvial earth with a subsoil of sand, which appears at a depth varying from two or three inches to several feet. At lower levels the alluvial deposit is much thinner and more liable to change during seasons of flood. In seasons of drought elsewhere the khádir is in its glory, producing magnificent harvests. The difference in elevation between the lowland and upland tracts ranges from 10 to 25 feet, but along the west bank of the Khanaut is higher, and in places presents somewhat the appearance of a very low range of hills. The

[1] How men were hunted and slaughtered out of this tract to make way for other game has been told above, page 97. [2] See page 32.

general level of the upland tract gradually and regularly falls from a height of 658·7 feet above the sea, in the extreme north of the district, to 520·3 feet at Fatehganj, on the extreme south. The level map shows at a glance how gradual the fall is from north to south, and how evenly it runs, parallel points to the east and west differing scarcely at all in average elevation. The uplands are not however one dead flat. Their surface is varied by rolling undulations, which, in some places scarcely perceptible, rise towards the south of the district into well-defined ridges and low sandhills.

Division into *des* and *már*.

Besides the local division into uplands and lowlands, there is another into *des* and *már*. This latter word is supposed by many to refer to the unhealthiness of the climate; and *iláka már* has been translated by some of the canal officers as 'the land of death.' The Rája of Káshipur, however, assured Mr. Moens that the term is derived from an old local Hindi word, meaning simply the tract lying below the mountains, and containing no reference whatever to climate. The *des* includes all the old cleared country; the *már* the old Sub-Himálayan forest tract, of which a minute portion only is included in the district. Situated to the extreme north of parganahs Chaumahla and Richha, the latter is noted for the extreme unhealthiness of its climate. This is apparently due to the proximity of forest and uncleared lands, the highness of the spring-levels, the greater amount of the annual rainfall, and the badness of the water. In the wells of this tract a reddish oily scum may be observed on the surface of the water, and not even boiling and careful filtering will entirely remove the unpleasant oily taste. The line of the *már* is gradually receding with the extension of population, and consequent spread of tillage. It would appear, however, to have advanced in the 250 years ending about the middle of the sixteenth century. In an allusion to some fiscal reforms introduced by the Emperor Jalálud-dín Khilji (1288-95) Kábar is noted as the boundary of cultivation. But an old family chronicle of the Mawái *kázis* places the far more southern Sarauli in the *már ka iláka* of Humáyún's reign (1526-56).

Soils.

The soils of the district may be divided into sandy, clayey, loamy, gravelly, and alluvial soils. Of clayey and sandy soils the worst are found in Karor, Aonla, Faridpur, Sarauli, and Nawábganj. In other parganahs the sandy mould, being of a moist alluvial character, is almost as productive as 2nd-class loam. The best loam is found in the northern parganahs and parts of Bisalpur; the worst in Faridpur and Sarauli.

Sandy soils.

Sandy soil,[1] or that which contains more than seventy-five per cent. of sand, is known here as *bhúr*. In its natural state it is of very little value. It becomes parched during the hot weather, and, being too porous to retain moisture, is incapable of affording sufficient nourishment for the better crops. Hence its staples are the coarser autumn growths, such as *bájra*, millet and pulses, with occasionally barley or gram in the spring. It may be easily recognized by its not binding in the hand when squeezed, even when wet. It may be permanently improved for tillage by an admixture of clay, silt, or mud from rivers and tanks, or vegetable earth : and when manured will sometimes produce sugarcane or wheat. Where the surface soil is of little depth, it is occasionally swept away by the fierce May winds, leaving a barren substratum of indurated sand or clay exposed to view. A four or five years' fallow is then required to make the land again culturable.

Clayey soils.

Clay soils are formed by the mixture of silex and alumina. They present many varieties, according to the amount of alumina present. Where this exceeds fifty per cent. the land is only fit for brick-making. The clay soils are slow to absorb moisture, but are very retentive of it when absorbed. During the hot weather they dry up and split into deep cracks or fissures, and become so hard as to be quite impenetrable to the plough, until they have been softened by the first fall of rain. They require more tillage than any other soil ; otherwise the roots cannot penetrate to a sufficient depth, nor can the air gain access to them. These soils may be recognized when dry by their colour, weight, cohesiveness, and fissures; by their greasy, soapy, and sticky feeling when pulverized and rubbed in the hand. From this latter peculiarity they are sometimes known as *chiknot*.

Khápat.

The whitish heavy clay with traces of iron is here called *khápat*, and in some few places *chápat*. Difficult to work at all times, it is rendered pasty by rain, and as hard as iron by heat. It absorbs moisture from the air only on its surface, which rapidly dries ; but it imbibes abundantly the rain water, and retains it by so strong an affinity that it remains till it stagnates and rots the roots of the plants. This is very unproductive soil, growing as a rule only the poorest kinds of rice. It is of hardly more agricultural value than poor *bhúr*. The bluish or blackish clay soil is the best. This is what is usually called *mattiyár* by the cultivators ; it grows freely all crops, except *bájra* and the autumn pulses. For cotton it is not nearly so good as loam. Wheat, oats, gram, linseed, *masúr*,

Mattiyár.

[1] The description of soils which follows has been transcribed almost word for word from the admirable settlement report of Mr. Moens.

sugarcane, and rice are the staple crops. As a rule, owing to the difficulty of tilling it sufficiently, it is not as valuable as loam; but where water and manure are available, and the cultivators are either Lodhas, Kurmis, or Raíns, it is considered quite as good as, if not better than, loam. A clay soil in a low-lying situation in a drainage line, where the crops are exposed to injury from sudden floods in the rains, is known as *jhada* or *jhabar*. It differs slightly in value in such a situation, according as the natural soil is *khápat* or true *mattiyár*. Everything which will tend to soften the earth, to render it more light and porous, to facilitate the passage of water and air through it, will improve these clay soils. A mixture of earth or sand, deep and frequent ploughing, turning in green crops, and the use of well-fermented manures, will all be found beneficial.

Loamy soils.

The loamy soils present many varieties. Loam may be generally described as a mixture of sand, carbonate of lime, clay, and *humus* or vegetable mould. It is moderately cohesive, less so than clay, and more so than sand. The rain filtrates easily through it, and it throws off moisture readily by evaporation. The air can penetrate readily to the roots of the plants and supply them with moisture; and this, in a hot climate, conduces greatly to fertility. Tillage is easy, and demands less labour than on clay lands. As the soil is light and porous, the roots of the plants can penetrate deeply. As a rule a good loam is the most desirable of all soils, for it grows all crops without exception, bears all the vicissitudes of season, and can be cultivated without excessive labour in almost any weather, except during or immediately after rain. A clayey loam is known here as *doras;* it is the best of all the loams, and grows very fine sugarcane, wheat, and gram. It is found chiefly in the north parganahs along the high banks of the Bahgul and Deoha rivers, and in Bisalpur east of the Katna, on the edges of the *mattiyár*.

A sandy loam is called *dúmat*, and varies in quality and value according to the proportion of sand in it. Where it contains less than about sixty per cent. of sand it is 1st-class *dúmat;* where that proportion is exceeded, it is 2nd class, and is known as *miláoni* or *bhúr miláoni*. This last grows all crops but rice, whose place in the rotation is taken by *bájra* and the pulses. There is another variety known as *siwái;* this is a calcareous loam, very finely divided, and of a yellowish white colour. With water and manure, under good spring tillage, it is as productive as 1st-class *dúmat*. Without these requisites it is hardly better than good *bhúr*, from which, under autumn treatment, it can be barely distinguished by the eye. In the hand it is readily distinguished by its

greasy, smooth, velvety feel, its lack of grittiness when rubbed, and its cohesiveness. *Bhúr*, by free and constant manuring, may be converted artificially into *dúmat*, and *mattiyár* by the same process into *doras*.

Alluvial soils.

The alluvial soils or *khádir* are formed by inundations of rivers, or by streams that have taken new channels. At first, as a rule, they are mere river sand, but the successive inundations deposit a rich mud, containing the remains of all those animal and vegetable substances which muddy waters carry with them. Soil of this kind requires no manuring, as its fertility is constantly renewed by the floods, and its level raised till at length it is subject to floods only when the river is unusually high. It was distributed at settlement into two classes: (1) the *khádir* where there is over a foot of alluvial soil, and the level is such as to prevent its being annually flooded; and (2) the *khádir* where the rich soil, or, as it is locally known, the *kamp*, has been imperfectly deposited, and the sand is close to the surface, or where the level is very low. There might have been a 3rd class, the almost pure sand, in which only linseed, *masúr* pulse, aniseed (*ajwáin*) or melons are sown. Sugarcane is grown largely in the *khádir*, but the juice is watery, and the produce in *gúr* or *ráb* is less, and of worse quality, than that of the upland fields.

The *khádir* thrives best in seasons of drought. When the rains are heavy, or the floods late in the season, the ground is so saturated that the sowing for the spring crops must be deferred till very late in the season; and even then the produce is thin, or frequently half destroyed by rust (*ratha*). No irrigation is required in the *khádir*, and water is usually found at a depth of from three to eight feet from the surface. The best lands of this description are in the valley of the Bahgul. Then come the *khádirs* of the Rámganga and Decha, and, last of all, those of the Katna and Khanaut.

Subsoils.

The subsoils in this district are usually clay, sand, or *kankar*. The clay retains the water and allows it to stagnate, thereby injuring the roots of the growing plants. The *kankar*, if, as in some places, it is near the surface, is still more injurious; and in a few villages of Karor, Faridpur, and Bisalpur renders the land almost barren. The people have no knowledge of the fact that by burning it they can obtain excellent lime for manure. The sand is either a coarse-grained red sand, or the ordinary whitish, or the blue sand. All (except for well-sinking) form a good porous subsoil when the surface stratum is of sufficient depth. There is generally throughout the district little of the deposit known as *reh*.

Distribution of the various soils.

In the more elevated parts of the Pilibhít tahsíl both clay and loam are found sometimes mixed and at other times degenerating into sand. The clay lies chiefly in the hollows. Much of

the inferior soil lies along the edges of existing or deserted watercourses. On the slopes of the rising ground a fertile clayey loam is found, forming the link between the two. Loam predominates in Balia, Saneha, Aonla, Sirsáon, Kábar, Chaumahla, Richha, and Bísalpur; sand in Farídpur, Sarauli, and Karor. Classing the parganahs in order of natural fertility, Mr. Moens places in the first class Saneha, the bulk of Bísalpur, Nawábganj, Richha, Kábar, and Sirsáwan; in the second Mírganj, Balia, the khádir, and all the *des* of Chaumahla; and in the third the uplands of Aonla, Karor, Saraulí, East Bísalpur, Farídpur, and the *már* of Chaumahla.

Rivers.

The district is traversed from north to south by three considerable rivers —the Sárda, Deoha, and Rámganga; and by others of less importance, such as the Eastern Bahgul, Nakatiya, Deoraniya, Sankha, Sídha, Dojora, Kichhaha, Western Bahgul, Bhákra, Dhákra, Dhora, Aríl, Nawáb Nadi, Upper Kailás, Lower Kailás, Absara, Pangailí, Lohiya, Kakra, Amrí, Mála, Khanaut, and Gúmti.

Sárda.

After a course of some 150 miles within the Kumaun hills the Sárda debouches on the plains at Barmdeo,[1] forming from within a short distance of its source the boundary between Nepálese and British territory. For about nine or ten miles, as far as the old fort of Banbasa,[2] it flows in a southerly and south-easterly direction, generally in one bed, between tolerably high and picturesquely wooded banks. With the characteristics of a hill-stream it soon parts. Every mile rapids become rarer, the bed is less strewn with boulders, and sandbanks become more numerous. Near Banbasa the river separates into two main streams which reunite about fourteen miles lower, enclosing the island known as Chandni Chauk. Within the memory of men still living the western channel carried the main stream of the Sárda. But of late years the tendency has been yearly increasing towards the eastern channel, and the western now carries little more than a few inches of water during summer. The western channel is however the boundary between British and Nepalese territory. About a mile below the reunion of the two branches is Mundiyághát on the main road between Pilíbhít and Nepál by Mainakot, the principal line of traffic between Nepál and Bareilly. Hence the Sárda, still keeping a south-easterly course, flows into Oudh. It is now joined by the Kariáli; and the united stream, down to its junction with the Ganges on the borders of Gházipur, is known as the Ghágrá, Sarju, or Dehwa.

[1] In the Kumaun district. [2] In the Tarái district.

Velocity.

The velocity varies very considerably in different parts of the river. Not only is the fall of the country much greater as the hills are approached, but the banks being of firmer material, the stream is confined within a narrower bed, and the depth and velocity is increased. Between Barmdeo and Banbasa the average fall (including rapids) is thirteen feet per mile. Between Banbasa and Mundiyaghát, again, the fall is (including rapids) from nine to ten feet per mile; but henceforward it seldom exceeds two feet. In the first case the measured average velocity between rapids is nearly three feet per second;[1] in the second a little over two feet; and below Mundiyaghát, where there are no rapids, about two feet only. In all the cases here mentioned the average velocity is the velocity at low-water level in the hot season. In highest flood the velocity between Barmdeo and Mundiyaghát would probably be between eight and nine miles an hour, and below Mundiyaghát from four to five.

Remarkable floods.

The highest known flood on the Sárda at Barmdeo rose nearly thirteen feet above the low-water level, and just washed the main street of the Nepálese village oposite. At Banbasa the highest remembered flood rose fourteen feet above low-water level, and at that height must have discharged by many channels which ultimately join the main stream, but in ordinary floods are dry. At and below Mundiyaghát a considerable tract is submerged in high floods, more especially on the eastern bank. The maximum calculated discharge is 98,000 cubic feet per second. The average minimum discharge for five years equals 5,315 cubic feet.[2]

Rocks and shoals.

About a mile above Barmdeo, and half that distance within the gorge through which the Sárda issues on the plains, may be seen a rapid. This becomes when the stream is shrunken a small cascade, descending from a ledge of rock which on the western side crops out with great distinctness. Below it no rock, except in the form of disjointed boulders, is encountered.

From Barmdeo to Mundiyaghát, the velocity being great and the bed of the river consisting of these boulders, there are no shoals, unless occasional banks or islands of small boulders may be so called. Below the latter, however, shallows of irregular shape and size become numerous. A few days' rain and a corresponding rise of some three or four feet in the stream have been known to work a remarkable difference in the extent and position of such sand-islands and shoals.

[1] *I. e.*, a little over two miles an hour. [2] *Sic* in the Pilibhít settlement report. But the place of measurement is not stated, and the expression 'average minimum' is hardly clear.

Formation of the bed.

In the hills the river flows from its very source over a rocky bed cumbered with boulders of immense size, which gradually diminish as the distance from the hills increases. At Barmdeo there are still mighty stones, measuring mostly from one-half to three, and in many cases from fifty to one hundred cubic feet. By the time the river reaches Banbasa their size has rapidly decreased. The stream is no longer swift enough to roll down stones of any great weight, and these lower boulders, having travelled further, have of course lost most by attrition. A boulder containing one or two cubic feet would be deemed large at Banbasa. A mile or two above Mundiyaghát the bed of the river may still be called stone, but its boulders have become reduced to pebbles. Below the ghát that bed consists solely of sand, at first clean and sharp, but afterwards muddy. When the Oudh frontier is reached, mud is said to predominate.

Rapids and eddies.

Below Mundiyaghát there are no rapids. The bed and banks are so soft that the river has no difficulty in smoothing down obstructions or gnawing out fresh channels. Above Mundiyaghát, where the fall rapidly increases and the nature of the banks forbids the stream to widen easily, it frets into many rapids. Probably in number, and always in position, these vary from year to year. Except that above Barmdeo, which, as before noted, is formed by a stable ledge of rock, all the rapids are cutting more or less backwards up-stream. In 1869 the number of rapids, great and small, on the main stream between Barmdeo and Mundiyaghát, was upwards of fifty, or rather more than one in each half mile.[1] There are ferries at Sherpur and Jatpura, which change their site with the changes in the river bed.

The Chúka.

The Chúka or Chauka is a considerable affluent, flowing perhaps in an old bed, of the Sárda. After a long course through the Tarái and Púranpur it joins that river in the latter parganah. Its course is in this district almost parallel to that of the Sárda.

Rámganga.

The Rámganga rises in the Dudutoli range of Garhwál, and not, *pace* Lord Macaulay,[2] amid the "snowy heights" of the Himálaya. After traversing the Bijnor and Moradabad districts, it flows through Rámpur into this, the point of entrance being Sháhpur in parganah Sarauli. It then takes a south-easterly course, dividing the tahsíl of Aonla from those of Mírganj, Karor, and Faridpur, and that of Faridpur from Budaun district. It acts in this district as a catch-water drain to the rivers flowing from the north-east, which it carries off through Budaun, Sháhjahánpur, and Farukhabad, to swell the great Ganges. Its affluents in Bareilly are the Dojora,

[1] From a note supplied by the late Mr. Heaford, C.E.

[2] Essay on *Warren Hastings*.

Sankha, Sidha, Deoraniya, and Nakatia, all of which join it on the left bank, and the Andharia and Hiran Phúndan,[1] which meet it on the right. The highest recorded flood level was attained on the 20th July, 1871, when the surface velocity reached nine miles an hour. The average temperature at Akha during September of that year was 84°F. The banks are well defined. The cliff often indeed appears vertical, but in such cases really overhangs about ¼ to 1 slope,[2] being undermined by the current until the superincumbent earth falls through its own weight into the water. In other cases, and especially on the side opposite a cliff, the bank descends in little vertical steps cut by the current as the floods subside.

Bed.

The bed of the river is shifting sand. Mr. Roney, C. E., who furnished this information, writes: "I have taken several sections across the river, and as an illustration of how rapidly it will alter in the course of the current in 24 hours, I have known the bottom silt up at a certain spot as much as 30 feet. The strata passed through in sinking the wells for the railway bridge at Anguri were sand for the first 20 feet, then a bed of hard *kankar* and sand, and below that clay." The ease with which the river can bore fresh beds through its soft alluvial surroundings renders it somewhat capricious in the choice of a course. Twenty-five years ago its main stream flowed past Gaini, 9 miles west of Bareilly. It then cut into the bed of the Dojora and ran past Bareilly itself, but during the rains of 1871 it again returned to its own channel. Throughout the whole distance between Bareilly cantonments and the Aril, some 15 miles, its old beds are traceable.[3] The lowness of its channel as compared with the neighbouring upland, and the breadth of its khádir, in this district, render the Rámganga quite useless for irrigation. It can boast in the flooded season of a small boat traffic, but the amount is variable, depending mainly on the prices ruling for cereals at Fatehgarh, Cawnpore, and other down-country marts. In 1872 some forty vessels sailed downstream from Morádabad and elsewhere, laden with grain, sál logs, and bamboos. Bamboo rafts, often 200 feet long, are sometimes floated down the river, five or six together, towards the Ganges. In summer the Rámganga becomes fordable at most places. It is, however, spanned by pontoon bridges at the Idgáh ghát below the city of Bareilly, and at Sardárnagar of the Bareilly and Budaun road; by bridges of boats at Sarauli, Gaini, Kiyára, and Kádirganj Nagaria.

[1] These last two brooks are remarkable only for a certain descriptive picturesqueness in their names, and will not be mentioned again. "Andhariya," writes Mr. E. Stack, "means the blind stream, and is a good name for a river which has neither beginning nor end. Hiran Phúndan means stag's-boggle, and is so called because of the deep mire on its banks."

[2] *I. e.*, ¼ horizontal to 1 vertical.

[3] One of these beds, the Júá, which lies south-westwards between Bareilly and the present course of the river, still holds water.

Its floods are considerable, extending not in defined drainage lines, but in wide sheets of water. As a rule, the deposits are fine alluvial mud. But in places where the current is strong, sand is left to sterilize the land till its powers are revived by a kindlier sediment. The water of the river, whether swollen or shrunken, is of a muddy yellow-brown hue. Bareilly near the left and Sarauli on the right bank are the only important towns beside the Rámganga in this district.

Deoha.

The Deoha, known to the neighbouring mountaineers as the Nanda, rises in the Chaubísi Bhábar of Kumaun. There its water, like that of more eastern streams, contains large quantities of lime in solution, and blanches after rain to a milky whiteness. The springs from the hills below which it debouches are similarly impregnated, and deposit their lime either pure or in stalactites. Such lime is exported to Bareilly, Pilibhít, and Sháhjahánpur, where its excellent quality commands a ready sale.

Entering Pilibhít near Unáni and Gangápur, and flowing due south with a strong and rapid current, the river forms for some miles the western boundary of that parganah. It then passes through Bísalpur into parganah Jalálpur of the Sháhjahánpur district, where it is known as the Garra; and eventually joins the Rámganga near Sandi in the Hardoi district. Pilibhít and Bísalpur, both on the left bank, are the principal towns which in this district adjoin the stream.

Swollen by violent floods from the mountains, the river is at times very broad and deep, discharging 26,000 cubic feet per second; but in summer its flow does not exceed 200 cubic feet. During the rains it is navigable below Pilibhít by boats of 100 maunds burden, and logs may be floated down it for most of the year. A good deal of irrigation is supplied by its affluents; but having a wide bed much below the level of the surrounding country, the Deoha cannot itself prove similarly useful. Its khádir is less uniformly good for agricultural purposes than that of the Rámganga, because it is enriched to a less uniform depth by the alluvial deposits (*kamp*) of the floods. But in both cases the best land of one year may be converted by the annual inundation into the worst land of the next. There is great risk of damage to the autumn crop; and if the floods are late, spring sowings are deferred until the delay injures the crop of that season also. In years of light rain these khádirs yield excellent crops at both harvests. The affluents of the Deoha in this district are the Sundarya, Upper Kailás, Lohiya, Kirkiya nadi, and Kákra. The bed and banks resemble in character those of the Rámganga. The monotony of the

river's course is in this district broken by no rapids, eddies, shoals, or rocks. The ferries are at Rajghát below Pilibhít, Pansauli, and Bísalpur. At all these places boat bridges are maintained through the cold and hot seasons, that near Pilibhít being occasionally restored and used during the monsoon also. The river is almost every where fordable in summer. The colour of its water is whity-blue in unflooded seasons, and the water itself is renowned for wholesomeness.

East Bahgul.

The East Bahgul rises near Lálhar in parganah Kilpuri of the Tárai district, and enters this near Harharpur Samkha of parganah Richha. It then traverses Richha, Nawábganj, Karor, and Faridpur, passing on to join the Rámganga in the Sháhjahánpur district. The only important towns on this river are Baraur and Fatehganj East, both on its right bank. Its velocity in high floods is three feet per second, and at low-water in the cold season one quarter of a foot per second, or almost stationary. The highest recorded flood level was fifteen feet above low water. The river-bed is formed of alluvial sand. The strata pierced in sinking the railway wells were first sand, then pebbles, next clay, and finally kankar.[1] The banks exchange character in each successive bend or reach of the stream, an abrupt cliff being generally faced by a shelving slope. The water is of the ordinary brownish-yellow mud colour, and its temperature in September 83°F. The river is enlivened by little traffic. A few vessels hailing from Farukhabad or Cawnpore ascend in the rains as far up as Nawábganj, returning with grain, sál logs, and bamboos. Though unimpeded by rocks or rapids, navigation is at all other seasons stopped by the shallowness of a stream everywhere fordable.

The affluents are the lower Kailás and two small streamlets. The Rohilkhand Trunk Road used to cross the East Bahgul at Fatehganj East, on a masonry bridge built by a former Amil, while the Bareilly-Pilibhít road still spans it with a more modern structure of the same material. The former building has been swept away, but will probably be replaced. There is also a public ferry on the Bareilly-Bísalpur road. The water is largely used for irrigation, and its supply as far down as the Girem dam in Nawábganj is regulated by the Canal Department. Below this are numerous earthen dams built by the neighbouring landowners and their tenants. For the maintenance and construction of such works a number of villages combine, each being considered bound to supply the labour of one man for every plough it possesses, or his hire for the time required to construct the dam. Up to 1868 the Canal Department charged for the water, but this proceeding has been stopped by orders of Government. In parganahs Karor and Faridpur

[1] From a memorandum by Mr. Campbell, C E.

there is a narrow "carse" (*khádir*) whose soil is of very superior quality, producing the finest wheat and sugarcane. On the rising ground (bángar) above this, however, the soil is sand of the poorest description. North of parganah Karor, again, the upland perched on the bank usually called the Dhaya is exceptionally good, while the scanty khádir on which it looks down is poor and sandy. The water of this river is considered by the cultivators peculiarly suited to sugarcane, wheat, gram, and *masúr*. Captain Tickell, R.E., writes that in the northern part of its course "considerable diluvial and erosive action is going on, owing to the (artificial) admission of the Súkhi, a stream rising in the Tarái district. The tendency of this is to raise the bed of the Bahgul, widen the channel and form a khádir, and gradually to convert the section of the Bahgul into one suitable for a hill-stream." The prudence of admitting the Súkhi at all may be doubted. Since its admission, observes Mr. Moens, "the zamíndárs of the villages near the Bahgul in Richha and Nawábganj have complained, and with good reason, of the terrible damage done to their autumn crops from the increased violence of the Báhgul floods. It is impossible to calculate the loss caused to the zamindárs of the old-settled and well-cultivated parganahs by this piece of engineering. Formerly the Súkhi did a little damage, but only in the comparatively unpeopled and uncultivated Tarái. To remedy this many valuable estates in the Bareilly district have been needlessly injured."

The Nakatiya.

Rising in a marsh near Baraur of Nawábganj, and traversing the north-western portion of that parganah, the Nakatiya enters Karor near the village of Dabhaura, and eventually joins the Rámganga on its left bank near Khalpur in parganah Faridpur. The city and cantonments of Bareilly stand on its right bank. It was on the shores of this stream that Lord Clyde's army was opposed in 1858 by the united rebel forces of Fíroz Sháh and Khán Bahádur Khán. The banks are in some places clearly defined, and in others gently sloping. In ordinary times the water is of a greenish blue colour, but in time of flood becomes of the ordinary muddy brown.[1] Its temperature varied during September, 1871 from 84° to 86°F. The highest recorded flood rose on the 31st July in that year to 9·29 feet above low-water level. The bed of the river consists of alluvial mud resting on a bottom of clay. In sinking wells for the Oudh and Rohilkhand Railway bridge, the strata pierced were (1) three feet of clay; (2) six feet of sand; (3) thirteen feet of clay, and (4) a thick bed of *kankar*.

This river is not navigable at any season. It drains indeed an area of some 92 square miles only, and even in winter is almost dry. The Bareilly-

[1] From notes by Mr. Roney, C.E, Oudh and Rohilkhand Railway.

Fatehgarh and Bareilly-Pilibhít roads cross it on old masonry bridges; the Bareilly-Bísalpur road by a ford. Throughout its course the river is made to store its water in earthen dams, constructed for purposes of irrigation by the neighbouring zamíndárs. These exist at Rathaura, Mandiya, Ahmadnagar, Harinagla, Lakhaura, Mánpur, Choktiya, Badhauta, and other places. The best kankar beds in the district are those quarried along the banks of this stream, and on the uplands between it and the Deoraniya. They are now, however, almost exhausted.

Deoraniya.

The Deoraniya rises in the Tarái district, wanders southwards through Richha, and forming the boundary between Nawábganj and Karor, joins the Rámganga near Bareilly in the latter parganah. It is crossed on the Naini Tál and Moradabad roads by masonry bridges, that on the latter being built in 1842 by Diwán Bahadur Singh, an ex-sarishtadár of the Bareilly collectorate. The banks are alluvial and the bed is silt. The Deoraniya provides the villages along its banks with great facilities for dam irrigation. Its banks are about four feet higher than the level of the surrounding country. During summer, when the current is hardly perceptible, those banks are tilled down to the water's edge and yield superb crops. In 1871 the river rose ten feet above low-water level, overtopped its banks below Bareilly, and flooded the surrounding country. The summer tint of its water, a greenish-blue, becomes changed by the rains into the usual muddy brown. In sinking the wells for the bridge on the Naini Tál road the strata traversed were alternately clay and sand down to twenty-seven feet below the surface, when boulders were met with. The river is at no time navigable. Maize and cotton grown on its banks are particularly good, but the water is said to be bad for all legumes and vetches.

Sankha.

Formed in the north-west of Karor by the junction of the Gora and Líla, or white and blue brooks, the Sankha flows sluggishly southwards through that parganah till it reaches the Dojora near Bahjoiya. The Bareilly-Moradabad road crosses it on a masonry bridge near Fatehganj West. It is not navigable, but is used throughout its course to water the adjacent fields. The banks are clearly defined and the bed consists of stiff clay. This is a quiet orderly stream, which neither changes its course nor floods the surrounding country. There is no important town on its banks.

Sidha.

The Sidha rises in parganah Sháhabad of the Rámpur State, and, flowing south-eastwards through parganah Mírganj, joins the Rámganga on its left bank near Labhera. It is crossed by small boats *(dúngas)* in the rains, and at other seasons is fordable. The banks are clearly defined, sloping in most places and in some abrupt. The bed is of

sand and clay. The floods of the monsoon are heavy and do much damage to the autumn crops of the surrounding villages. The water is sparingly used for purposes of irrigation.

The Dojora.

The Dojora, as its name implies, is formed by the junction of two pairs of streams, the Kichaha and West Bahgul on the west side and the Dhakra and Bhakra on the east. They join below Dibni Pauncha to the north-west of parganah Karor, whence, taking a south-easterly course, the river joins the Rámganga on its left bank near Haibatpur. The former point of junction was some miles lower down, but a few years before the great rebellion the Rámganga left its old bed and broke into the Dojora. The banks are too high to admit of water being extracted for irrigation. The stream is not navigable, though occasional timber and bamboo rafts are floated down it in the rains.

Its banks are alluvial and the bed consists of sand. There are no rocks or shoals, but a few trifling eddies appear. During the rains the river slightly gnaws its banks, but to no very marked extent. Clear and transparent during the cold and hot seasons, its water acquires in times of flood the usual tawny hue.

The Kichaha.

The river Kichaha debouches from the Kumaun hills at the Bhamaura pass, and receiving the overflow of Naini Tál, Malwa Tál, and Bhím Tál, forms perhaps the chief line of lower Himálayan drainage between the Kosi and the Deoha. After traversing the Tarái district and absorbing the waters of the Gola, it enters Chaumahla of this district at Mundiya. Passing onwards with a due southerly course into Kábar, it receives the Khalua and Baraur on its right bank, and another Khalua further below on its left, ultimately joining the West Bahgul above Barípura in the same parganah.

In 1847 Captain Jones estimated its discharge opposite the village of Kichaha in the dry months at 120 feet per second. The ordinary discharge at the point of its entering this district is 40 to 60 feet per second; but the Gola floods cause it to rise about 10 feet, and discharge about 16,000 cubic feet per second, with a surface velocity of 10 feet per second. The banks are abrupt on the side where erosive action is taking place, and shelving on the other. The bed is generally of river sand. The river is not navigable, the bed is narrow, and there is no *khádir* tract. The highest remembered flood-level was about ten feet above low-water mark. There are no shoals, rocks, or rapids, but occasional eddies. The water when not flooded is unusually clear.

West Bahgul.

The West Bahgul is a Tarái stream flowing through the State of Rámpur. Entering Sirsáwan on the north-west near Dhakiya, it passes onwards into Kábar, and receives on its left bank the Kichaha. The united stream quits Kábar for Mírganj, where it is reinforced by the Kúlhi on the right and the Dhora on its left bank. It at length joins the Dojora below Dibni Pauncha on the Karor border. The Morádabad and Bareilly road crosses it by a ferry near the village of Pipariya. Sháhi and Fírozpur are situated on its banks—the former on the left, and the latter on the right. This river is too shallow for navigation, and indeed everywhere fordable during summer. Its banks are alluvial and the bed is sandy.

Bhakra.

From sources in the Kumaun district, the Bhakra passes through that of the Tarái and enters the State of Rámpur. Hence it invades Mírganj, where, reinforced on its right by the Dhakra, it hastens on to effect its junction with the West Bahgul. Meeting, as already mentioned, on the Karor border, the united streams are thenceforward known as the Dojora. The banks of the Bhakra are as usual alluvial; the bed is as usual sandy. Neither alluvion nor diluvion is caused by this stream; neither rocks, shoals, nor rapids appear in its bed. Its water is clear except during the rains. It is neither navigable nor used for irrigation. Across it in summer and winter a bridge of boats conveys the Bareilly and Morádabad road.

Dhakra.

The Dhakra, rising in the Rámpur State, enters Mírganj near Mandanpur, and receiving the Nahal on its right bank, empties itself into the Bhakra near Jauner.

Dhora.

Before leaving the Tarái, where it rises, the Dhora is joined by the Katna, a stream of similar origin. Entering Chaumahla at its north-eastern angle, it traverses that parganah, Kichaha, and part of Mírganj, falling into the West Báhgul near Baphri. The village of Itáwa, a station of the Great Trigonometrical Survey, is on its left bank. The Bareilly and Naini Tál road crosses it by a bridge of three spans thirty feet each. The strata pierced in sinking wells for the foundations of the piers were of alternate clay and sand for twenty feet below the surface, after which boulders were met with. The river is not navigable, but throughout its course is dammed for irrigation by the Canal Department. The bed and banks are clay; the water they confine is clear except during the rains. The ordinary discharge of the Dhora where it enters this district is from twenty to thirty cubic feet per second; but both Dhora and Katna receive during the monsoon some hill-water from two torrents which break away from the Gola below Haldwáni. Thus swollen the floods rise ten feet, and the discharge is then 2,200 cubic

feet per second, with a surface velocity of 3½ feet. The water is considered peculiarly favourable to vegetable and turmeric cultivation, of which there is a good deal on its banks.

Baraur and Nahal.

The Baraur, a stream largely used for irrigation, rises at Daran in the Tarái district, and meets the Kichaha in Chaumahla. The Nahal rises in Rámpur, and passing into Mírganj joins the Dhakra near Sindhauli.

The Aril.

Starting from a swamp in Moradabad,[1] the Aril passes through the northern angle of Budaun, and, entering this district, divides Sarauli from Aonla and Aonla from Saneha. It then returns into Budaun, being merged in the Rámganga[2] near Hazratpur. The Bareilly—Aonla and Bareilly—Budaun roads cross it on masonry bridges. The bridge on the former road was constructed about a century and a quarter ago by Fateh Khán, chamberlain at the Rohilla court of Aonla.

The velocity of the stream at high flood on the 30th June, 1871, was 3·20 feet per second and at low-water 1·46 feet. The floods rose on the former occasion to 8·02 feet above low-water level. The stream is extremely tortuous, with an average width in high floods of from 600 to 1,200 feet, and a maximum width in places of 1,800 feet. The average fall per mile is 2·31 feet. The valley is a well-defined depression about 2,600 feet in breadth, with sides of moderate steepness. The banks of the low-water bed are some thirty feet wide and almost vertical in places.[3] The subsoil of the valley, when exposed by floods, is of a dark sandy appearance. This river frequently rises five or six feet after a couple of hours' rain, and falls again as rapidly. The water is said to become, after rain, sandy rather than muddy. In sinking wells for the Railway bridge the strata perforated were (1) some 3 feet of surface clay; (2) about 2 of blue sand; (3) a three-foot layer of kankar; and lastly, 25 feet of the same blue sand. The temperature of the water at 6 A. M. on the 1st of September, 1871, was found to be 82°F. "The river," writes Mr. Moens, "answers all the purposes of a large irrigation canal. At many places ducts are cut, and the water is taken to villages at a considerable distance from its banks. It is dammed in several places, but the dam management is not good, and the water is not utilized to its fullest extent. I should recommend that the management and distribution be made over to a special officer on Rs. 40 or 50 a month under the direct orders of the Collector." Owing to the multitude of dams which, in winter, spring up to block its course,

[1] The legend is that in days of drought a Chamár sacrificed himself for the public weal by leaping down a well. From the chasm which received this Hindu Curtius the pleased gods caused the Aril to flow. [2] Not in the Ganges, as stated by the Bareilly settlement report, p. 9: *vide sup.* p. 12. [3] From a note by Mr. Constable, C. E.

the river seems then deprived of current. The Aril and Nakatiya are both celebrated for the fish found in their waters.

Nawáb Nadi.

The Nawáb Nadi was originally a canal, cut from the Aril some 130 years ago by the Nawáb Ali Muhammad Khán. It flows hard by Aonla, and rejoins the parent stream about seven miles south-east of that town. As a rule gently sloping, the banks are in places very ill-defined. The bed of the river is of silt. The formation met with in sinking the wells for the railway bridge was, for three feet from the surface, loamy earth; three to ten feet, sloshy blue clay; ten to twenty-five feet, sand; twenty-five to thirty feet, indurated sand in sheets; and thirty to thirty-five feet, kankar and sand. The velocity at high flood is 300 feet per minute, the flooded stream rising to a height of 10·44 feet above low-water level. In the cold season, owing to the construction of dams, the flow is hardly visible.

Upper Kailás.

Once a Tarái stream, the Upper Kailás has been converted into a hill river by the Deoha, which burst into it near Chorgalia, about forty miles north of Pilibhít. It joins or rejoins the intruding river near Deoni in parganah Jahánabad. Its floods rise about 13 feet above low-water level, and discharge 10,000 cubic feet per second, with a surface velocity of about 6½ feet per second. The mean winter discharge is 100 cubic feet, and the minimum 15 cubic feet per second. The banks and bed are similar to those of the Kichaha.

The Lower Kailás.

The Lower Kailás, formed by the junction below Umariya[1] of the rivers Apsará and Pangaili, takes a due southerly course through parganahs Nawábganj and Faridpur, emptying itself into the East Bahgúl at Imlia, some six miles north-east of Faridpur town.[2] It irrigates extensively, but is not navigable. The banks are alluvial, the bed is sandy. There are no rocks, shoals, or eddies. In time of flood silt is deposited, but at other times the water is clear.

The Apsará.

Rising in the Tarái, the Absará or Apsará enters the Bareilly district near the village of Bálpur in Jahánabad, and, traversing that parganah from north to south, enters Nawábganj, where it joins the Pangaili below Mandiya Chaudhari. Below the point of junction the united streams are known as the Lower Kailás. The Apsará is bridged on the Bareilly-Pilibhít and Pilibhít-Richha roads. The mean cold-weather discharge is 10 cubic feet per second, the flood discharge 750 feet, and the minimum discharge 4 cubic feet per second. The banks are well defined and consist, like the bed, of stiff clay. The river is not navigable, but is a bountiful source

[1] In Nawábganj. [2] From notes by Captain Tickell, R.E.

of irrigation. It is much choked with weeds. The wells sunk for the piers of the bridge near Jahánabad encountered boulders 16 feet below the surface.

The Pangaili.

The Pangaili rises in a marsh or lagoon (jhíl) near Bhagnera in Jahánabad, and passing southwards through that parganah enters Nawábganj. Here it combines with the Apsará to form the Lower Kailás. Like the latter, it is an irrigating but not a navigable stream. The Pangaili is fed by perennial springs in its bed, which is of clay and sand. During the drought of 1837 the thirsty cattle were driven from miles round to be watered at its pools. The strata bored in sinking the wells of the bridge on the Bareilly-Pilibhít road, near Nawábganj, were alternateclay and sand until, at 20 feet, boulders were met with. The stream is bridged also by the Pilibhít-Richha road. The mean and minimum discharges of this and many other smaller brooks are much affected by the amount of water extracted for irrigation, or of canal water thrown into them for drainage. The mean discharge of the Pangaili is given at from 10 to 50 cubic feet a second. The water supply of the Apsará, Pangaili, and Deoraniya is regulated by the Irrigation Department.

The Lohiya.

Quitting, in a south-westerly direction, its Tarái sources, the Lohiya enters parganah Pilibhít near Bhagtaniya, and empties itself into the Deoha near Maihara, some thirteen miles north of Pilibhít town. Though its bed is of sand, and its waters far too scanty to be navigable, this stream is perennial. Even in summer it can show a depth of two feet, and a discharge sufficient to supply a small canal; but its irrigating powers are at present somewhat neglected.

The Kákrá.

The Kákrá issues from a swamp in parganah Bilahri of the Tarái district, and entering Pilibhít near Neoria receives the Sathiya nálá on its right bank, joining the Deoha west of Pilibhít town. The banks are alluvial and the bed is clay. Like the Lohiya, it retains in summer enough water to supply a small canal. The mean cold-weather discharge is 30 cubic feet per second; flood discharge 1,465 cubic feet; and minimum discharge 22 cubic feet.

The Amri.

Rising in a tank at Pauta Kalán in parganah Pilibhít, and flowing southwards into Bisalpur, the Amri joins the Katna on its right bank below Sikha, some six miles north-east of the town of Bisalpur. The banks are clearly defined and the bed is clay. Between Paháranj and Dhunakdára on this river are constructed irrigation dams which water twenty-seven villages. Fees are taken by the owners of these

villages, which pay for the construction of the dams. Being fed by springs, the bed is never dry.

The Málá. The Málá rises in the swamp so named in the Púranpur forests, and flows through the eastern part of Pilibhít into Bísalpur. Here it is called the Katna; and hence it passes south-westwards into Sháhjahánpur, receiving on its way the waters of the more eastern Amri. It at length disembogues into the Deoha. In the upper part of its course the Málá is simply a series of deep swamps choked with reeds. Extensive irrigation is effected from the Katna. From a dam below Gajrauli the water is taken in a duct towards Deoriya. The banks of the river consist of clay on one side and sand on the other. Its bed, where it has completely freed itself from the swamp, is of sand.

The Khanaut. The Khanaut is another river rising in the Púranpur forests. It quits that parganah to become the boundary between Bísalpur and the Sháhjahánpur district, in which latter it ultimately joins the Deoha. The town of Bilsanda is situated on its right bank. In its upper course the Khanaut resembles the Málá, consisting of a series of reedy swamps; but further down-stream the banks become clearly defined and the bed assumes a sandy character. It is little utilized for irrigation and is subject to violent floods. In its lower course the banks are high and cliff-like, recalling those of the Jamna near Allahabad, and suggesting the idea that the Khanaut was once a mightier stream than now. It has a velocity of three feet per second in the flooded, and of two feet per second in the cold season. The flood height is 12 feet. The water is of a greenish hue, except in the rains, and in the cold season has a temperature of 71·51F.

The Gomati or Gumti. Flowing due south from its sources near Mainákot in the Púranpur forests, the Gúmti enters the Sháhjahánpur district, quitting it to traverse Oudh and join the Ganges on the frontier of the Benares and Gházipur districts. Its course in this district resembles that of the Khanaut, and consists of a series of swamps all bearing the worst possible character for malaria. These last three rivers owe their origin to one of the lines of springs which here, at a distance of about thirty miles from the hills, again come to the surface.[1] The swamps are formed in natural hollows now filled to a considerable depth with a black peaty-looking, spongy soil, the abode of divers and numerous beasts. Of these morasses the Málá is deemed most deadly, and for miles round renders the country-side uninhabitable by mankind.

[1] On issuing from the hills many of the smaller streams are lost in the slope of shingle and boulders (Bhábar) which intervenes between hills and plain. Their waters re-emerge in the tract which, from the extreme moisture thus imparted, is named the Tarái.

The Chúka.

The Chúka on the east and the Khanaut and Gúmti marshes towards the south are equally fatal. Fortunately for the people thick belts of jungle interpose between these swamps and the cultivated tracts of Pilibhít and Púranpur, protecting them to some extent from the worst effects of the feverish exhalations. Still this portion of the district, surrounded and intersected as it is by swamps, is even in its most healthy places unhealthy for strangers. The Ul nadi, rising on the borders of Púranpur, becomes deadly in parganah Khotar of the Sháhjahánpur district. Its name may have some connection with the word *aul*, which here means malarious fever.

Other minor streams.

The Pairiya, a small stream rising near Rámnagar in parganah Sarauli, and passing thence into Aonla, joins the Aril near Khajúrdandi in the latter.[1] The Aonla road crosses it on a masonry bridge. The Bajha rises near Bharatganj in Saneha and flows through that parganah into the Budaun district. It is crossed by a masonry bridge at Bhamaura on the Aonla road. The Kándú is a small stream which, rising near Aspur in parganah Nawábganj, falls into the East Bahgúl in parganah Karor. The Pilibhít road crosses it on an old masonry bridge near Sithra in Nawábganj. The banks are too high to admit of much irrigation.

Canals.

The existing canals of the district are those named after the Bahgúl, Kichaha, Kailas, and Páha rivers. In 1872-73 the first had a length of 108 miles, the second and third of 32 each, and the fourth of 13 miles. But since then the courses of the last three have been largely remodelled. Considerable parts of the old lines have been abandoned and returned to landholders, who have in most cases levelled down the banks and restored the land to cultivation. The Bahgúl canals, however, as yet remain unchanged.

The Bahgúl canals.

These derive their water from earthen dams at Rudrpur and Bhánpur (Sitárganj), and masonry dams at Churaili and Girem. On leaving the Tarái, they traverse parganahs Jahánabad, Richha, and Nawábganj. They include a group of small water-courses known as the Barha feeder and the Sisauna, Bhánpur, Nakatpur, Sasenia, Churaili, Girem, and Ughanpur distributaries. None of these exceeds some ten feet in width, or three feet per second in velocity. They during 1876-77 watered in this district some 22,175 acres.

[1] From the old castle-mound of Deokola, just below their junction, the view up-stream is highly picturesque. "Both rivers," writes Mr. Edward Stack, "are seen in glimpses of gleaming water here and there as they wind through the fields which they irrigate. Each is full to the brim and large enough to form a charming feature in the landscape, which is bounded on the north by the high walls of the old Rámnagar fortress."

Kichaha canals.

The Kichaha or Kichaha Dhora canals draw their chief supply from an earthen dam in the river Kichaha, near the village of that ilk. As this dam is swept away by the first floods, the large autumn supply of the Kichaha cannot be utilized. The alteration of this canal was completed in 1876, and it has now a length of about 87 miles, including branches. After penetrating parganahs Chaumahla, Richha, Kábar, and part of Mírganj, it tails into the Bahgúl and Dhora rivers north of Sháhi. The distributaries which branch from the main line are named after Tursampur, Baheri, Rajunagla, Sharífnagar, Shergarh, Rámpura, and Bahrámnagar. The Kichaha canal watered, in 1876-77, some 24,250 acres.

Kailás canal.

The Kailás canal is fed by a masonry dam across the Upper Kailás river, a few miles after its entry into the district. Hence the canal proceeds through parganahs Jahánabad and Nawábganj, discharging its surplus waters into the Lola, a water-course tributary to the Deoha. Its lines are mostly new, having been completed in 1873, and have in this district a length of about 38 miles, including branches. The distributaries are named after the villages in which they begin or end: Amaria, Mádhúpur, Sardárnagar, Magrasa, Khamaria, Nakti, Aini, and Nawádia. It watered in 1876-77 about 11,860 acres.

Paha canal.

Tapped a short distance above Nagla from the Paha, a stream of the Tarái, the Paha canal appropriates the bed of the Beni, a brook by whose waters its own are slightly reinforced. After leaving the Tarái, it flows through the Chaumahla, Kábar, and Sirsáwan parganahs. Its approximate length, including branches, is 24 miles. Its distributaries are the Daulatpur, Gurbojh, and Cháchait *rájbahas*. Its irrigation in this district amounted during 1876-77 to 6,340 acres. [1] Like the Kailás, this is a newly-aligned canal, opened in 1873. Except at the Lanka falls on the Bahgúl canal, where a small corn-mill is worked, the water of these canals is nowhere used as a motive power.[2]

The history of these older canals is given very fully in a "Report on canal-irrigation in Rohilkhand" by Captain W. Jones of the Bengal Engineers, whose scheme for an Eastern Rámganga canal has been mentioned above.[3] Irrigation of an unhealthy and unscientific kind was widely practised in Rohilkhand both before and for some time after its cession to British rule. The system, whose introduction is ascribed to the Rohillas, seems to have consisted chiefly in blocking with a dam every small stream that was too

[1] Including the area watered by the Cháchait distributary and separately shown in the returns. [2] From Irrigation Revenue Report, 1876-77, and notes by Major Parsons, S.C., and Captain Tickell, R.E. [3] Page 254. The report was published at the Thomason College Press, Rúrki, 1855.

weak to resist such treatment.[1] It is needless to say that this process too often water-logged the country above the dam, and perhaps favoured the efflorescence of *reh*. Government has now been for many years engaged in undoing the mischief, and substituting for the crude old system one of a more scientific character. The general principles of new schemes are—(1) re-opening the natural drainage lines of the country, and supplementing them where needful; (2) carying the water to irrigate the watersheds between the rivers; (3) utilizing the whole of the available supply, including the hill-water, at present hardly touched; (4) obtaining from the Sárda the remainder of the water required for the thorough irrigation of the district. Projects for a Sárda canal may, however, be considered in abeyance.

Project for a Sárda canal.

On the latest of such projects a report was published in 1871 by Captain J. G. Forbes, R.E.[2] Including, as his plan did, extensions to Jaunpur, Benares, and Azamgarh, it may fairly be regarded as one of the vastest irrigation schemes of modern times. Starting from headworks at Nagla in the Tarái, six miles above Mundiyaghât, the canal was to flow southwards through Púranpur, as far as Mainákot. Here it was proposed to divide it into three branches—(1) the Sháhjahánpur, ending in the district and at the town of that name; (2) the Benares, which was to be navigable throughout, and tail into the Ganges at Benares; and (3) the Faizabad, also navigable, which, before ending at Faizabad, was to throw forth offshoots to Azamgarh and Jaunpur. Other rivers would of course have subsidised the canal with their waters. It was neither needed nor designed for irrigation in this district. The scheme was intended chiefly for the benefit of Oudh. But it would have affected the following districts in the North-Western Provinces proper: Sháhjahánpur, Allahabad, Mirzapur, Benares, Jaunpur, Azamgarh, and perhaps, by enhancing the supply of the Tons river, Gházípur. The total cost was set down at over 383 lakhs of rupees; and the net income at from 32 to 33 lakhs, or over 8 per cent. on the capital.

Probable effect of new canals in this district.

It is extremely doubtful whether new canals in Bareilly will pay financially; and their effect on the health of a country whose average spring level is already but 11½ feet below the surface in February remains to be seen. In Saháranpur and

[1] "The slope of the country," writes Mr. Elliot Colvin, "may be put at about an average fall of two feet in the mile. The fatal facility afforded by this gradient encouraged the Pathans, who poured into Rohilkhand during the last century, to introduce the irrigation with which they were familiar in their own country. Channels were excavated by rule of thumb, and drainage lines stopped by earthen embankments. The slope quickly brought the water to the surface. The land was cheaply watered, and the produce, especially rice, much increased. On the cession of the province, the landlords were encouraged by British officers in spreading this network of unscientific water-courses. The effect of stopping the drainage lines and their affluents, combined with the backing-up of water behind each dam, had a most injurious effect on the climate."

[2] Published at the Lucknow Government Press.

Muzaffarnagar the introduction of canals has raised the spring-level with results which the reports of the Sanitary Commissioner have hardly described as fortunate.

Here, however, matters are already bad enough to justify the belief that they cannot be worsened by a careful system of irrigation. The stoppage of natural drainage lines by ignorant landholders continues to exert an evil influence on the climate and the health of the people. Advocates of the new scheme point to the success which an intelligent canal system, in harmony with those lines, has gained in the Tarái district. There the right of Government to control the water-supply has been exercised. Dams have been cut through, streams straightened, and swamps existing up to 1858 cleared, until even Captain Jones would scarcely recognize the tract whose bungled irrigation he deplored. Should the drainage and irrigation of the Tarái further improve as compared with those of North Bareilly, emigration from the latter to the former may be expected.

Lakes, jhíls, &c.

There are no lakes in the district, but there are several large creeks or discarded channels (*dabrí*) of the Rámganga and Deoha, and a few large lagoons or swamps (*jhíl*). The Lilaur jhíl in parganah Sarauli is two miles long, forty chains broad, and ten feet deep. Retaining water throughout the year, it supplies a good deal of irrigation, but has no regular affluents. The Baluwa jhíl in parganah Karor, 3 miles long, 275 yards broad, and 9 feet deep, is also used for irrigation purposes. Daulatpur jhíl in parganah Faridpur is upwards of a mile in length, 230 yards in breadth, and 16 feet in depth. This, too, is never dry, and provides the neighbouring fields with a constant supply of water. The Jehar jhíl in the same parganah has a much shallower basin, so that in summer, when its dry bed is cultivated, it retains water only in a few scattered holes. It is 413 yards long, 423 yards broad, and during the monsoon, in places, 12 feet deep. It is being gradually silted up. The swamps of Púránpur and Pilibhít have already been noticed. The jhíls above mentioned are all well stocked with rohu, bosini, and other fish. Their chief vegetable products are a kind of wild rice called *pasái*, *singhára* or water-caltrop, and occasionally *bhasenda*, the edible root of the lotus. Water-fowl abound in all during the cold season, and none are said to be in any degree prejudicial to health.

Communications.

The Oudh and Rohilkhand Railway enters the district at Fatehganj East, in parganah Faridpur, leaving it at Jagtíra in parganah Aonla. The entire length of this line within

Bareilly is 47·38 miles. The five stations are Fatehganj East, 22 miles from Bareilly; Faridpur, 12 miles; Bareilly itself; Basháratganj, 10 miles west of Bareilly; and Aonla, 17 miles. The station named Mahmúdpur is situated not in Mahmúdpur of parganah Aonla, but in the adjoining Budaun village of Karengi.[1]

Rail.

The principal highways are (1) the Bareilly and Farukhabad, or "Rohilkhand Trunk Road, Fatehgarh section," which passes south-eastwards through Faridpur, quitting the district at Fatehganj East; (2) the Bareilly and Morádabad, or "Rohilkhand Trunk Road, Rámpur section," running north-westwards through the town of Mírganj; (3) the south-western road to Budaun and Háthras, leaving Bareilly city and cantonments in two branches which join shortly before the united road crosses the Rámganga at Sardárnagar ferry; (4) the Bareilly and Naini Tal road, passing northwards through the town of Baheri; and (5) the Bareilly and Pilibhít, stretching north-eastwards through Nawábganj town, to find its terminus in the capital of the Pilibhít subdivision. Encamping-grounds for troops are encountered at Fatehganj East and Faridpur on the first road; at Fatehganj West and Mírganj on the second; at Alampur Zafarabad on the third; at Bhojupura, Deoraniya, and Baheri on the fourth; and at Rathaura, Nawábganj and Pilibhít on the fifth. The following list distributes these and other highways into 1st class or metalled and bridged; 2nd class or raised and bridged, but not metalled; and 3rd class or cart-tracks with occasional culverts and bridges:—

Roads.

1st class roads.

		Mileage within district.
Bareilly and Farukhabad	... ...	24½
,, Moradabad	... ...	23
,, Háthras, City branch	... ...	15
,, ,, Cantonment branch	...	6½
,, Naini Tal	... ...	35
,, Pilibhít	... ...	30
Aonla and Budaun	... ...	7½
	Total	141½

2nd class roads.

Bareilly and Aonla	... ...	21
,, Bisalpur	... ...	22½
Pilibhít and Baheri	... ...	19
,, Sháhjahánpur	... ...	29
	Total	91½

[1] *Vide supra* p. 14.

3rd class roads.

	Mileage within district.
Pilibhít and Madhu Tánda	19
„ Púránpur	24
„ Sitárganj[1]	18
„ Barmdeo	15
„ Mahâfi	13
„ Neoria Husainpur	14
Sháhi and Shíshgarh (branching from Bareilly-Moradabad road)	21
Bísalpur and Khudáganj[2]	9
„ Bamroli	14½
„ Deoria	14
„ Farídpur	17
Bhamora and Aonla	10
Baheri and Sháhi	20
„ Chachait	10
Farídpur and Khudáganj	8
Nawábganj and Barkhera	13
Lálpur, Madhu-Tánda, and Gunchai	12
Total	251½

The classification here shown is not unlikely to be affected by the relief works open during last year's dearth (1878). Much of the work then undertaken remains unfinished, and if carried to completion may alter completely the class of several roads. The list does not include the numerous cross-country tracks from village to village or the roads within the larger towns. On the former repairs are never wanted, and the latter are repaired with the proceeds of a municipal income or a house-tax. It will be noticed that the lines connecting headquarters with the tahsíli towns of Aonla and Bísalpur are unmetalled. Aonla parganah and its neighbour Sarauli are indeed worse provided with communications than any other portion of the district. The northern half of that district is, however, so intersected by a net-work of streams and water-courses that the downpour of the rains renders traffic on all except the few bridged roads next to impossible. A tramway along the road to Pilibhít has more than once been proposed. Objections have been found in the fact that the bullocks of a native cart travel just in front of the wheels, and would therefore lame themselves on the tram; but tramways no more than railways are intended for native carts. It is probable that a light railway will ultimately connect Bareilly with Pilibhít. The project is ready when the funds are forthcoming.

[1] In the Tarái district. [2] In Sháhjahánpur.

Here are the distances by road from Bareilly of the principal towns and villages :—

Parganah.	Town or village.	Distance in miles.	Parganah.	Town or village.	Distance in miles.
Aonla ...	Aonla ...	17	Mírganj ...	Dúnka ...	23
Balia ...	Balia ...	13	Ditto ...	Haldi ...	26
Bisalpur ...	Barkhera ...	32	Ditto ...	Shâhi ...	17
Ditto ...	Bamroli ...	36	Nawábganj ...	Baraur ...	22
Ditto ...	Bilsanda ...	33	Ditto ...	Háfizganj ...	14
Ditto ...	Bisalpur ...	24	Ditto ...	Nawábganj ...	19
Chaumahla ...	Baheri ...	29	Ditto ...	Senthal ...	16
Faridpur ...	Bhúta ...	12	Pilibhít ...	Pilibhít ...	30
Ditto ...	Faridpur ...	14	Púranpur ...	Madhu Tánda ...	52
Ditto ...	Fatehganj East,	24	Ditto ...	Neoria ...	42
Ditto ...	Tisua ...	20	Ditto ...	Púranpur ...	54
Jahánabad ...	Amaria ...	36	Richha ...	Deorania ...	19
Ditto ...	Jahánabad ...	27	Ditto ...	Richha ...	27
Ditto ...	Khamaria ...	24	Saneha ...	Aliganj ...	10
Kábar ...	Kábar and Shergarh.	21	Ditto ...	Basháratganj ...	11
			Ditto ...	Bhamora ...	14
Karor ...	Bharaulia ...	7	Ditto ...	Gaini ...	8
Ditto ...	Bhojupura ...	11	Sarauli ...	Hardáspur ...	26
Ditto ...	Chaubári ...	5	Ditto ...	Piyas ...	28
Ditto ...	Fatehganj West,	12	Ditto ...	Rámnagar ...	23
Ditto ...	Rathaura ...	9	Ditto ...	Sarauli ...	28
Mírganj ...	Mírganj ...	21	Ditto ...	Shiupuri ...	28
			Sirsáwan ...	Shíshgarh ...	31

Bridges.

The south of the district is well bridged as compared with the north; but even in the south are few bridges conspicuous for their size or construction. The finest beyond all comparison is the railway bridge spanning the Rámganga a few miles south-west of Bareilly, and this is a structure that would do credit to any position. Built of iron girders resting on round brick piers, it has 35 spans of 56 feet each and one of 72. Its total waterway is 2,032 feet, and its total cost amounted to Rs. 8,26,222. At its north-eastern corner is a bungalow occupied by the railway official in charge.[1] Several comparatively insignificant bridges have survived since the days of native rule. Those across the Aril and East Bahgúl have been already mentioned. The extreme narrowness of those over the Sankha and Nakatia, on the Rohilkhand Trunk Road, seems to show that they also were standing in ante-British times. The following statement[2]

[1] This bridge was designed by the late Messrs. Keppel and Lovell, C. EE., and constructed by Messrs. G. Woodbridge and F. Walton, C. EE.

[2] Kindly supplied by Mr. A. H. Mackenzie, C. E., District Engineer.

shows the nature of the crossings where the principal roads are encountered by streams :—

Name of road.	River.	Means of transit.	*Flooded season.*		*Dry season.*		*Character of*	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
I.—Metalled and bridged roads.			Feet	Feet	Feet	Feet		
Bareilly and Hathras Road.	Ramganga ...	Pontoon bridge and ferry.	2,500	20	300	6	Clay and sand.	Sand.
Ditto ...	Bajha ...	Masonry bridge ...	200	10	15	2	Do.	Do.
Rohilkhand Trunk Road, Fatehgarh section.	Nakatia ...	Ditto ...	1,200	11	15	1½	Sand.	Do.
Ditto ...	Bahgúl ...	Ferry ...	1,300	14	100	4	Do.	Do.
Rohilkhand Trunk Road, Rampur section.	Deoraniya ...	Masonry bridge ...	300	12	30	3	Clay and sand.	Do.
Ditto ...	Sankha ...	Ditto ...	200	10	20	3	Clay.	Clay and sand.
Ditto ...	Kichaha or Western Bahgúl.	Bridge of boats and ferry.	500	14	75	4	Clay and sand.	Sand.
Ditto ...	Dhakra Bakra ...	Ditto ...	500	14	75	4	Do.	De.
Bareilly and Naini Tal Road.	Deoraniya at Bhojúpura.	Masonry bridge ...	190	10	92	2	Clay.	Do.
Ditto ...	Gora at Deorania village.	Ditto ...	50	8	30	3	Do.	Clay.
Ditto ...	Narah at Kanmau...	Ditto ...	60	8	40	2	Do.	Do.
Ditto ...	Dhora Nadi at Garwarah.	Ditto ...	94	9	60	3	Do.	Do.
Ditto ...	Andhalla Nadi at Amdanda.	Girder bridge ...	30	6	20	2	Do.	Do.
Bareilly and Pilibhít Road.	Nakatia ...	Masonry bridge ...	380	9	5	6	Sand.	Sand.
Ditto ...	Kandú ...	Ditto ...	336	7	10	2	Do.	Do.
Ditto ...	Bahgúl ...	Ditto ...	136	8	6	1	Do.	Do.
Ditto ...	Pangaili ...	Ditto ...	408	8	30	1	Do.	Do.
Ditto ...	Apsara ...	Ditto ...	140	11	12	1	Do.	Do.
Ditto ...	Deoha river ...	By boat during rains and in dry season by boat bridge.	5,000	21	96	3	Do.	Do.
Budáun and Aonla Road.	Nawáb Nadi ...	Wooden bridge ...	30	6	...	...	Clay.	Clay.
Ditto ...	Choya Nala ...	Masonry bridge ...	60	8	...	...	Clay and sand.	Clay and sand.
II.—Raised and bridged but unmetalled roads.								
Pilibhít and Madhotanda 2nd class Road.	Katna. ...	Wooden bridge ...	200	6	...	...	Sand.	Sand.
Ditto ...	Mála ...	Ditto ...	1,000	7-6	20	2	Do.	Do.
Pilibhít and Sháhjahánpur Road *viâ* Bísalpur.	Senda ...	Masonry bridge ...	240	17	12	1	Do.	Do.

Name of road.	River.	Means of transit.	Flooded season.		Dry season.		Character of	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
II.—Raised and bridged but unmetalled roads— (concluded).			Feet	Feet	Feet	Feet		
Bareilly and Bisalpur Road.	Nakatia ...	Ferry ...	2,200	12	12	6	Sand.	Sand.
Ditto ...	Bahgúl ...	Ditto ...	20	13	75	1	Do.	Do.
Ditto ...	Kailas ...	Ditto ...	1,3140	16	125	3-10	Do.	Do.
Ditto ...	Deoha ...	By boat during rains and by boat bridge in dry season.	5,300	19	250	3	Do.	Do.
Bareilly and Aonla Road.	Rámganga ...	Pontoon bridge and bridge of boats and ferry.	2,580	20	300	6	Clay and sand.	Do.
Ditto ...	Aril ...	Masonry bridge ...	300	10	30	4	Do.	Do.
Sháhi and Shishgarh Road.	Kichaha or Western Bahgúl.	Ferry in rains and ford in dry season.	500	14	75	3	Do.	Do.

Meteorology and climate.

"The meteorological phenomena of the district, and notably those attendant on the rainy season, are largely influenced by its proximity to the Himálayas and the Tarái to the north. Indeed, the Oudh tarái to the eastward, lying as it does almost in the direct course of the south-east monsoon towards Bareilly (for the winds are here directed by the line of the hills into a course nearly due east) contributes not a little to determine our climate. Bareilly city itself and all the northern parganahs are fully within the limits of the heavier storms of the hills, and the rainy season consequently commences a few days earlier and terminates a little later than in the districts more to the south, while the cold weather is of rather longer duration. The climate may therefore be termed Sub-Himálayan, and presents the corresponding features of dampness, moderate heat, and partial immunity from violent hot winds, which rarely blow after sunset and are never prolonged through the night. They usually commence to blow towards the middle or end of April, and last with frequent intermissions of east winds until early in June. Usually in the first fortnight of May there are storms, sometimes accompanied by rain, which temporarily lower the temperature. Early in June the west winds are displaced by southerly breezes, clouds gradually collect, and violent storms succeeded by the regular rains reduce the day temperature from 95° to 85°F. From this time till the middle of August is enjoyable weather. The breaks in the rains at this time

are showery, cloudy, windy days, admitting of open-air exercise all day long. From the middle of August to the end of September the weather is close, windless, and steamy, with occasional heavy rain, and the days and nights are oppressively hot. Gradually the temperature lessens till, from the second week of October, a camp life in tents becomes tolerable, and from the beginning of November to the end of March the weather is unsurpassable. Clear bright days, and nights exceedingly cold from sunset to 10 A. M., render the large camp fires exceedingly enjoyable up to the first or second week in March. About Christmas time, and again at the end of January, there are two or three days of heavy rain, effectually irrigating the cold-weather crops. Occasionally there are heavy mists or fogs (koer) which come on during the night and last sometimes as late as noon. These are considered very injurious to the spring crops, in which they produce rust (ratha)."[1]

Except in Púránpur, and especially in such parts of that parganah as lie between Chúka and Sárda, the climate of the district may be pronounced good for its latitude and elevation. The villages of the excepted tract are but partially inhabited, owing their cultivation to dwellers in less malarious parts of the parganah. Their sowing with rice completed, the fields are deserted, to be revisited only when the crop is ripe. Fever is endemic in these parts. To the feverish exhalations of the Málá swamp are attributed much of the sickness so prevalent in the country between Khanaut and Katna rivers. Though rents in the adjoining Pilibhít nearly double those obtaining in Púránpur, no emigration streams from former to latter. A well-justified dread of febrile pains deters colonists from passing eastwards across the Málá. The further west and south, the better the climate; and that of Pilibhít itself is therefore one of the least healthy in the district. Jahánabad, Richha, and Baheri are all more or less insalubrious, the less being represented by the last, and the more by the first of those parganahs. The fact is easily explained by the moisture of the soil, and the neighbourhood of the Tarái and Púránpur swamps; but in Baheri bad drinking water is said to assist these evils. The yellow skin, enlarged spleens, and stunted stature of the inhabitants testify that either air or water is at fault.

In Bareilly, as in Gorakhpur, the extensive forest-clearings of later years have produced their natural effect; such reclamation must ultimately tend to raise temperature while reducing rainfall. If "garrulous old age" may be trusted, the precipitation has within living memory become noticeably less.

[1] Settlement Report, whose remarks are partly based on notes by Mr. A. S. Harrison, Principal of the now extinct Bareilly College. It might have been added, that the frosts of winter nights are surprisingly sharp. Mr. Stack mentions that during the Christmas week of 1878-79 a pool in the grove where he was encamped froze an eighth of an inch thick.

The clouds which in the youth of the present elders swept low, almost touching the rooves and the tree-tops, now sail aloft; while floods have in spite of decreasing rainfall become more sudden. It may be prophesied that, with the gradual disappearance of the woodland, the climate will more and more nearly approximate to that of the extreme north-western districts and the Panjáb. Such changes would of course re-act upon and modify the nature of the cultivation.

In the following table are exhibited the chief atmospheric phenomena, as observed at Bareilly in 1877 (north latitude 28° 22′ 9″; east longitude 79° 26′ 38″; height of barometer cistern above sea-level, 570 feet).

Months.	Barometer.		Temperature of air.		Humidity (saturation = 100).		Rainfall in inches.						
	Mean for 1868-77.	Mean for 1877.	Mean for 1868-77.	Mean for 1877.	Mean for 1868-77.	Mean for 1877.	1871.	1872.	1873.	1874.	1875.	1876.	1877.
January ...	29·421	29·528	57·8	59·8	58	66	2·10	1·65	0·55	0·05	0·35	...	0·04
February,	29·363	29·449	63·4	58·5	52	64	0·9	1·05	0·10	0·80	2·35	...	0·84
March ...	29·263	29·321	73·1	71·5	43	56	...	1·05	0·55	0·65	...	0·34	1·71
April ...	29·154	29·250	83·4	80·3	32	41	1·20	0·10	...	...	...	0·91	0·47
May ...	29·031	29·104	89·9	88·9	33	32	2·10	0·95	0·95	0·30	0·23	0·68	0·49
June ...	28·928	28·986	91·3	92·3	49	44	10·75	10·60	0·45	7·65	2·60	1·42	2·25
July ...	28·926	28·946	86·2	89·3	73	56	20·15	17·35	17·80	14·20	28·53	11·27	5·65
August ...	29·003	28·993	85·6	91·1	74	51	6·15	9·15	4·85	10·10	16·93	7·96	2·44
September,	29·105	29·124	83·9	90·0	72	40	2·20	5·35	9·45	21·75	6·53	4·90	...
October ...	29·275	29·345	77·4	77·7	56	69	...	...	...	...	0·02	1·59	5·96
November,	29·403	29·414	67·9	71·2	49	51	...	...	...	...	...	...	0·01
December,	29·451	29·465	60·1	60·3	56	72	1·85	0·25	...	...	0·07	...	3·87
Total ...	...	...	...	...	...	...	47·45	47·50	34·70	55·56	57·51	29·07	23·73

PART II.

Products of the District, Animal, Vegetable and Mineral.

Animal kingdom. Wild beasts.

For the sportsman Bareilly has far less charm than the district last described.[1] In the wilder parts of Púranpur, as for instance along the Málá swamp, the tiger and the leopard are perhaps habitual residents. But elsewhere in the district they are mere tourists, limiting their rambles to the streamsides of a few northern parganahs and the stunted woodlands of Bísalpur. Even in the Pilibhít tahsíl the damage done by them is small; and their raids on cattle are forgiven in consideration

[1] Bijnor.

of their services against the husbandman's more serious enemies—the wild boar and the deer. The depredations of these graminivorous pests extend, both in Pilibhít and Bísalpur, for a mile or two outside the edge of the forest. Within that limit Mr. Moens has seen crops of young wheat which, carelessly watched, looked as if herds of cattle had been driven through them in the night. The best way of obtaining a shot is to stalk along the skirt of the wood just before daybreak, and thus intercept the deer as they return from their nightly trespass on the neighbouring fields. The deer of the district, including in that term antelope, belong chiefly to the pára (*Axis porcinus*), chítal (*Axis maculatus*), and nílgai (*Portax pictus*) varieties. There are no sámbhar nor barking-deer, and the presence of the ravine-deer is doubtful; but the swamp-deer (*Rucervus Duvancellii*) is still found in the north and east of Pilibhít tahsíl. Within the last ten years one or two wild buffaloes (*Bubalus arni*) have strayed westwards across the Sárda, to be shot in Púranpur. Hares are fairly plentiful amid the grass of the dhák jungles. Of wild beasts that are not game the jackal and the wolf are perhaps most conspicuous. Both are respected as pet dogs of the goddess Káli, and as such are rarely molested. The superstition is strongest in the case of the wolf, whom, in spite of the rewards set on his head, it is deemed extremely unlucky to kill. To the Gosáin cemetery at Sayyidpur are summoned daily, by the sound of the conch, some fifteen or twenty jackals, who receive the remnants of the Gosáin's scanty repast. Rewards for the slaughter of dangerous animals are fixed at the same rate as in Bijnor.[1] For the destruction of the snakes, which are more than usually numerous, no reward is offered. The average number of persons killed during the past five years by savage beasts or reptiles was 225·4 yearly; the figures being 275 in 1873, 193 in 1874, 223 in 1875, 204 in 1876, and 232 in 1877.

Birds.

Few of the birds found elsewhere in the plains of the North-Western Provinces, and detailed in the introduction to another volume,[2] are wanting here. The principal game-birds are black and grey partridge, quail, sand-grouse, jungle-cock, peafowl, geese, ducks, teal, snipe, and (in Pilibhít) florican. Swarms of wildfowl frequent in winter the Rámganga. Amidst the steamy heat of the rains, the cry of the European cuckoo sometimes recalls memories of more pleasant seasons in another climate. The monstrous beak and peculiar flight of the *dhanes* or grey hornbill (*Meniceros bicornis*) are an occasional sight in well-wooded parts of the country.

[1] *Id est*, for full-grown tigers and leopards, Rs. 10 and 5 respectively; for the cubs of these animals, Rs. 3 and 2 respectively; for a female Rs. 5, and for a male wolf Rs. 3. *Supra*, p. 263. [2] IV., xvii., lv. The Oudh Gazetteer (II., 154, 158) gives a complete list of 353 species for the neighbouring district of Kheri.

Fish.

The list of fish already given[1] for the adjoining district of Budaun will serve also for this. The mahâser (*Barbus mosal*) is when obtainable the best eating; but the *rohu* carp and *anwâri* mullet are plentiful as well as tasty. The creeks (*dabrí*) and old channels of the Rámganga and Deoha are full of rohu (*Labeos rohita*), bosini (species unverified), and other fish.

Domestic cattle.

The cattle used for purposes of husbandry are chiefly bred in the district or imported from the Tarái; but a few are bought at fairs from Mewátis and Gujars, who have conveyed them, in most cases by theft, from the west. The Pilibhít subdivision is visited in winter by a class of drovers known as Hádias. Coming from Gorakhpur and Eastern Oudh, they erect temporary sheds in the Tarái, and purchase for export large numbers of young cattle. Some Hánsi bulls were once imported by Government. But the local breeders, ever suspicious of novelty, employed them little, and the dank climate of Pilibhít disagreed with them. The cattle of the district remain therefore, as before, a small and puny breed, quite unfit for deep ploughing, or any similar improvements. It can merely be said of them that they are not below the average of other districts; that they suffice for the shallow ploughing in vogue, and that they work well on often insufficient fodder. Some statistics, taken in Pilibhít at the census of 1865, showed that tahsíl to possess 93,315 cows, 98,878 bullocks, 17,449 buffalo cows, and 2,426 bull buffaloes. The proportion of cattle to population was therefore 7 to 9 as against 1 to 5 in Great Britain; but it must be remembered that the agriculture of the latter country uses, instead of cattle, horses or steam. Here as there the cows are reserved for dairy or breeding purposes; but here the males are harnessed for work in their fourth year. A good bullock is said to last from 11 to 12 years, and a bull buffalo from 9 to 10. The average cost of a good pair of plough bullocks is from Rs. 18 to 22, and of plough buffaloes from Rs. 15 to 18.[2] The price of labouring cattle has doubled in the past fifteen years. The increase is attributed partly to the prevalence of rinderpest and partly to the increased demand and diminished pasturage caused by the extension of cultivation.

Their food.

The diet of village cattle is thus described by Mr. Moens:—"The cows and calves get nothing except what they can pick up about the fields. From Chait to the middle of Sáwan the bullocks get five sers of *bhúsa*[3] a day, besides what they can pick up in the stubble fields. They also get a little *khali* or oil-cake, about half

[1] *Supra*, p. 21.

[2] The bullocks used for drawing wheeled vehicles are, as a rule, much more expensive.

[3] Chaff or chopped straw.

a ser per day. During the rains there is ample grazing for them on the fresh grass, and they require nothing extra, but a little salt about twice a month. At the middle of Aghan the grass begins to run short, and they get four bundles (*púlás*) of green fodder (*charrí*) a day till the end of Aghan; from that time till Chait they either get *charrí* or rice-straw; while working at the sugar-mills they get into very good condition from the green leaves of the cane and the odd bits they manage to pick up. In Phálgun, besides the rice-straw, they get all the green stuff which is weeded from the spring crops; and in the *khádir* they get *chaupatta*,[1] a kind of weed something like clover, which grows in the wheat fields, and is a most excellent fodder. The *chaupatta* in a local bígha of wheat is generally worth near the city about one and a half rupee, but in the dry season of 1869-70 it rose to three rupees. *Akra* (*Vicia sativa*) is another weed, which is carefully picked as fodder. At the end of the rains some of the villages send all their superfluous cattle to graze in the forests to the north and north-east of the district, under the charge of two or three herdsmen (*narha*). They get as *narhái* one *kacha* maund of grain for each buffalo, and fifteen *kacha sers* for each cow for every six months."

Horsebreeding.

Even in Pilibhít, the district breeds few sheep or horses. Horse-breeding is now confined chiefly to the Rámganga basin, where wide stretches of grass, and in some places the clover-like weed just mentioned, afford excellent pasturage. At Khalpur in this tract are two Government stallions, one an Arab and one an English horse; and all along the river one meets with the brood-mares for which Rohilkhand is still famous. The breeders are chiefly Rájputs and Ahars; and it is to a member of the former race that the Government stallions are entrusted. Strong young horses can be bought for Rs. 250 each. At the Bareilly horse-show, held in 1879, several mares and fillies from the Rámganga flats obtained prizes. But horsebreeding in this district is not what it used to be.

VEGETABLE KINGDOM.

Quitting the animal for the vegetable kingdom, we must limit ourselves to some brief account of cultivated trees and crops. The forest trees are those of Budaun and Bijnor,[2] and the forests themselves have above received their measure of notice.[3]

Cultivated trees.

By cultivated trees are meant those grown in the groves and orchards which relieve so picturesquely the flatness of the district landscape. In almost every village two or three such plantations supply the people with wood and fruit, the wandering official with a camping-ground, and the cattle with a refuge from the fierce glare

[1] Literally "Quaterfoil." [2] *Supra* pp. 22-25, 265-66. [3] Part I., "Forests."

of the summer noon. The trees belong chiefly to the mango (*Mangifera indica*), jáman (*Eugenia jambolana*), gular-fig (*Ficus glomerata*), semal (*Bombax Malabaricum*), and shísham (*Dalbergia sissoo*) varieties. Except in the neighbourhood of large towns, the fruit is rarely reserved by the landlord, but is picked by any of the villagers who care to eat it. The mangoes thus gathered are a great boon to the poor in years of distress, when even the stones of the fruit are collected and ground down for food. The wood of the tree itself is used chiefly as material for sugar-mills and agricultural implements or as fuel for wedding bonfires. From the jáman also is obtained a fruit much relished by natives and flying-foxes, and a timber which, though not excellent, is useful in many ways. The shade of its polished leaves is safer, if not so dense as that of the mango. Its elastic boughs threaten, during the roughest tempests of April, no danger to the person beneath them. But a storm, writes the authority last quoted, "sometimes makes wild work in an old mango grove, uprooting and snapping the trees as if they were reeds." The gúlar and pípal (*Ficus religiosa*) figs are equally treacherous. Groves are often surrounded by a lofty hedge of bamboos, which in this district thrive luxuriantly. The finest bamboo plantation is that at Sayyidpur near Baheri. Here bamboos are planted in regular rows over a space of about 300 yards by 100, and form a succession of aisles which are pillared on either side, and vaulted overhead, by clusters of interarching stems. Amongst them at one end nestles the cell and graveyard of some Hindu devotees (Gosáins), who, after death, are buried sitting in a layer of salt. Other fine groves may be seen at Deoria, Bísalpur, Aonla, Sarauli, Shâhi, and Fatehganj, East; Sakras and Chitonián in Baheri, and Kuándanda in Faridpur; and in the northern suburbs of Bareilly city. The grove at Fatehganj was the first whose "noble laurel-like shade" sheltered Heber on his tour through the district. It was then (1824) thirty-six years old,[1] but is still flourishing.

Demand for wood reducing groves.

The opening of the railway has increased the demand for wood. The closing of Government forests in neighbouring districts, and the grant to Nepál of the Tarái woodlands beyond the Sárda, have limited its supply. And old groves have suffered from these causes a havoc which it will require many long years to repair. Sentiment has not sufficed to preserve them, regarded though they be by Hindús with a feeling almost amounting to affection. It is still deemed hardly respectable to fell a grove without planting another in its stead. But had not Government, with wise foresight, exempted their sites from assessment, there is little

[1] See the *Narrative* of his journey "o'er broad Hindústan's sultry mead, o'er bleak Almora's hill." Vol. I., Chap. 16.

doubt that within a few years cultivation would have taken the place of trees; that the district would have lost its chief ornaments, and the climate and rainfall changed greatly for the worse. The area found under groves at settlement was 50,215 acres, whereof 6,767 acres lie within the Pilibhít sub-division. The latter area supported 154,087 fruit-bearing, and 29,161 other trees.

Cultivated crops.

The cultivated crops may, as before,[1] be divided into those of the autumn and those of the spring harvest. The following list, based on settlement statistics, maintains that division, and shows the proportion in which each crop is raised. But the manner in which the proportion is expressed differs for the two great divisions of the district. The column for Bareilly proper shows what percentage of the total area of *both* harvests the crop in question occupies; that for the Pilibhít sub-division, what percentage of the area of *each* harvest. Thus, in Bareilly proper, sugarcane occupies 5·664 per cent. of the total area, 883,993 acres, cultivated for both harvests; while in Pilibhít it occupies 9·715 per cent. of the fields sown for the autumn harvest only. The form of the tables in the Pilibhít settlement report forbade the calculation of a uniform percentage for the whole district.

Rain-crops, or crops of the autumn harvest (kharíf).

Crop.	Botanical name.	Percentage of the total cultivation.	
		Of both harvests in Bareilly proper.	Of autumn harvest in the Pilibhít sub-division.
Sugarcane (*ikh*) { Land actually sown with the crop.	*Saccharum officinarum* ...	5·664	9·715
Sugarcane (*ikh*) { Land prepared for next year's crop (*pandra*).	*Saccharum officinarum* ...	3·207	2·502
Vegetables and other garden crops (*tarkari*)	... ...	0·932	0·647
Cotton (*kapás*)	*Gossypium herbaceum* ...	3·844	1·317
Hemp (*san*)	*Cannabis sativa* ...	0·177	0·055
Maize or Indian-corn (*makka*)	*Zea mays* ...	4·784	0·219
Rices (*dhán*)	*Oryza sativa* ...	21·928	59·720
Bájra millet	*Penicillaria spicata* ...	17·059	9·274
Joár do. { for grain / for cattle-fodder (*charri*) }	*Holcus sorghum* ...	5·421	0·209
Kodon ditto ...	*Paspalum frumentaceum* ...	1·392	6·841
Mandua ditto ...	*Eleusine coracana* ...	0·068	0·104
Shámákh ditto ...	*Oplismenus colonus* ...	0·873	0·349
Kangni or kukni ditto ...	*Panicum Italicum* ...	0·004	0·001
Chana ditto ...	„ *Miliaceum* ...	0·001	...

[1] *Supra*, p. 267.

Rain-crops, or crops of the autumn harvest (kharíf)—(concluded).

Crop.	Botanical name.	Percentage of the total cultivation.	
		Of both harvests in Bareilly proper.	Of autumn harvest in the Pilibhít subdivision.
Indigo (*nil*) ...	*Indigofera tinctoria* ...	0·047	...
Urd or másh } pulses ...	*Phaseolus radiatus* ...	1·191	7·592
Moth }	,, *aconitifolius* ...	0·461	2·264
Mung }	,, *mungo* ...	0·064	0·243
Arhar }	*Cajanus flavus* ...	0·448	...
Lobiya }	*Dolichos sinensis* ...	0·004	0·035
Til	*Sesamum orientale* ...	0·016	0·182
Waternut (*singhára*) ...	*Trapa bispinosa* ...	0 004	...
Pineapple (*ananás*) ...	... ...	...	0 031
Munj grass	*Saccharum munja* ...	...	0·009
Tobacco (*tambaku*) ...	*Nicotiana tabacum* ...	...	0·011¾
Mustard (*rai*)	*Brassica campestris* ...	...	0.863

Spring crops (rabi).

Crop.	Botanical name.	Percentage of total cultivation.	
		Of both harvests in Bareilly proper.	Of spring harvest in the Pilibhít subdivision.
Wheat (*gihún*)	*Triticum vulgare*	23·401	65·676
Gram (*chana*)	*Cicer arietinum*	3·692	10·453
Do. (*kasa*)	...	0·039	0 260
Barley (*jau*)	*Hordeum hexastichon*	1·857	7·825
Mixed wheat and barley (*goji*) or wheat and gram (*gochna*) ..	...	0 957	6·532
Mixed barley and gram, or barley, gram, and peas (*bijra*) ...	...	1·367	0·671
Garden crops and tobacco ...	...	0·026	0·174
Melons, musk and water (*kharbúza* and *tarbuza*) ...	*Cucumis melo and C. vulgaris*	0·080	0·222
Oats (*jai*)	*Avena sativa*	0·015	...
Masur pulse	*Ervum lens*	0·428	2·641
Arhar do.	*Cajanus flavus*	...	0·111
Sehun	...	0·005	...
Peas (*mattar*)	*Pisum sativum*	0·084	0·088
Linseed (*alsi* or *tisi*) ...	*Linum usitatissimum*	0·395	1·025
Mustard (*sarson* and *láhi*) ...	*Brassica campestris*	0·048	0·375
Safflower (*kusum*) ...	*Carthamus tinctorius*	...	...
Aniseed (*ajwain*)	*Ptychotis ajwain*	...	...
Kondher rice	*Oryza sativa*	0·003	...
Coriander (*dhanya*) ...	*Coriandrum sativum*	...	...

The principal crops are, then, for the kharíf harvest rice, bájra, sugarcane, cotton, and maize; for the rabi harvest, wheat, gram, barley, and their combinations. It will be remarked that tobacco and mustard appear as

both spring and autumn crops in Pilibhít. Arhar, which figures amongst the spring crops of that sub-division, is sometimes classed as an autumn growth, but, as observed above,[1] it occupies the ground during both seasons, and can be called the special property of neither. The absence of a poppy crop is noticeable in the returns for both Pilibhít and Bareilly proper; but poppy is largely grown in the Aonla and Faridpur tahsíls. Of the 883,993 acres already mentioned as cultivated in the latter tract, 149,768 acres are tilled for both harvests. Such land is here called *dosáhi;* and the spring crop grown thereon after the garnering of its autumn predecessor is known as the *dosáhi rabi.*[2] About a quarter of the kharíf area is thus resown for the rabi harvest; and about a third of the rabi outturn is supplied by kharíf lands thus resown. The remaining two-thirds are raised from land which has lain fallow throughout the autumn, and are named by way of distinction the *purál rabi.* From the calculations of the above list dosáhi crops have been excluded; but in kind they differ little or nothing from their purál contemporaries. Chína, or chena, which will be remembered as an autumn millet, shows again in the dosáhi sowings. But no other spring crop is reaped exclusively from dosáhi lands. The whole area under spring crops, purál and dosáhi combined, is to the area of the autumn harvest as 73 to 100.

From the crops we pass to their methods of cultivation and outturn. The former, a long but not uninteresting subject, should be prefaced by a brief description of the farmer's stock-in-trade. His live-stock has been to some extent described already. A yoke of plough cattle may be broadly said to cost him Rs. 20 and last him for eight years. If bullocks, the yoke will drag the plough for six hours at a spell; if buffaloes, for one-fourth less that time. In the course of their task the bullocks will turn up over two (local) bíghás of clayey, and from 2½ to 3 bíghás of light soils. The buffaloes, in their shorter term of labour, can plough but 1½ bíghás of stiff and two of light land. The area which can be properly tilled by a two-bullock plough is about 4·7 acres, by a three-bullock plough 6·2 acres, and by a four-bullock plough 9·3 acres. Settlement records assign to the whole district a total of 145,203 ploughs, and the average cultivated area per plough is therefore 8·01 acres. In the eastern parganahs the number of male cattle per plough is 3·33; but in this calculation calves are included. The western parganahs show a somewhat higher average. When reduced through want of cattle to use hoe instead of plough or harrow, the cultivator can keep

Method of cultivation. Live stock.

[1] P. 26, Budaun notice. [2] We have seen that in Bijnor its usual name is *dofasli.* Mr. Stack remarks that the same word is in general use here, and that the term *dosahi* is often limited to land sown with spring crops *after bearing autumn rice.*

but seven local bíghás, or little more than one acre, in tillage. The well-to-do cattle-owner pays his ploughman (*hali*)[1] a wage which varies much from place to place. In Aonla that wage is one-sixth of the produce; a second labourer, if a second is employed, getting from Rs. 2 to Rs. 2-8-0 a month. In Richha and Faridpur the ploughman's remuneration is Rs. 2 a month or 20 local maunds of grain; in Nawábganj a slightly higher sum of money, *plus* a blanket and a pair of shoes yearly; and in Kábar and Sirsáwan Rs. 2 per month. When paid in kind the wage is called *bhánta*, and the labourer who receives it a *bájídár*.

Implements.

Of the plough itself, which differs nothing from the implement used elsewhere in the North-Western Provinces, an illustrated description has been given in the Mainpuri notice.[2] For drill-sowing a hollow bamboo tube (*nal* or *báns*), with a broad wooden cup at its mouth, is attached to the sole or boot (*parhai*) of the plough; and the cup is fed with seed which descends thence into the furrow. In preparing the ground for sugarcane, the furrows are widened by two mould-boards fastened behind the share. A thin bamboo goad (*paina*), with a sharp nail (*arái*) at one end and a twisted leather lash (*santa*) at the other, is used to encourage the cattle. To gather the weeds, or pulverize the soil when caked by rain, a heavy rake (*khilwái*) is employed. There are three kinds of harrows—the *patela* or heavy beam, the *rari* or cylindrical roller, and the *sohal* or parallel beams. The instruments of hoeing and weeding are the *kási* or common, and *pháora* or spade hoe; the *khurpi*, a spud or scraper; the *gandasa* and the *dáranti* or *hasiya*, sickles or choppers, of which the first-named is toothed like a saw. For lift irrigation the *dugla beri* or boat-shaped basket, and for well irrigation earthen pots (*karwára*), weighted levers (*dhenkli*), winch-wheels (*charkhí*), leathern buckets (*charsa*), and well ropes (*láo* or *birt*), are required. Threshing and winnowing demand only a small wooden rake (*parchhái*), a broom (*surhet*), a three-legged stool (*tipái*), and a basket shaped not unlike a dustpan. The price of all these articles, although somewhat higher than in Budáun, is still very cheap. The ploughing apparatus costs from Re. 1-6-0 to Rs. 3, and the leathern bucket Rs. 2. But the patela and well-rope are the only other implements whose price always exceeds a rupee. Where comparison is possible, these prices are found to have increased little since 1830. In one case indeed, that of the gandasa, they have decreased.[3]

Having supplied the husbandman with his apparatus, let us see how he uses it. The first ploughing of the season (*haraita*), whether for the autumn

[1] The *harwáha* of down-country districts. [2] Gazetteer, IV., 513.514. [3] From Re. 1 to 6 annás. See a comparative list of prices at p. 67 of Mr. Moens' report.

or the spring harvest, is heralded by omens and ceremonies. For the calculation of the auspicious day and hour (*mahúrat*), the orthodox Hindu consults his priestly adviser, who decides the question in an astrological manner best known to himself.[1] If the ploughing be for the autumn harvest, the advice is taken several days before the Akhtíj or 18th of Baisákh (April-May), the date when the cultivator must repay the loans he has borrowed on his spring crop.[2] At the appointed time he visits one of his fields, which must be quadrangular in shape; and keeping his face or right side towards the eastern moon, makes five scratches in the ground with a hoe or ploughshare. He then returns homewards, carefully watching the omens. A woman with a pitcher, a gardener with flowers, a watersnake, the cry of an Indian cuckoo, are favourable signs. If a jackal yelp, if a hare or fox cross his path, it is unlucky. Once at home, he spends there the rest of the day in undisturbed but wakeful idleness. From disputes with adversaries, and even the most trivial offices of kindness towards friends, he holds aloof. Some kinswoman who is not a widow presents him for luck's sake with curds and silver. The curds and other delicacies he consumes, but carefully abstains from milk. The day of repose over, he engages in preparations for the agricultural campaign, manuring his fields and putting his tools of husbandry in order. The *mahúrat* is said to be less carefully taken than of yore. The advice of the pandit and even the warning of omens sometimes remain unsought. Still the custom has this indispensable residue, that the earth must be scratched, and scratched on a lucky day. The date chosen is often the Dhundeli or second day of the Holi festival, and sometimes the following day. The whole of Bhádon (August-September), the latter half of Kuár (September-October) and the first half of Kárttik (October-November) are all favourable times. But the first half of Kuár (*kanágat*) is a sort of Hindu Lent, in which funeral rites of ancestors and acts of charity must be performed; and during this period no mahúrat is possible.

Ploughing. *mahúrat.*

The *kharíf* or rain-crop ploughings begin with the first fall of rain in Asárh (June-July). Those for the spring harvest commence in the same month, and continue (weather permitting) until the middle of Bhádon (August-September). The clods are then crushed with the *patela*, and for every further ploughing a harrowing is administered. By the beginning of Kárttik (October-November) 18 or 20 ploughings have given the land a perfect tilth. It is ploughed over in all directions, the first ploughing being called *eksiri jot*, the

[1] It is as the astrologer, perhaps, and not as the priest, that the Bráhman is consulted; for Musalmáns often take his advice on this point. [2] The Akhtíj is in this respect to the spring crop what the Diwáli is to the autumn.

second *dobar*, the third *tabar*, the fourth *chaubar*, the fifth *pachwar*, and so on. The yearly cost of ploughing the 4·7 acres which can be properly tilled by two bullocks is reckoned at rather less than Rs. 2-8-0.[1]

Sowing.

Three ways of sowing are known to the Bareilly rustic. In the first or *sai* process the sower treads close behind the plough, dropping the seed into the furrow by hand. The second, *bâns* or *nal*, is the ordinary drill-sowing, in which the seed is deposited through a tube attached to the plough itself. In the third, *hîra* or *pavera bona*, the seed is sown broadcast at evening, to be ploughed over next morning. Wheat, barley, and oats are sown by all three methods; Indian-corn by *sai*; the other rain-crops and the coarser spring-crops broadcast. The practice of scattering broadcast without preliminary ploughing is sometimes adopted in sowing spring linseed and pulses on land lately vacated by autumn rice. In this case also a ploughing follows the sowing; and in all cases a harrowing completes the arrangements.

The seed remaining (*bijwar*) in the basket at the close of a day's sowing becomes the perquisite of the labourers employed in the process. The day on which sowings are completed (*daliyájhar* or *niboni*)[2] is devoted to festivity. The plough is decked with garlands, and the remnants of the seed are made into a cake for the fattening of mendicants and holy men.

Manuring.

The science of manuring is but imperfectly understood by the people. In collecting dung from the roads, camping-grounds, and fields where the cattle have been grazing, they display, writes Mr. Moens, a praiseworthy assiduity. Fallen leaves, ashes, and the sweepings of their houses are no less carefully accumulated. But the manure gathered by these means is "put all in one heap, exposed to the air, where it remains till it is completely decomposed. By this system nearly all the gases and nutritive juices are dissipated and lost, and nearly all the salts are washed away by the rain. The heap, when sufficiently dry, is then burnt, and the ashes are spread over the fields: a more wasteful system could hardly be conceived. Bones, than which few manures are more valuable, are never used for the purpose, but are allowed to lie about the outskirts of the village. Of all artificial manures they are of course utterly ignorant, and they are very disinclined to try anything new." They have been known to reject indigo refuse even when offered *gratis*. The trash of sugarcane makes an excellent manure, especially for cotton; but both this and a large quantity of cowdung are

[1] Settlement report of Bareilly proper, pp. 69, 70. [2] Elsewhere *Kunr mundla*, *Kunr baji*, or *Hariar*. Daliyájhár means literally the brushing out of the sowing-basket (*daliya*). See *Elliot's Glossary*, articles on that word and those just mentioned.

consumed as fuel. Sheep are sometimes penned (*khatáya*) in an unsown field for the sake of their droppings; but the farmer has no idea of growing green crops to be fed down by sheep. Sweepings from the houses of non-agricultural villagers are by custom the property of the landlord, who disposes of such manure as he sees fit. The defects of the present system induce Mr. Moens to take a somewhat gloomy view of the agricultural future. The increase of population is pressing too exactingly upon the soil. Land watered by canals is becoming overcropped, and the attempts made to restore its lost phosphates are inadequate. So far as it extends, however, manuring is evenly distributed. The best land, wherever situated, is the best manured; and few villages possess a *gauhán* or well-defined zone of manured soil around the homestead.

Irrigation.

The copious rainfall and high spring level of the district greatly reduce the need of irrigation. This is required only to ensure a crop in unfavourable years, and not, as in the Duáb, to ensure any crop at all. One watering for spring crops, and two or three for sugarcane, are all that is customary; while in the northern parganahs fine wheat and even cane are grown entirely without irrigation. Here, however, rents are paid chiefly in kind, by the division of the crop between landlord and tenant; and well irrigation is reserved for crops which like sugarcane, garden-stuff, and tobacco, pay money rents. In watering the latter crops the tenant reaps the whole advantage of his well; by watering the former he would only share the advantage with his landlord. The great danger in these parganahs is not drought, but smut arising from a surfeit of damp. The dread of excessive moisture deters cultivators from using the canals in cloudy weather. And this in spite of the fact that irrigated lands have been shown to produce wheat 32 per cent. better than dry.[1] The only crops irrigated *as a rule* are, for the autumn harvest, sugarcane and *bhijwa* rice: for the spring harvest, wheat, barley, gram, and their combinations.

Wells.

The sources of irrigation are wells, rivers, canals, and tanks or lagoons. Except in the neighbourhood of large villages, masonry wells are rare. Those that exist are old, and were built for drinking purposes. Water for the fields is supplied by earthen wells, for whose construction the nature of the subsoil is almost everywhere adapted.

Sotíhai and

Such excavations are distinguished into *sotíhai*, or those which reach the subterranean spring (*sot*),[2] and *barhai*, or those which derive their water from percolation. As in Bijnor, the spots occupied

[1] See the results of Mr. Moens' experiments in Karor at p. 72 of the settlement report.
[2] The *bam* of Bijnor, *supra*, p. 275.

by spring wells are irregularly scattered, and generally small. When sunk through clayey or loamy soil (*moti dharti*) they last from 3 to 30 years without interior lining. But where firm strata alternate with sand, a casing of rope (*bindi*), twisted from the stalks of arhar and bájra will barely preserve the well for three. If their walls are trusted and the spring is copious, *sotthái* wells are worked with the rope and leathern bucket. In Aonla west of the Náwab nadi, in South Sarauli, and near the city of Bareilly, the workers are bullocks. In Bísalpur east of the Deoha, in the south-east corner of Faridpur, and in the Pilibhít subdivision, gangs of men are employed. Reliefs of four draw the water, while one hand at the well and another in the field effect its distribution. The average area irrigated by one of these spring-wells is about four acres in the season, and somewhat under two-thirds of an acre a day.

Barhái.

The ordinary *barhái* well lasts usually for but one season. Its average depth of water is about three feet, and when a few hours' drawing has exhausted that supply, the hind must await its replacement by percolation. The maximum irrigation of such wells has been already mentioned as ten poles (one-sixteenth of an acre) daily.[1] In the same place has been described the slow and laborious method of working them by winch-wheel (*charkh*) and lever (*dhenkli*). When the ordinary earthen well costs its possessor anything at all, his expenses are limited to two or three rupees. But as a rule its construction makes no inroad on his scanty finances. The excavation is done by himself and friends, the well-rope is twisted out of home-grown hemp, and a customary share of the crop repays the village carpenter for making the lever or wheel.

Spring level.

Irrigation by wheel or lever is however possible only where the spring-level is high. In the west of Aonla tahsíl, where it is low or rather where the land lies high, a bucket and bullocks are required. Here the top-soil is dry, and the spring-level from 16 to 26 feet below the surface. In the rest of the district water is much nearer, being found in the *khádir* at the depth of a man's stature.[2] "In some parts, where a buffalo rolls on the ground, the depressions will in a short time become filled with water; and a hole made by pushing a common walking-stick into the ground fills at once." From the following calculation, showing the average depth of the spring level in tahsíls other than Aonla, the khádir flats have been excluded:—Faridpur, 13 feet 4½ inches; Karor, 11 feet 8 inches; Nawábganj, 9 feet 6 inches; Mírganj, 13 feet 2 inches; Baheri, 10 feet 10½ inches; Bísalpur, 11 feet 5½ inches; and Pilibhít, 10 feet 8¾ inches. The earthen wells in Karor,

[1] *Supra*, p. 31, Budaun. The area watered during the season by a barhái well is stated at 3⅔ acres.

[2] *I. e.*, from 5 to 6 feet.

Mirganj, and Púranpur are mere narrow holes, ranging from 2 to 3 feet in diameter.

River irrigation.

The first step towards river irrigation is the construction of temporary earthen dams. Blocked by these obstacles, the water rises to such a height as admits of its distribution either by lift [1] or flush through channels. The cost of embanking such dams is met in three different ways :—

(1). The commonest plan is for the irrigating villages to contribute the labour of one man per plough, or the money-value of that labour for such time as is required to construct the dam. They then receive the water free.

(2). The dam is made by the landholders of the villages at the two ends of the embankment, who undertake the whole responsibility of its construction and maintenance. The cost is collected from the landholders of the irrigating villages rateably according to the yearly area irrigated in each village by the dam. This is the system followed on the great Katna dams in Bisalpur.

(3). The dam is constructed by the second method. But the expenses are defrayed by a cess of two per cent. on the land-tax of each irrigating village, without reference to the actual cost of construction or the area actually irrigated. This procedure is prevalent chiefly on the Aril dams in Aonla.

In the last two cases the landholders of irrigating villages recoup themselves by charging their tenants a water-rate. This is usually one anna per *bígha* for crops (*nijkári*) whose rent is paid in kind, and 2 annas for cane irrigation; but in some villages 1½ annas, whatever the crop. In all cases the zamíndars collect considerably more than they have to pay. The system prevails to some extent in canal-watered villages also, where an unauthorized cess of 6 annas per two-bullock plough is sometimes levied towards the entertainment and conciliation of the canal subordinates visiting the village.

Canal irrigation.

The existing system of canals has been described above. On the question whether their water deteriorates the land the settlement officer writes as follows :—

"In Bareilly the canal-water is all derived from the rivers. It is highly charged with silt and fine mud; and like the river water in flood, though not to so great an extent, usually leaves behind fertilizing alluvial deposits. Where the water is as pure as in the Ganges Canal, I can believe in its doing harm to the land. Here it certainly is not the case *when used fairly*. It is terribly wasted, and the fields are quite swamped with water, receiving far more than

[1] For some account of lift irrigation *vide supra*. pp. 31, 32. Mr. Moens estimates the daily area watered by a lift-gang at somewhat more than from 1 to 1¼ acres. But judged by the experience of other districts that estimates appears overstated.

is required. The result is that the inorganic constituents of the soil are dissolved with great rapidity; all that the plants can consume is taken up, and the rest is carried down to the sub-soil out of reach of the roots. Henceforward the land requires either free manuring, or the silt deposits from the canal-water, to produce an average crop. Where the subsoil is retentive, such as clay or *kankar*, there the land has a tendency to deteriorate from the flooding it receives year after year. The water stagnates in the pan and rots the roots of the plants, while the upper soil becomes cold and soured. The natives call the first of these two conditions *akorhai;* and say that when the land formerly unirrigated has been freely watered for a few years in succession it cannot get on at all without water. 'As a cow will not give milk properly without its calf before it, so land in this condition will not give a crop without water.' When lift or well irrigation is practised the water is necessarily economised, and no more given than the field absolutely requires.

"The remedy is obvious. Deep ploughing and subsoil drainage, with a use of lime and bone manures, would at once remedy the evil; but this would require an improved breed of cattle, an alteration in the structure of the plough, and increased agricultural knowledge. I am not sanguine enough to hope even for the introduction of these requisites for many a year. Over-cropping and consequent deterioration of the land are also fostered by canals. Owing to the rapidity with which a field can be irrigated and the consequent amount of labour liberated, a cultivator can have a larger area under the better crops or more *doshi* cultivation, while he has no more manure to put down than he had before. Water is so near the surface, and natural streams are so numerous already, that considering the rise in the spring-level that always follows flush canal-irrigation, and the extortions and vexations always attendant on canals, and the over-cropping that they encourage, I doubt whether an extension of canals in Bareilly will not eventually prove a vast evil: whether they will not induce malarious fever and all its evils here as they are said to have done in Saháranpur and Bulandshahr; and whether they will not eventually deteriorate the land. There are only two tracts in the district where I should like to see them made—*viz.*, in South Sarauli and the west parts generally of the Aonla tahsíl, where the soil is sandy and the spring level low; and in the sandy tracts of parganahs Karor and Faridpur."

Tank irrigation.

Irrigation from canals is, like that from rivers, effected by either flow or lift; that from lagoons and tanks by lift alone. It is unusual for a landlord to charge his tenants for the use of tank water; but before watering their own fields, they must give gratuitous

irrigation to his home farm. He allows tenants of other landlords to use the surplus water, if any, on payment of from 1 to 2 annas per local bigha.

Cost of irrigation.

The writer just quoted makes some rather elaborate reasonings as to the cost of irrigation. He remarks, however, that they are curious rather than useful, as irrigation rarely costs anything in hard cash. The wage paid for irrigation labour is sometimes 1¼ annas *plus* half a pound of parched grain (*chabena*), sometimes 1½ annas *plus* a quarter of a pound, and sometimes 2 annas without food. The ordinary working hours are from sunrise to 9 A. M. and from 3 P. M. to sunset.

By bucket well.

A 20-feet earthen well and its plant would cost wages of three excavators, Rs. 2-13 0; lining of twigs, 4 annas; bucket, rope, and wheel, Rs. 5; total Rs. 8-1-0. As sunk through loam the well should last two years, Rs. 4-0-6 is the annual incidence of that cost. Adding the wages of irrigation labourers (Rs. 9-9-0)[1] and taking 4$\frac{1}{16}$ acres as the area irrigated by the well, we get a resultant cost of Rs. 3-5-7 per acre for one watering of the spring crop, and Rs. 8-1-0 for three waterings of sugarcane.

By lever or wheel-well.

So much for a well worked by bucket. The cost of watering from one worked by lever or wheel would be less, as the water in such wells is nearer the surface, and the wells themselves narrower. Here the cost of sinking and lining the well is but Re. 1-9-6, and of plant 14 annas; total Rs. 2-7-6. The plant however lasts for two years, and deducting half its price we get a cost of Rs. 2-0-6 for the season during which the well exists. Adding as before wages of labour (Re. 1-4-0)[2] and fixing the irrigated area at 6 kacha bighas, we must pay Rs. 3-4-3 per acre for one watering of the *rabi*, and Rs. 6-2-6 for three waterings of cane.

And by lift.

In lift irrigation, when no charge is made for the water, the items reduce themselves to wages of labour (14 annas)[3] and cost of plant (4 annas). The total cost of one watering from one lift will be Re. 1-0-6, and of three waterings Rs. 2-10-1 per acre. But to save time two lifts are often simultaneously employed on the irrigation of the same field.

Weeding and hoeing.

The tasks of weeding (*nirai*) and hoeing (*kodai*) are performed chiefly by the hired labour of both sexes. The rate of remuneration for men is in ordinary times one anna a day and food; but at the beginning of the rains, when labour is in demand, that rate advances almost half as much again. Women receive three quarters of an anna and food, or one anna in all; and children half an anna a day. Ten man can weed over one acre daily, at a cost of about Re. 1-1-6 per acre; and 16 women can weed an

[1] Nine men for 8½ days at 2 annas each *per diem*. [2] One man for 10 days at 2 annas daily. [3] Seven men at 2 annas the day, the tenant of the field making an eighth.

acre only, at a cost of Re. 1. The excellence at this work of Kurmi women is proverbial—

"Bhali ját Kunbin ki; khurpi háth
Khet niráwe apne pí ke sáth."
"Good blood the Kunbin's, who with spud in hand
Beside her husband weeds the grateful land."[1]

The spud (*khurpi*) is the usual instrument of weeding, while hoeing is generally done by men armed with large hoes (*kasi.*)

Watching.

The tenant and his family suffice as a rule for the duty of watching the crop. But when hired for that purpose, a labourer receives Rs. 2 a month and the liberty of eating *in the field itself* as much grain as he cares to pick there. The tall autumn millets[2] and sugarcane, the former for one and the latter for one and a half months, are the only crops on which watching is always bestowed. But in forest neighbourhoods the spring crop also must be guarded against the nightly incursions of four-footed marauders. The average area guarded by one person perched on his tall bamboo scaffolding is stated at the small figure of less than two acres; the average cost, when represented in money, at from Re. 1 for ordinary crops to Rs. 2 for sugarcane.

Reaping.

Reaping (*láhi*) is most often paid for in kind, but sometimes in money, by time or the piece. One-fifteenth of the gross produce in the case of coarse autumn growths and winter pulses, and about one-seventeenth in that of cereals, repay the reaper (*lehra*) who has brought the crop to garner.[3] Where money wages are paid by time, the usual rate is 2 annas a day for men, and a quarter less for women; but here the cultivator garners the crop himself. By piece or contract, the rate is 2½ annas per *kacha bígha*[4] for reaping and garnering, and 1½ annas for reaping alone. For cutting and leafing sugarcane, the peeler (*chhola*) receives five stacks a day and the leaves.

"For cotton-picking by hired labour, either the pickers (*paihári*) are paid in money at 1½ annas per day, or in kind by a very peculiar and expensive system. At the first picking the *paihári* gets one handful in every two, then one in three, one in four, and so on up to the twentieth picking,—the share of the picker decreasing at every "*osra*" as the produce increases and becomes easier to pick. After the twentieth picking, the picker's share increases again —one in nineteen, one in eighteen handfuls, and so on, increasing as produce

[1] Elliot's *Supplemental Glossary*, article "Kurmi." [2] *Bájra, júár*, and maize. [3] Settlement report of Bareilly proper, p. 77. In the latter case his normal share is one-twentieth only; but he is allowed to select his own sheaves, and of course selects the largest. [4] Except in Aonla and Saneha the kacha bígha measures rather less than one-sixth of an acre. *Infra*, weights and measures.

decreases. The average of the whole arithmetically is one-twelfth of the produce in practice; with reference to the number of pickings it is about one-fifteenth: twelve women are reckoned to pick an acre per day, or sixteen can do it before noon."

Harvest-home and threshing.

When brought to the threshing-floor (*pair* or *khirmangah*) the crop, at this stage known as *tak*, is spread out to dry; and when dry is trodden out by muzzled oxen, who are driven round from left to right.[1] The first cuttings of *shámákh* millet at the autumn, and of barley at the spring harvest, never visit the threshing-floor. These, the first-fruits reserved for a harvest-home ceremonial, are brought to the family hut, presented to the family priests and *penates*, and eaten by the family itself. Husked from its ear, and mixed with coarse sugar and milk, the grain is tasted seven times by each member of the household. The season is a festive one; but the approaching collection of the Government revenue and the landlord's rent casts perhaps some gloom over its festivity.

"Phula phula kyún phire? Ghar arwan áya.
Jhuka jhuka kyún phire? Piyáda áya."[2]
"Why dost wander thus bloomingly? Home have come the first fruits.
"Why dost wander thus slouchingly? The tax-gatherer hath come."

Winnowing.

The completion of winnowing, a process already described,[3] is marked by some further rites. The winnowed grain is gathered in a heap (*ras*). Starting from the south, with his basket in his right, hand the winnower stalks northwards towards the pole whereto the threshing cattle have been tethered. This he does by two successive circuits to west and east, *i.e.*, to left and right. A sickle, a blade of holy grass, *madár* flowers,[4] and a cowdung cake, are placed in a cleft stick on the heap; at its four corners are placed other cowdung cakes, while a line of cowdung ash is traced, and a libation of water (*argh*) poured around it. A burnt sacrifice (*hom*) of clarified butter and coarse sugar is offered, and what is left (*prashád*) of the latter is distributed amongst the bystanders. Except for the pious ejaculation uttered by the winnower when he puts down his basket, these proceedings are conducted in perfect silence. It is feared that the slightest inattention will give malignant sprites (*bhút*) opportunity of damaging the grain.

Passing from the general processes of cultivation to the special methods adopted for the principal crops, we may note also the outturn of each.

[1] Circling round an object with the right hand always towards it (*pradakshina*) is an ancient sign of religious respect. It existed in Europe as well as Asia. Scott tells us that it was called *deasail* by the Scotch Highlanders; and the habit is still preserved at some holy places in Ireland.

[2] Quoted by Sir Henry Elliot, *Supplemental Glossary*, article "Arwan."

[3] *Supra*, p. 29.

[4] The grass is *kusa* (Poa synosuroides); the flower, *Asclepius gigantea*.

Special methods adopted in case of principal crops.

Bájra.

According to the greenish or reddish colour of its grain, *bájra* is distinguished into two varieties, *bájra* and *bájrí*. Six or eight ploughings prepare the land for its reception; and it is sown broadcast in Sáwan (July-August) with about 5lbs. of seed to the acre. Manure and irrigation are here never squandered on this crop.[1] But it is generally weeded once, and sometimes hoed as often. If cut green before seeding its stalks are a nutritive fodder. Ripening in Kárttik (October-November), it yields on a general average some 550lbs. of grain per acre.[2] The special average of the river basins is in ordinary years about 850lbs.; that of the loamy uplands 550; and that of sandy soil but 420lbs. In the first-named locality the crop attains a stature of a dozen feet or more, and has been known to yield the bumper outturn of 1,280lbs. per acre. It is subject to two incurable diseases. The symptoms of the first, known as *baguliya jána*, are the appearance of a white spot on the leaf, followed by the withering of the plant. The second, *kandua jána*, seems to be a kind of smut or mildew, as the seed turns into a black dust. The repeated cultivation of bájra on the same land may perhaps account for the former malady, and excessive damp for the latter.

Juár.

The varieties of *juár* are seven, *viz.*, *Pairia*, *látphikra* or *latughar*, *lal* or *joginia*, *jeti*, *singhia*, *dogadda* or *duleria*, and *súarmunkhi*. The first four are grown chiefly for fodder (*charri*), the last three for grain; and several varieties are often sown together in the same field. The cultivation of juár, its diseases, its times of sowing and reaping, resemble those of bájra. If grain is the chief object, but 5¾lbs. of seed are sown per acre; if fodder, as much as 25. When allowed to grow again after its first cutting, the field "ratoons" or bears a second crop. The value as fodder of juár stalks, cut before seeding, may be shown by an analytical comparison[3] with turnips :—

	Charri.	*Turnips.*
Water	85·17	90 43
Flesh-forming matters	2·55	1 04
Fatty or heat-producing matters	11·14	7·89
Inorganic ditto	1·14	·64
	100·00	100·00

Before reaching a height of two or three feet the stalks are regarded as poisonous; and they are best cut for fodder when about two-thirds grown. Experiment has shown that irrigation would treble their yearly outturn. In

[1] At Saidapet farm in Madras the outturn of bájra has been improved by manuring.
[2] The result of Mr. Boulderson's experiments (1828-31) was 533lbs an acre; that of Mr. Moens (1869-71) 587lbs. per acre. But the latter officer gives 549lbs. as the general average.
[3] The analysis was made by Dr. Völcker and republished in the *Agricultural Gazette*, September, 1871.

some villages the tenants are allowed to till free of rent, as a maintenance for their plough-cattle, a small patch of this fodder. Juár is more or less suited to all soils, but, like bájra, thrives most on the *khádir* flats. On the clay lands to the north of the district it is largely grown in alternate autumns with rice. The average yield of grain is about 1,175lb. per acre on low moist soil, and 541lb. on the uplands.

Indian-corn.

Maize or Indian-corn is largely grown in all the north-western parganahs, where, succeeded by *dosáhi* wheat, it takes the place occupied in other tracts by sugarcane. It thrives best on light loamy soils. If the field destined for its reception has lain fallow throughout the year, 6 or 7 ploughings are required; but where a spring-crop has been already reared, 3 or 4 will suffice. The seed is sown in Asárh (June-July) by the *sai* process described above. The crop always receives one weeding and hoeing, and is sometimes manured, but never watered. It grows rapidly and ripens in Bhádon (August-September), yielding an average outturn of 1,014lb. per acre. The produce is almost invariably half the weight of the cobs; a soft and juicy fodder is supplied by the green stalks. Chill or excessive damp cause the plant to redden and wither (*saniána*); but by mildew it is never attacked. It is remarkable that when spring-crops are grown on land last occupied by autumn maize, the place of maize which paid a cash rent is taken by wheat, gram, and barley: that of maize which paid a rent in kind by kasa or masúr.

Urd or másh.

Of urd or másh there are two kinds, the small green *kachiya* and the black *khujua*. In July-August (Sáwan), after three preliminary ploughings, about 9¾lb. of seed are sown to the acre. The reapings take place in November-December (*Aghan*), and 451lb. per acre is the average outturn when the crop is sown by itself. But it is most often mixed in the same field with bájra, juár, or arhar, and in this case its produce is about 196lb. only. No fostering processes, such as weeding and manuring, attend its growth. The east wind, moths, and lightning are described as its worst enemies. Its pulse is an esteemed article of food, its straw makes good fodder, and its root is said by Royle to contain a narcotic principle.

Múng, moth, and lobiya.

In season and style of tillage several other pulses closely resemble urd. Such are múng, moth, and lobiya, which like it are sown chiefly as *utara*—that is, in the same field as some more important crop. Their outturn differs little from that of urd, though their sowings demand a pound or two less seed per acre. When sown in company with other crops, they are reaped about a month earlier (October-November)

than when solitary. Both múng and the leguminous lobiya have several varieties, and of the latter such varieties as have white seed are esteemeed the best. Moth is grown chiefly on the sandy soils of Karor, Farídpur, and Aonla,

Cotton.

Of cotton the indigenous variety is the only one which thrives in Bareilly. Experiments made with the American and Hínganghát varieties have almost without exception failed. The crop requires abundant manure, careful cultivation, and a soil neither very dry nor very damp. Some 20lb. of seed per acre are sown by *sai* in Asárh (June-July). To clear it of fibre and quicken germination, the seed is rubbed in moist cattle-dung and dried in the sún. The land is prepared for its reception by 6 or 8 ploughings, and from 6 to 9 tons of manure per acre. If sown a third year running in the same field the crop is said to wither. Arhar pulse and black urd are sown in the same field, the former to shade the young crop. In the course of its growth the cotton is weeded three times, or hoed once and weeded twice, but rarely irrigated. It is picked in the end of Kuár (beginning of October), the time chosen being the forenoon, when little dust is flying. Burnt sacrifices follow the germination and precede the picking of the crop. Sugar-stuff and clarified butter, those unfailing accompaniments of rustic revelry, are eaten on both occasions. On the second, women visit the north or east of the field, pick a few of the largest pods, and hang them by their fibre to the tallest stalk (*bhogaldai*) visible. They then squat round the stalk, and filling their mouths with parched rice, puff it out over the field. Parched rice was scattered across that field also when the crop flowered. The object is said to be that the cotton pod may swell out like the rice. Four maunds of the *kapás* or uncleaned fibre yield usually one of *rúi* or cleaned cotton. The general average of cleaned cotton per acre is 92½lb.[1] Bareilly cotton is described as inferior in quality, short-stapled, and dirty. The fact is that during its growth the cultivator is too much preoccupied with his sugarcane and rice to spare it much attention. It is insufficiently thinned and weeded and carelessly picked.

Smaller millets,—kangni, china, mandua,

Kukni or kangni is a favourite material for native cakes and porridge. Sown as an *utara* crop in Asárh (June-July), it needs neither manure nor irrigation, and ripens in Bhádon (August-September) or Kuár (September-October). About 10lb. of seed to the acre give an outturn of 260lb. in grain and 1,100lb. in straw. Chína is sown and reaped in summer, after the spring harvest has been

[1] Thus Mr. Moens; but in 1848 the Collector of the district returned the average produce as 105lbs.

garnered. But it is too precarious and too thirsty a crop to invite frequent cultivation.

"Chéna ji ká lena, chaudah pání dena,
Biyár chale to na lena na dena."
"Who would see his chéna live, must full fourteen waterings give,
But in vain shall water flow when the fierce siroccos blow."

Mandua, the *rági* of Madras, is a very prolific crop, yielding out of 25 lb. of seed some 716lb. per acre. Sown on light sandy soils in June-July, often in the same field as other crops, it attains maturity in October-November without the aid of irrigation. If it be sown alone, its field requires some half dozen ploughings. Land occupied by shámákh requires less ploughing, but the method of raising that crop is otherwise much the same. It is sown in May-July with about 20lb. of seed to the acre, and yields in November-December an outturn of 616lb. to the acre. Its straw, which is used as fodder, may be weighed at 1,250lb. more. Kodon is grown on light sandy soils without irrigation. Its field is prepared by four or six ploughings to receive the seed in June-July. From 17 or 20lb. of seed per acre the produce is about 750lb. on good, and 500lb. on sandy soils. The harvest is in November-December.

Shámákh, and kodon.

The black variety of til, grown in the same field as bájra, juár, maize, or cotton, supplies the seed from which a well-known oil is expressed. It is sown in June-July, to yield in October-November 70 or 80lb. of seed an acre. Arhar is most often sown with cotton, but sometimes in a sandy field of its own. In the latter case the average produce is from 500 to 550lb. per acre; but a frosty season seriously lessens the outturn. Its pulse is one of the best that the country affords.

Til and arhar.

An exhausting crop, hemp is grown only on the finest lands, and perhaps most extensively in the Deoha and Rámganga khádirs. The plant is not cut, but pulled up by the roots. On parting with their seed the stems are steeped for a week, then beaten; and the fibre is detached, not with a scutching instrument, but with the fingers. The outturn of hemp is from 550 to 650lb. an acre.

Hemp.

Rices are by far the principal crop of the autumn harvest, and in Bareilly proper occupy indeed more land than any other crop of either harvest. The following are the kinds chiefly grown:—

Rices.

Hansráj.	Kamora.	Sui	Champáwati.	Kathaunda.
Básmati.	Motichar.	Suiya.	Pándri.	Motha.
Sankharad.	Jhabdi.	Karmali.	Tapsi.	Karori.
Sankharcha.	Sohágmati.	Jedi.	Thán.	Anandi.
Raimunia.	Anjana.	Machua.	Kalma.	Bátya.
Usbás.	Seorha.	Jhanua.	Deomari.	Dharinga.
Jhilma.	Seorhi.	Sikhanand.	Kundia.	Turela.
Tilokchandan.	Dháni	Beora	Gáe.	Sáthi.
Bandli.	Brinjphúl.	Dalganjana.	Ránikájal.	Bunki.
Raibhog.				Dharilla.

The so-called Pilibhít rices are grown not in this district, but the Tarái. There is however a large trade in such rices at Pilibhít, and hence the name. Rice cultivation is thus described by Mr. Moens :—

"The seed is first steeped thoroughly for a day, then wrapped in straw or cloth for three days, and usually sown on the fourth; but if the field is not ready by that time, it is re-dried in the sun, and will remain for 15 or 20 days fit for sowing. The sowings are called according to the time and method of cultivation employed. (1) *Gaja.*—These are the first sowings made in Baisákh (April-May). The field is filled with water, and thoroughly ploughed four or five times over with the water on it till the earth is converted into a fine mud (till it is *gauj*). The water is then let off, and the field allowed to become half dry (*aut*)—*i e*, the surface is allowed to dry to a depth of three or four inches. It is then sown and thoroughly irrigated every third day till the rains. The crop is cut in Sáwan (July-August). The produce is heavy, but the cultivation is expensive and laborious, and only possible where water is close at hand. (2) *Bhijua.*—If a *rabi khet* has been selected, two ploughings are given in the ordinary way, otherwise four or five. The field is then irrigated, and when the land is half dry the seed is sown in Baisákh or Jeth (April-May or June), and left. If the weather keeps hard and dry the seed germinates, but does not spring up till the first rains. If, however, rain falls shortly after sowing the seed springs up, the young shoots are parched and killed by the hot weather that follows, and the crop is lost. It succeeds best in years when the rains set in late. The crop is cut in Bhádon (August-September), and the field can then be thoroughly prepared for a *dosáhi rabi* crop. This method is chiefly prevalent to the north of the district, and is much encouraged by the zamindárs. Where rents are taken in kind, and water is easily obtainable, *anjana, sáthi,* and *seorhi* are the kinds chiefly sown thus. (3) *Kúndher.*[1]—This is very similar to *gaja* Land is selected on the very edge of a jhíl or pond, and thoroughly dug up with a *kasi* and divided in *kiyáris* (beds); water is then let in and the land ploughed three or four times. The seed is then sown and ploughed in. The sowing is in Phálgun (February-March), and the field kept constantly wet. The crop is ripe in Asárh (June-July). *Sathi* is usually selected for this kind of cultivation. The land is usually let for *kúndher* in bits or *párs* of about two *kacha* bighas each, at so much per *pár*: money rates are almost always paid. (4) *Ratíha* or *rasota.*—These are the regular sowings in the ordinary *rat* or season, hence the name. They are either (*a*) *khandhar*, where the rain of flood-water is collected in the *kiyaris*, the ground ploughed, and the seed sown wet on the water and ploughed in; the water is let off when the seed sprouts, and for four days afterwards no water is given; after that any amount is beneficial, so long as the top of the shoot is not covered; or (*b*) *kukhana*, where the ground is ploughed and sown broadcast in the ordinary manner.

"The *ratiha* sowings are between the last ten days of Jeth (May-June) and the middle of Sáwan, not later; and the crop is ripe in in Kuar, Kárttik, or Aghan (September, October, November, or December), according to the kind of rice and time of sowing; four to seven ploughings are given. The land is very rarely manured, as the rice would then run to straw and be laid, and weeds would be encouraged: five sers per *kacha bigha*, or 86lb. per acre, is the usual allowance of seed. *Ratiha* sowings are rarely irrigated artificially; the rainfall gives sufficient water. Well-irrigation is never used for rice. For a full crop water is required up to fifteen days before the commencement of harvest. The necessary amount is generally supplied by the natural rainfall. If *jharúa* grass springs up, the field is weeded once, otherwise not. Rice is sown as a rule in *mattiyár* soils, but *sáthi, banki, dharilla,* and even *sankharcha,* are also sown in *dúmat.* If possible, the sowings commence on a Wednesday, the

[1] The word *kondher* is elsewhere in Rohilkhund applied rather to a variety of rice than a method of sowing rice.

cutting on a Sunday. At the first cutting the produce of one *kacha biswa* is given to the *kherapati*,[1] or a *fakir*. The seed is either sown broadcast, which is the ordinary method, or in a nursery or *panir*,[2] and the young plants transplanted. No delay must take place in this work, so that the plants may be as short a time as possible above ground: a calm day is selected for the purpose. As soon as the transplanting is completed in a *kiyári* the water is let in to overflow the plants. The harvest time is regulated by the time of sowings, which is early or late according to the rainfall. Broadly speaking, the coarse rices are sown and cut early; the finer kinds are sown early and cut late."

The operation of husking (*chhatáo*) the rice is performed by men of the Banjára caste. According to the contract most in vogue, they retain the chaff and three-eighths of the grain, returning the remaining five-eights to their employers. It is usually reckoned that in 40 sers of the paddy or unhusked crop there are 27½ of clean rice, 2½ of broken rice (*kinki* or *khanda*), and 10 of husk (*chanus* or *ghut*). The last is the established perquisite of the ponies who accompany the Banjáras on their wanderings.

To destroy a moth (*tirha*) by which the rice is injured, the plants are smoked with aniseed (*ajwain*) or mustard-oil, carried along their tops on a lighted cowdung cake. Other enemies of the crop are the *bakúli*, a green caterpillar, rust (*agaya*), and the weeds or grasses known as *dhonda, bhangra* (*Verbesina prostrata*), *bansi*, and *gargwa*. The seed of the *dhonda* is eaten by the cultivators, the *gargwa* by cattle, and the *bansi* by buffaloes. The average produce of unhusked rice, as ascertained by frequent experiment, amounts to about 1,218lb. per acre, of which 837lb. will be cleaned rice, 76lb. broken rice, and 305lb. husk. The straw, which is used as fodder, will average from 1,300 to 1,400lb per acre. The best rice is raised in the northern and eastern parganahs; in the southern only *sáthi* and the inferior kinds are grown. Land suited for *sáthi* rents at Rs. 2 to Rs. 3-3-0 per acre; for *anjana* and similar rices from Rs. 3-6-0 to Rs. 4 6-0 per acre; and for *jhilma, úsbás*, and the superior rices, at Rs. 4-12-0 to Re. 7 per acre. The crop is very variable, and in an average period of five years one failure, three second-rate harvests, and but one of the first class may be expected.

Sugarcane.

Notwithstanding its large area, the rice-crop yields in value and importance to that of sugarcane. "*Ikh tak kheti, háthi tak banj*," say the peasants—that is sugarcane is to tillage as the elephant to beasts. There are thirteen recognized varieties, *viz.*, (1) white and (2) black *paunda*, (3) *thun*, (4) *pándia*, (5) *dantur*, (6) *rakri*, (7) *chun*, (8) *dhaur*, (9) *agholi*, (10) *mittan*, (11) *kaghazi*, (12) *neula*, and (13) *katára*.[3] The paunda varieties are grown only for chewing, others for both chewing and sugar, but most for

[1] The *birha* of Fatehpur and Allahabad, *bihnaur* of Benares, and *khet biyár* of Gorakhpur. [2] The *kherápati* is the village god. [3] A variety cultivated in Meerut is said to come from this district, and on that account called *barauliya*. See Gazetteer, III, 228.

sugar alone. The method of cultivation varies according to locality. In the uplands the field is prepared by a year's fallow, during which constant ploughings[1] and manurings are administered. Sowings begin, as a rule, immediately after a watering in Chait (March-April). A consecrated plough, marked with a red stripe, is followed across the field by another of less hallowed character bearing mould-boards to widen the furrow. Immediately after the second plough walks the sower, or "elephant" fresh from a feast of sweetmeats and clarified butter. He is adorned with a red frontal mark, with garlands, and silver. The bits of cane,[2] which he throws crosswise (*tirchha*) into the furrow at every short pace, have been stored in a hole covered lightly with earth or moistened leaves. Behind the "elephant," comes a man named "the crow," to adjust such cuttings as have not fallen right into place. The elephant is sometimes accompanied by a third person, named "the donkey," who carries at his waist the basket containing the cuttings. The appearance of a horseman in the field during the sowings is hailed as a lucky omen. A feast of pulse-curry and other delicacies refreshes on the completion of their labours all those engaged[3] in the process. Hemp and the castor-oil plant (*andauwa*) are sometimes sown on the borders of the field, and urd and melons amongst the crop itself. The cost of cane-cuttings, when purchased, varies from Rs. 6 to Rs. 8 per acre.

Method of cultivation in the uplands.

If rain falls in May-June the crop is watered once, and if not, twice; but in some moist tracts no irrigation is needed. From four to seven hoeings are administered in different months. That in June-July (*Asárh*), known as the *Asárhi khod*, is considered the most important.

"Khod asárhí ikhen de, bhúr upra ras mâlik le."
"If in Asárh the hind his canefields hoe,
Sweet juice shall e'en from sandy uplands flow."[4]

Rites and sacrifices are performed on the germination of the cuttings, at the Naudurga festival in September-October, and in the following month, to avert a disease (*sundi*) which affects the crop. But the most important ceremonial connected with its growth is the Deothán in the end of October.[5] This, which celebrates the awaking of Vishnu after his slumber in the infernal regions, is to sugarcane what the arwan is to other crops—a sort of harvest-home. Before this day no Hindu will eat the cane, and even jackals are said to avoid it. But on the Deothán several stalks are cut, five being reserved by the owner of the crop and five each distributed

The Deothán

[1] During the month of Pús (December-January) such ploughings are discontinued as unlucky. [2] These cuttings are either sections of the whole cane (*bel ka bij*) or the decapitated tips (*agaundka bij*) of the cane-stalks. [3] Elsewher *renr*. [4] As the original couplet is doggrel, no attempt need be made to polish it in translation. [5] The exact day is the 11th, bright half, Kártik.

to the village priests and craftsmen. On a board named the *Sáligrám* are daubed, with cowdung and clarified butter, the figures of Vishnu and his consort.[1] On the same receptacle are set urd, cotton, and other vegetable offerings; while around it, tied together by their tops, the farmer places his five cane-stalks. A burnt sacrifice and prayers are followed by the elevation of the *Sáligrám*. During this last process the women of the household repeat five times the following incantation :—

"Utho, Deo! Baithe Deo! paonwarián chhatkao, Deo Gaya, Gajádhar!
Unhen thíko Kampila Rámeshwar! Utho Deo, sahansar uthán!"
"Arise, oh God! Be seated, oh Lord! Spread they carpets, God of Gaya, Gajadhar!
Sit on them, Highest Ráma of Kampil. Arise, God, a thousand times arising."

All present then move round the Sáligrám. The tops (*juri*) of the five cane-stalks around it are severed, hung up to the roof-tree, and burnt on the arrival of the Holi festival some months later. At the moment declared auspicious by the presiding Brahman the reaping of the crop begins. "The whole village is a scene of festivity, and dancing and singing go on frantically."[2] Houses are set in order, and marriages, which have been suspended during the rains, recommence.

Kharik cane.

In the northern parganahs the field destined for sugarcane is not allowed a full year of preparatory fallow. The autumn harvest which precedes sowings finds it grown with rice and millets (*kodon*, *bájra*, &c.); but during the growth of the spring crops it at length enjoys a rest. Cane thus grown is named *kharik*, and its outturn is rather less than that of *purál*, or cane planted on lands fallowed for a whole year. Fields sown with a kharik crop after bearing autumn rice are sometimes called *bartush*. In Aonla, Saneha, and parts of the Baheri tahsíl the crop is often suffered to sprout afresh after a first cutting, as opposed to the *naulaf*, or crop that is cut but once. Such cane is entitled *pairi*. Its juice, though in quantity but a third or a half that of *pural* and *naulaf* cane, is of better quality, and better adapted for clearing and concentration. The best sugarcane is grown in Gurgaya of Richha, along the banks of the Deoha in Nawábganj, and of the Katna in Bísalpur. Here the *ráb* syrup is finer, and sells from ten to twelve per cent. higher than elsewhere. Local calculations show that the produce in juice of a *purál* crop is about 72, and of a kharik crop about 34 kacha maunds per kacha bígha. The money value of good cane, such as grown in Nawábganj, is Rs. 13 per kacha bígha (Rs. 83-3-0 per acre); of medium cane Rs. 9 or 10 (Rs. 64 per acre); and of *kharik*, Baheri and Khádir cane, Rs. 7 (Rs. 44-12-0 per acre).

[1] The settlement report says Párvati; but Párvati is the *Shakti* of Shiva, not of Vishnu. It may be mentioned that the true *Saligrám* by which Vishnu should be symbolized, is the impression or matrix left in the rock by an ammonite fossil. [2] Elliot's *Supplemental Glossary*, as adopted by the *Bareilly Settlement Report*.

The *gur* or *ráb* prepared from the chopped cane[1] is sold to the sugar-boiler (*khandsári*), who has in most cases advanced money on the crop. The increase during late years of sugar-boilers and agents points partly to an extension in this system of advances. In 1848 Bareilly proper possessed 174 khandsáris and 346 árras; in 1872 the numbers had risen to 561 and 948 respectively. Many landowners now engage in the business, which, owing to the ease of recovering at harvest the money advanced to their tenants, is to them peculiarly profitable. The amount lent varies considerably, from Rs. 5 or 6 per kacha bígha in Baheri to Rs. 10 or even Rs. 18 in Bísalpur. A written engagement binds the borrower to sell the produce of the crop to the lender at a price fixed in the bond, and to pay on the advance a rate of interest, also specified therein. As the price is always fixed below market-rates, and the interest ranges from 12 to 30 per cent. per annum, ruin is too often the result of taking such advances.

Sugar-boilers.

The establishment in Aonla and Karor of several small native factories has of late years expanded the cultivation of indigo. This dye is grown also in Bísalpur, where the Sháhjahánpur concern of Miúna holds a few villages. From 16 to 20lb. of seed are sown per acre, either—

Indigo.

(1) At the end of Phálgun or beginning of Chait (*i.e.* in March), when the sowings are known as *jamana* and twice irrigated. The harvest is in Sáwan (July-August) or Bhádon (August-September).

(2) In Asárh (June-July) on lands that have borne cane or cotton during the preceding autumn, or other crops during the preceding spring. Here two ploughings are required. When the last crop has been cane or cotton, the indigo receives one watering, and if not watered by well, one harrowing. When a spring crop has last occupied the land, one irrigation before sowing, and three or four after, are necessary. In either case the indigo is cut at the same time as *jamana*. The crop sown in Asárh on cane or cotton lands is regarded as the best of its kind.

(3) In the same month, along with maize and juár, when the crop is known as *kánti*. If soil and rains are good, it is reaped in Bhádon (August-September); but if not, it is left *uncut*, to produce a fair outturn next season.

(4) Or in Sáwan, with bájra or cotton, when the crop is grown for seed alone. It remains in the field after its companion crop is cut, and flowers in Kárttik (October-November). Much of the seed is exported to Bengal.

"The plant is cut," writes Mr. Moens, "when it is about a foot to a foot and a half high. The produce is from 5 to 20 factory maunds of plant per

[1] For some account of this *gur* and *rab* manufacture, *vide sup.* p. 83.

kacha bigha. Mr. Gardner, of the Miúna factory, gives 6 to 10 factory maunds as a fair average to the *bigha*, the factory maund being of 40 sers each of 110 rupees to the ser; but the produce depends largely on the rains, being best when the rains are light. The price given to the *asámi* is from Rs. 16 to 20 per 100 factory maunds of plant delivered at the factory. Every 1,000 maunds of plant should give 2 to 4 maunds of dry indigo. Mr. Gardner gives 3 maunds as the average, selling at from Rs. 200 to 260 per factory maund. The native-made indigo only fetches from Rs. 120 to 220 per maund, about Rs. 180 being the average. The cost of manufacture in the native factories is reckoned at 75 per cent. on the cost of the plant—*e. g.*, 1,000 maunds of plant at Rs. 18 per 100, Rs. 180; manufacture, three-fourths of Rs. 180, Rs. 135· total Rs. 315. Produce, 3 maunds of dry indigo, valued at Rs. 180 per maund, Rs. 540, from which cost of transport to Calcutta and sale charges have to be deducted."

It is sown on advances.

The factories advance seed to their cultivators, who undertake to repay 1¼ maunds for every maund advanced. Money is also lent, with much the same result as in the case of sugarcane. The cultivator engages to pay as forfeit 2½ and 3 times the balance against him, should the plant delivered fail to cover the advance; and the native factories take good care that the advances shall exceed any value that the outturn can possibly attain. Once entangled in this manner, the peasant is hopelessly entangled; and flight to some native state or non-regulation district is his only chance of escape from civil court decrees.

Steeped in waste water from the vats, the refuse of the plant becomes a fine manure. Its leaves greatly fertilize the field in which they have fallen; and such fields are on this account often sown with spring crops.

Spring crops. Wheat.

Of those spring crops the most important is wheat, bearded (*tikarári*) or beardless. Bearded wheat has four recognized varieties: (1) *Samalia*, a white grain of good quality and wide culture; (2) *ratuwa*, red and white, and (3) *kachera*, red, small-grained wheats, which, though mediocre only, are largely grown; (4) *katiya*, also small-grained, an inferior red corn extensively sown in the northern parganahs. Beardless wheat, again, is subdivided into (1) *mundia* and (2) *hánsa*. The former, whether red or white, is a first-class wheat, reserved chiefly for the best soils; the latter, a superior white grain, furnishes the finest flour, but is seldom grown. The best varieties, samalia, mundia, and hánsa, average some 30 grains to the ear; the worst, katiya, about 38. According to Bishop Heber the (beardless?) wheat of the district is descended from English seed imported

after the "conquest" by Mr. Hawkins. But the bread made therefrom failed to obtain his approval.[1]

The best wheat is grown in Aonla and Bísalpur, the worst in Chaumahla. The crop is raised on all soils but the most worthless *bhúr*. The wheat-field is ploughed from five to twenty times, and receives from 84 to 114lb. of seed per acre.[2] That seed is sown in Kárttik (October-November), and the crop is ripe towards the end of Chait (beginning of April). Except in the north, where it can dispense with irrigation, the crop is usually watered once. It receives no regular weeding, but the husbandman removes from time to time such weeds (*akra, lamkhasia, chaupatta,*) &c., as will serve as fodder for his cattle. Frost-bite (*teosar*), red smut (*ratha*),[3] the west wind (*biyár*), field rats, which are smoked out, white-ants which are drowned out, and weevils (*chída*), all injure more or less severely the rising crop.

The general average outturn on all kinds of soils, watered or dry, is about 957lbs. per acre; but the actual produce of particular fields ranges from 337 to 2,249lbs. per acre.[4] The results of Mr. Moens' experiments in wheat compared not unfavourably with the average produce in European countries. In 1780, according to Arthur Young, the general wheat average was in England 1,344, and in Ireland 1,044lb. per acre. Parliamentary returns showed that the English average had risen in 1850 to 1,532lb., while Mr. Lawes' calculations, extending from 1852 to 1869, raised it again to 1,670lb. In 1868 the Parliamentary returns give 1,392lb. as the Irish average. The general yield of spring wheat in the 45 southern departments of France varies from but 600 to 720lb.; and in Prussia the outturn is 993lb., or little above the Bareilly average.[5]

Barley.

There are two varieties of barley; the larger known as *jau*, and the smaller as *jai*. The latter name, with the prefix of *vilávyati* or "European," is applied also to oats. Barley refuses to thrive on stiff cold clays; and when raised on lands that have lain fallow for the rest of the year, is sown on the manured fields near the homestead, or on

[1] *Indian Journal*, Vol. I., Chapter 16. "It answers indeed the beau-ideal of Anglo-Indian bread, being excessively white, utterly tasteless, and as light as a powder-puff. When toasted and eaten dry with tea it is tolerably good; but I would as soon bestow butter on an empty honey-comb, which it marvellously resembles in dryness, brittleness, and apparent absence of all nourishing qualities. It is lamentable to see fine wheat so perversely turned into mere hair-powder. The native bread is nothing but baked dough; but I like it the best of the two." Coming as it did from a man who was little disposed to quarrel with his daily bread, this is strong censure. [2] In England the allowance sometimes reaches 116lb. [3] "*Ratha*," writes Mr. E. Stack, "evidently equals *ruddy*. I have walked through fields of flax, which is especially liable to this disease, till my boots were of a bright orange colour. The ratha sticks to the upper part of the stalks, like a reddish-yellow fungus." [4] The higher figure was the result of experiments in Katsári of Aonla; the lower, of similar trials in Sitárganj of Faridpur. In the former village the general average was 1,686lb. per acre. [5] Settlement report, p. 102.

poor soils considered unfit for wheat. But it very often appears as a second (*dosáhi*) crop, sown on lands already occupied by the rice or maize of the autumn, according as it is the second or the single crop of the year. From 4 to 12 ploughings prepare the earth for its reception. From 80 to 128lb. of seed per acre are sown in Kárttik (October-November); and after one irrigation at most, the crop becomes ripe at the beginning of Chait (end of March). The general outturn of grain is 810lb. per acre; but special cases have been known where the produce reached 2,250lb.[1]—Whether general or exceptional, the figures have decreased since 1828-31. The general average was, according to Mr. Boulderson, 1,099lb., while in special localities as much as 2,261lb. were realized.

The allowance of straw is about 1,500lb. per acre. The parched grain is a favourite ingredient in native porridge (*satu*).

Gram pulse.

Of *chana*, the pulse or vetch called by Europeans "gram," there are two kinds; the yellow (*píla*) with a somewhat pointed, and the black (*kasa*) with a roundish grain. The former is esteemed the better of the two. Chana is sown on all soils, but is finest in Bísalpur, Aonla, and the river basins. The preliminary ploughings are eight or twelve if the crop be *purál*. If *dosáhi*, two or three sowings take place in Kuár (September-October), and it is deemed unlucky to postpone them till the succeeding month (Kárttik). From 50 to 80 lb. of seed are scattered broadcast, though in the case of a *purál* crop the *sai* method is sometimes adopted. *Sarson* (mustard) and linseed are usually sown in the same field with the gram. The crop is sometimes but not always watered, and from the time of its appearance above ground until the end of Pús (December-January) its young shoots are constantly nipped off or thinned, to prevent their running to leaf. Some local Tusser has explained the practice in a couplet:—

"Chana Chait ghana,
Jo Mágh rahe bana"
"In March-April (*i.e.* at harvest) that gram is thick;
Which was trimmed by January-February."

The young leaves and shoots which are thus pruned off serve as potherbs. The pod when unripe is known as *ghegara*, when ripe as *ghitri*. Extracted from the *ghegara* and parched, the young peas (*hola*) are eaten with pepper and salt. But the crop is grown mainly for the sake of the pulse it supplies when ripe. It is reaped in Phálgun (February-March) or Chait (March-April), yielding when *purál* about 900, and when *dosahi* some 500 or 600lb. per acre. The outturn is, however, frequently diminished by weevils and frost.

[1] Mr. Moens' experiments at Deorania in Richha.

The great mixed crops of the spring harvest, *gojai*, *bijra*, and *gochna*, are raised by much the same course of tillage as barley or gram, and their produce may be set down at about the same value. "The practice of sowing leguminous and culmiferous plants together," writes Mr. Moens, "has the sanction of the best agriculturists in Europe, who similarly sow clover with barley, oats, and flax. Dew readily forms on the leguminous plant, which would not form on the culmiferous, and in seasons of drought the practice is often the means of saving both crops.* Besides, the spreading leaves of the leguminous crop check the growth of weeds."

Minor spring crops.

The minor spring staples (peas, *masúr* pulse, linseed, *sarson* and *láhí* mustards) are always sown broadcast and nearly always as the second crop of the year (*dosahi*). They are never weeded or watered. The broad details of their cultivation and their average outturn on the rare occasions when they are sown as the only crop of the year (*purál*) appear in the following table :—

Name of crop.	No. of ploughings.	Seed per acre.	Sown in	Reaped in	Produce per acre.
Peas ...	3 to 8	16 to 20lb.	October ...	February-March ...	510lb.
Masúr ...	3 „ 6	Ditto	October-November	April-May ...	Ditto.
Linseed ...	3 „ 4	Ditto	October ...	Ditto ...	...
Sarson	3 „ 6	Ditto	October-November	Ditto	326lb.
Lahi ...	3 „ 4	20lb.	September-October	December-January	Ditto.

"*Masúr*," writes Mr. Stack, "is what we call lentils. It was a dish of *masúr dál* (red lentils pottage) for which Esau sold his birthright." Linseed is so very rarely sown as *purál* that no satisfactory figure can be entered against it in the last column. As a *dosáhi* crop its outturn is some 163lb. per acre. The *dosáhi* produce of the other crops may be set down at about half the *purál*.

Increase of cultivation and irrigation.

The past 40 years have been signalized by a great advance in both tillage and irrigation. Cultivation, which had spread but slowly up to the assessments of 1835, has since then increased by over 27 per cent. in Bareilly proper and 33 per cent. in Pilibhít. The increase has been most marked in parganahs Karor, Aonla, Nawábganj, and Pilibhít. In the last it has amounted to 54 per cent., against but 19 per cent. in the adjoining parganah of Púranpur. Owing partly to the deadliness of its climate, partly to the sparseness of its inhabitants, this parganah has still the widest extent of cultivable waste. Except in its best and oldest villages, cultivation is seldom permanent. The first signs of exhaustion

in a field are followed by its desertion for fresh ground elsewhere. It has been already noticed that of the total district area 1,149,158 acres are returned as cultivated and 178,973 only as barren.

In all parganahs save Balia and Saneha the increase of irrigation has more than kept pace with that of tillage. The proportion of watered to total cultivation has since 1835 risen by 8·9 per cent. for the whole district, ranging from 0·2 per cent. in Sarauli to 28·0 per cent. in Kábar. Settlement records show that of the present cultivated area (1,149,158 acres) 429,116 acres are watered and 720,042 acres dry. The proportion of watered to dry is far higher in Bareilly proper than Pilibhít, where, except in years of drought, irrigation is seldom needed.

In the history of the district such years of drought have been only too familiar. Of their attendant famines something has been said in the Budaun notice,[1] and it is here needful to mention only such details as concern Bareilly itself. The great famine of 1783-84 has been immortalised by Campbell's poetic strictures on the Company's apathy.[2] But so far as Bareilly was concerned, those strictures have no force, for Bareilly was not at that time in the Company's possession.

Famine of 1783-84.

In July, 1803, the collector despatches to Government complaints of scanty rainfall; and his anxiety was afterwards justified by the complete failure of the autumn crop. On the harvesting of this crop depended half the land-revenue; but a quarter only was realized, and the balances, Rs. 1,38,166 in October, rose in November to Rs. 2,97,000. The failure of the winter rains threatened a yet graver disaster; for the spring crop was pining with drought, and the failure of two harvests in succession always means famine. Two streams were dammed for purposes of irrigation; but in deprecation of further measures the collector ventured the somewhat audacious statement that the arid soil of Rohilkhand was peculiarly liable to the attacks of drought, and that nothing could be done by art to counteract the niggardness of nature. The absence of funds and organization would have furnished a better excuse for inaction. In April, 1804, famine was at its height; and a tour through the district satisfied the collector that the reports of his subordinates had been in no wise exaggerated. The people were everywhere starving. The spring crops were on sandy soils too scanty to be worth reaping, and the farmers allowed their hungry cattle to browse down the shrivelled stalks. With the autumn harvest of 1804 the famine abated. In remissions of land-tax it cost the administration over Rs. 96,000; but no records of lives lost or increased crime have been preserved.

Famine of 1803-04.

1 *Supra* pp. 32-36. 2 See his *Pleasures of Hope*.

The long delay of the rains excited fears of dearth in 1819, but a timely fall in the end of September revived the drooping crops. Prices were for a time high, but the collector was directed to buy for export to less favoured districts Rs. 50,000 worth of grain. In 1825-26, again, the drought, which had already afflicted more western districts, found its way into Bareilly. A fresh settlement of land revenue was impending, and while throwing land out of cultivation with a view of reducing assessments, the landlords were rack-renting their tenants. The autumn crop failed throughout the district, and prices rose high. A fall of rain towards the close of January dissipated the heavy gloom of despair that had fallen on the peasantry of Pilibhít, but failed to raise hopes that the spring harvest in Bareilly proper would exceed three-quarters of the usual outturn. Prospects were reported in March as even worse. But judged by the revenue collections, the harvest cannot have been so bad as was expected. The Government loss was limited to remissions of Rs. 22,269 in Pilibhít.

Scarcities of 1819 and 1825-26.

The next drought was however more injurious, resulting in a severe famine. Five years of indifferent seasons were followed by a delay of rain in the summer of 1837. Agriculture was said to be at a standstill, and the people on the point of starvation. Robberies of grain became frequent, and in August bread-riots combined with these crimes to fill the district jail. By the end of the year the autumn crop had been lost, and there was every chance of losing in Pilibhít the spring crop also. In the beginning of 1838 the Governor-General (Lord Auckland) visited the district. He reported that the spring-crop was scanty, but that Bareilly and Rohilkhand generally had suffered less than the Dúáb. Other facts confirm his views, and show that a middling harvest must have been reaped. The district was not one of those which benefited by the charity of the Calcutta Relief Committee, and no remissions of revenue were found necessary.

Famines of 1837-38.

The famine of 1860-61 was in Bareilly a trifling scarcity; but that scarcity is nevertheless remarkable as the first in which relief measures on the modern principle were adopted. A few showers late in July, 1860, excited hopes which were crushed by succeeding months of drought. The autumn crop failed, and the parched earth held out no better prospects for that of the spring. Signs of distress appeared amongst the poorer classes, and between October and the end of January small doles of food and blankets were distributed by Government. In February relief-works and poorhouses of the kind already described in the Budaun and Bijnor notices were opened; and during the same month 15,378 persons were relieved at a cost of Rs. 921. But the worst was past. By the middle of March the spring

Scarcity of 1860-61.

crop again promised its usual outturn, and prices fell. A fair harvest was eventually garnered; but the influx of starving paupers from other districts postponed the closing of poorhouses until the end of July. The people relieved had by that time amounted to 146,129. The expenditure, which had reached Rs. 9,024, was more than covered by the funds contributed in equal shares by Government and local charity. Besides the sum thus spent on poorhouses, Rs. 9,355 were in this district and Badaun paid to 91,651 able-bodied labourers employed on the Bareilly and Háthras road. The land-revenue was collected without remissions, and throughout the scarcity a high standard of order was maintained. The number of gang-robberies was normal; but while thefts became less frequent, housebreakings increased.

Famine of 1869.

Drought was again the cause of grave alarm in August, 1868. The rains of the succeeding month served to save the autumn crop; but the exportation of grain to less fortunate districts raised prices, and threw into actual distress those who are always on the verge of hunger. Relief works were opened with the close of the year, and the spring crop became the subject of anxious attention. Hopes fell with the attacks of frost and white-ants, to rise with bounteous showers of winter rain. In February, 1869, however, the prospects were reported good, and hailstorms in March were too late to prevent the harvesting of a three-quarter crop. In the latter month, and again in May, the Local Relief Committee were withheld only by the advice of the collector from closing the poorhouses which had been opened towards the end of January. The relief-works on the Bisalpur and Púranpur road, where the daily attendance of paupers had waned to 176, were actually closed with the termination of June. But the slow exportation of grain had been doing its work. Stocks were depleted, and a sudden and alarming rise of prices was the consequence. Relief-works were re-opened on the 28th of July, and crowded next day by hungry thousands. The congregation of such large bodies at Bareilly was held objectionable on sanitary grounds, and the poor who flocked in from the surrounding country were sent back to work on the district roads. The municipality of Bareilly suspended octroi duties on corn until its price should fall to 10 sers the rupee. Two officers of great local experience (Messrs. Inglis, C.S.I., and Sapte, C.B.) were deputed to report on the dearth; but matters had mended before their ink was dry. The bursting of the rains on the 29th July raised the spirits of the people, and although prices rose steadily for exactly a month afterwards, no fears were entertained for the autumn crop. From the beginning of September prices fell, and by October the pressure may be said to have ceased. Relief-works were closed in the last third of October, and poorhouses on the 12th of December.

Its relief operations.

The relief-works just mentioned were divided into district and special. The former were limited solely to the construction and repair of district roads. The latter comprised 15 works of more varied nature, including labour on the Oudh and Rohilkhand Railway, employment at the central jail, restoration of the dam on the Juá near Bareilly, drainage and levelling jobs in that city itself, and the construction of the Biyábáni tank. The daily average of persons relieved during the famine, and the total cost of their relief, may be thus detailed :—

	Average daily attendance.	*Total cost.* Rs.
Early relief-works on the Bisalpur and Púranpur road ...	322	10 579
Special relief-works	3 7 6	27,807
District roads	576	4,845
Gratuitous relief at poorhouses	325	11,142
	4 999	54,373

The expenditure was met by Government and municipal grants, an allotment from the Central Relief Committee at Allahabad, and local contributions. The wages on the works were reduced to the lowest scale compatible with bare subsistence, and the relief given at the poorhouses took the form of cooked rations.[1] It is perhaps hardly necessary to remark that only those unable to labour on the relief-works were admitted to the poorhouses.

In the latter establishments it was observed that lunacy and ulceration of the cornea, ending, if not promptly checked, in blindness, were the common results of prolonged starvation. The following table shows the prices of grain before, during, and after the crisis of the famine:—

Month and years.	*Amount of grain purchasable for one rupee.*																	
	Wheat.		Rice.		Juár.		Bájra.		Maize.		Barley.		Gram.		Moth.		Masur.	
	S.	c.	S.	c.	S.	c.	S.	c.	S.	c.	S.	c.	S.	c.	S.	c.	S.	c.
September, 1868	15	0	12	8	13	2	20	0	21	14	25	0	20	5	18	12	24	6
October „	13	2	11	4	15	0	17	8	17	4	18	12	16	14	16	4	20	0
November „	11	4	10	15	13	12	13	12	15	0	18	12	14	11	15	15	18	12
December „	10	15	10	10	13	12	13	2	15	0	15	0	12	8	13	12	16	13
January, 1869	11	9	11	4	4	6	13	12	17	8	16	14	13	2	14	6	17	8
February „	10	12½	10	10	12	3	12	3	13	12	15	0	11	14	12	8	15	0
March „	15	15	10	5	12	8	12	8	14	6	22	8	16	14	11	4	15	0
April „	15	15	10	0	11	4	12	8	15	0	21	4	14	6	11	4	15	9
May „	15	10	10	0	12	8	12	8	5	0	20	0	13	2	10	0	16	4
June „	12	3	8	12	7	13	9	6	8	2	15	10	11	4	8	2	13	2
July „	9	1	7	8	8	12	8	12	5	8	10	10	8	7	7	8	9	6
August „	8	7	7	13	7	8	2	8	10	0	0	10	8	2	5	0	8	7
September „	8	2	7	8	6	4	5	0	15	0	11	4	8	7	5	0	7	3
October „	8	7	11	14	17	8	16	14	18	0	10	0	8	12	...		6	4
November „	8	4½	11	14	18	12	17	3	21	0	7	8	6	4	13	2	3	12

[1] The scale of wages was fixed by the Government of India at 1½ annas for men, 1 anna for women, and ½ anna for children ; the scale of food at

16 oz. of flour and 4 of vegetables for adults,
12 „ „ 2 „ „ children over 10 years old,
and 8 „ „ 2 „ „ „ under „ „

On the increase of crime and decrease of revenue collections the famine had but trifling effect. No record exists of the lives it destroyed.

Famine of 1877-78.

Of the distress and even famine caused by defective rains in 1877-78 a detailed official narrative remains to be written. The autumn crop almost completely failed, but the spring outturn was exceptionally good. Relief-works were opened on the 14th September, 1877, and poorhouses two days earlier. The former were closed on the 16th April 1878; the latter are still (March, 1879) open.

Mineral products.

The districts of a great alluvial plain have seldom much to show in the way of mineral products, and Bareilly is no exception to the rule. The little stone used in its buildings is obtained elsewhere. That of which the Bhitaura monument is constructed came from Mirzápur, and the stone required for mortar-mills is imported from Agra and Dehli. Brick-clay can, of course, be procured on the spot.

The nodular limestone known as *kankar* is comparatively scarce. In quantities that repay excavation, it is found only at Fatehganj East, at one or two places between Bareilly and Bhojupura, at one village between Jahánabad and Richha, and at Chhura on the border between Bísalpur and Faridpur parganahs. Kankar serves as a material for two purposes—the metalling of roads and burning of lime for mortar. Its cost when used for the former purpose has been shown in the Budaun notice.[1] About 20 maunds of the kind fit for lime-burning can be obtained for Rs. 4 or 5. Lime is burnt also from the ooze formed of lacustrine shells (*sipi*), and could formerly be dug in excellent quality from the basin of the Rámganga, at Karpia and Khanpura, in Faridpur. But the supply from the latter source is almost exhausted.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

Mr. Boulderson's partial census of 1828-30.

The first attempt to number the people of Bareilly was made between 1828 and 1830, when Mr. Boulderson, in revising the assessment under Regulation VII. of 1822, took also a census of 412 villages from almost every pargana of the district. On a total area of 205,170 acres he found a population of 104,166 souls, or 325 to the square mile; but his calculations were limited to the rural districts, and took no count of towns.[2] The first regular census, that of 1847, gives for the parganas which now constitute the

Census of 1847.

[1] *Supra* pp. 36-37, where the price of brick and other building materials is also shown.
[2] J. A. S. Ben., III., 475.

district a total population of 1,108,940 persons, or about 452 to the (statute)[1] square mile. There were 867,172 Hindús, of whom 211,609 followed occupations unconnected with agriculture. The Musalmáns numbered 248,606 souls, of whom 110,318 were engaged in cultivation. There were 3,494 villages or townships, of which 4 had over 5,000 inhabitants. The latter were Bareilly (92,208), Pilibhít (25,152), Bísalpur (7,245), and Aonla (7,649). The town population therefore amounted to 132,254, or 11·9 per cent. of the total population. This enumeration was effected on somewhat crude principles, and the numbers of male and female inhabitants were not recorded separately.

Census of 1853.

The next general census took place in 1853, and showed a total population of 1,316,830, with a density of 527·4 to the square mile. The total area of the district, estimated at 1,570,311 acres in 1847, has in 1853 risen to 1,596,496 acres, but the difference may be due to more accurate measurement in the latter year. The population was thus distributed:—

	Agriculturists.		Non-agriculturists.		Total.		
	Male.	Female.	Male.	Female.	Agriculturists.	Non-agriculturists.	Grand total.
Hindús ...	445,807	384,953	101,755	91,732	830,760	193,487	1,024,247
Musalmáns ...	68,795	62,450	81,902	79,436	131,245	161,838	292,683
Total ...	514,602	447,403	183,657	171,168	962,005	354,828	1,316,830

In these calculations the parganahs since transferred to the Tarái have again been excluded. It will be seen that in six years the population had increased by 207,890. Of the 3,184 villages and townships, 3,152 had less than 1,000, 165 between 1,000 and 5,000, and 5 over 5,000 inhabitants. The population of the city of Bareilly amounted to 111,332, of Pilibhít to 26,760, of Bísalpur to 8,902, and of Aonla to 8,981. And a fresh town, Shiupuri,

[1] Unlike succeeding numerations, this census adopted for its calculations the geographical square mile of 847·2 acres. It included returns for five parganas since transferred to the Tarái.

with 8,981 inhabitants, appears on the list of those containing over 5,000 souls.

Census of 1865.

The penultimate census, that of 1865, showed a distinct improvement in method over both its predecessors. Details as to castes and occupations, the proportion of children to adults, and other matters, were taken for the first time. The returns showed, however, an increase of 3,066 in the total population, which was now distributed as follows:—

Religion.	Agricultural.					Non-agricultural.					Grand total.
	Males.		*Females.*			*Males.*		*Females.*			
	Adults.	Boys.	Adults.	Girls.	Total.	Adults.	Boys.	Adults.	Girls.	Total.	
Hindús.	274,669	162,224	230,453	140,450	807,796	94,529	50,538	83,742	45,854	274,663	1,032,459
Musalmáns	39,500	23,849	34,625	20,615	118,589	58,197	34,764	55,455	13,870	160,286	298,875
Total	314,169	186,073	265,078	161,065	926,385	152,726	85,302	139,197	77,724	454,949	1,381,334

Besides the population here shown there were 6,160 souls belonging to the military, 1,557 Europeans, and 14 Eurasians.[1] The population to the square mile was returned as 582. Bareilly city is returned as containing 105,649, Pilibhít 27,907, Aonla 9,947, and Bisalpur 9,005 inhabitants. But Shiupuri has been displaced by Neoria Husainpur, with a population of 5,339 inhabitants. It remains to notice the statistics collected at the census of 1872. As the latest and most perfect yet obtained, these statistics deserve greater detail than those of former enumerations, and the following table therefore shows the population for each pargana

Census of 1872.

[1] This last figure is altogether inadequate, and shows that many Eurasians must have entered themselves as Europeans.

separately. The total number of Hindús was 1,197,583, and of Muslims 308,682.

Pargana.	Hindus.				Muhammadans and others not Hindus.				Total.		Number of persons per square mile.
	Up to 15 years.		*Adults.*		*Up to 15 years.*		*Adults.*				
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
Karor ...	41,015	34,496	63,721	54,655	17,411	15,316	27,181	25,641	149,328	130108	893
[1] North Sarauli,	8,066	6,731	10,221	9,392	4,447	1,213	1,836	1,740	21,570	19,076	581
[1] Ajáon ...	2,577	2,369	3,469	3,410	692	581	891	723	7,629	7,083	705
[1] Mírganj or Sháhi.	8,052	6,592	10,118	9,413	1,822	1,554	2,280	2,262	22,272	19,821	679
Chaumáhla ...	7,296	6,099	9,596	8,742	2,891	2,490	3,840	3,526	23,623	20,857	483
Nawábganj ...	23,493	19,639	30,683	27,295	5,421	4,473	7,026	6,246	66,623	57,653	550
Richha ...	15,881	12,985	21,040	16,598	6,164	5,275	8,070	7,503	51,155	44,361	565
Pilibhít ...	20,066	17,225	27,108	24,240	5,312	4,677	6,852	7,055	59,338	53,197	601
Jahánabad ...	14,623	12,045	19,079	16,331	5,987	5,127	7,584	7,190	47,273	40,693	473
Faridpur ...	23,826	19,237	33,171	27,537	3,624	3,067	5,032	4,317	65,653	54,158	479
Aonla ...	15,635	12,744	20,609	18,670	2,722	2,408	3,934	3,700	42,891	37,522	628
South Sarauli,	5,938	5,076	8,294	7,521	1,562	1,353	2,143	2,166	17,937	16,116	568
Saneha ...	11,043	9,310	14,008	12 991	2,292	1,978	2,879	2,719	30,822	26,998	696
Balia ...	4,986	4,144	56,01	5,989	501	437	749	648	12 787	11,213	647
Púranpur ...	17,809	14,828	23,964	20,736	1,941	1,643	2,830	2,808	46,544	39,515	183
Sirsáwan ...	3,536	2,927	4,358	4,146	1,609	1,340	1,934	1,941	11,632	10,354	647
Bísalpur ...	42,239	35,536	58,114	49,531	4,660	8,847	6,377	5,234	111,390	94,148	555
Kabar ...	5,827	4,908	7,678	7,169	2,228	1,993	2,763	2,945	18,496	16,915	656
Total ...	271908	226,891	372,518	326,266	68,266	58,772	94,441	87,856	806,913	710488	536

The table just given shows that Hindu males in 1872 numbered 644,426, or 58·8 per cent. of the entire Hindu population; while the number of Hindu females was 553,157, or 46·2 per cent. of that population. In the same manner the Musalmán males amounted to 162,278, or 52·5 per cent., and the Musalmán females to 146,404, or 47·5 per cent., of the total Musalmán population. Or, taking the entire population, we find that there is a percentage of 53·84 males to 46·16 females, and of 78·79 Hindús to 21·21 Musalmáns.

Infirmities.

Statistics relating to bodily infirmities were collected for the first time in 1872. They showed the existence in the district of 154 insane persons and idiots (48 females), or ·102 per 10,000 of the population;[2] 410 deaf and dumb (81 females), or 2·7 per 10,000; 4,546 blind (2,261 females), or 29·9 per 10,000; and 421 lepers (47 females), or 2·7 per 10,000. Age statistics were collected at the same time, and for what they may be worth are given in the following table. As Indian country-folk rarely

[1] Now amalgamated into one tahsíl and pargana, Mírganj.

[2] Insanes and idiots are separately shown by the census, but have here been lumped together. It is impossible that the enumerators could have distinguished between the two classes.

know their own ages, approximate correctness was all that the enumerator could hope for :—

	Hindús.				*Musalmáns.*				*Total population.*			
	Males.	Percentage in total Hindu males.	Females.	Percentage in total Hindu females.	Males.	Percentage in total Musalmán males.	Females.	Percentage in total Musalmán females.	Males.	Percentage in total population.	Females.	Percentage in total population.
Up to 1 year ...	36,432	5·6	35,423	6·4	9,225	5·6	9,304	6·8	54,673	5·6	41,749	6·3
Between 1 and 6	94,056	14·4	87,292	15·7	28,350	14·3	22,380	15·2	117,430	14·5	109,709	15·6
„ 6 „ 12	100,177	15·5	76,913	13·9	25,095	15·4	19,455	13·2	125,292	15·5	96,456	13·1
„ 12 „ 20	114,224	17·7	89,632	16 2	29,077	17 9	24,582	16·7	143,345	17·7	114,324	16·0
„ 20 „ 30	118,278	18 3	99,959	18·0	30,665	18·8	26,981	18·4	249,092	18·4	126,977	18·0
„ 30 „ 40	82,221	12·7	69,395	12·5	20,490	12·6	17,922	12·2	102,708	12·7	87,332	12·2
„ 40 „ 50	54,510	8·4	47,912	8 6	13,277	8·1	12,903	8·8	67,796	8·4	60,829	8·6
„ 50 „ 60	29,396	4 5	28,146	5·0	7,341	4·5	7,903	5·3	36,741	4·5	36,053	5·0
Above 60 years...	15,131	2·3	18,485	3·3	3,758	2·3	4,969	3·3	18,895	2·3	23,459	3·7

Hindu castes.

It is a relief to turn from these dry statistics to the more fascinating subject of Hindu castes. Distributing the population into four classes, the census shows 74,442 Brahmans (33,874 females); 44,669 Rájputs (17,951 females); 30,726 Baniyas (14,545 females), and 1,045,746 persons as belonging to the "other castes" (486,787 females). Manu's fourfold division of Hindu society into Brahmans, Kshatriyas, Vaisyas, and Sudras, was once universally recognized as an historical truth. But the two latter classes do not exist in the present day, and it has gradually come to be denied that they ever existed at all. The census classification may, therefore, be regarded as the best possible under the circumstances. "The two imaginary castes of Vaisya and Sudra," writes Mr. Growse, "have been expunged altogether; and after the three well-defined groups of Bráhman, Thákur, and Baniya, all the remainder have been thrown together as miscellaneous."

Brahmans.

The Puranic legend which at creation conjures Brahmans from the head of Brahma is sufficiently familiar. Such members of the caste as are too shrewd to assert the truth of this fable trace their descent from seven great saints, Bhrigu, Angirah, Atri, Viswamitra,

Kasyap, Vashisht, and Agastih. But a yet more sensible tradition is that which divides the original Brahman settlers of India into Gaurs or colonists of Hindústan, and Dráviras or colonists of the Dakkhan. Each of these great races has five subdivisions.

By the census, the Brahmans of Bareilly are classed as without distinction (53,665), Kanaujiyas (13,479), Gaurs (7,766), Sárasvat (1,318), and miscellaneous. The Kanaujiyas, Gaurs, and Sárasvats supply three out of the five Gaur tribes. More searching analysis might have sifted minor subdivisions from the long roll of the undistinguished. The preceding census (1865) found in the district 824 Mahábráhmans and a few Kashmiris and Tagas. It is hardly likely that the two former classes can have dwindled altogether away. Other inferior Brahman races, such as Bháts and Bohras, have perhaps rightly been included amongst the "other castes." Some account of the Kanaujiyas will, as already promised, be given in the Farukhabad notice. It must here suffice to remark that Sir H. Elliot makes a line drawn southwards through parganahs Richha, Nawábganj, Karor, and Faridpur, the boundary between the Kanaujiya and Sanádh subdivisions of this tribe. Of Sanádhs the census gives no separate estimate; but it is explained that the small "miscellaneous" class is composed of Sanádhs and Pándes. The former have been described in the Budaun notice;[1] the latter is a mere honorary title borne by many Brahman clans. For an account of the Gaurs and Sárasvats the reader is referred to preceding notices.[2]

Rájputs.

Of a piece with the fable which extracted Brahmans from Brahma's head was that which extracted Kshatriyas or Chhatris from his arm. The legends of the Rájputs or modern Chhatris assert that their race was anciently divided into two co-ordinate branches, the Solar (Súrajbansi) and Lunar (Chandrabansi, Sombansi). To these were added at a later epoch the four fire-tribes (Agnikul), the Pramárs, Chauháns, Solankhis, and Parihárs, who, when their origin has been cleared of the marvellous, seem to have been mercenary troops called in by the Brahmans to assist them in the extirpation of Buddhists. From these three stocks, solar, lunar, and fiery, were at last compounded the 36 royal races. To some branch of one or other of these races most Rájputs claim to belong. The following paragraph italicizes those clans which occur by name in Tod's list of the royal tribes:—

The Rájputs are divided into *Chauháns* (9,950), Katehriyas (8,652), Jangharas (6,611), *Ráthors* (3,163), *Gaurs* (2,730), Shiúbansis (2,292), *Bais* (1,358), Gautams (824), without distinction (3,542), and miscellaneous. In the

[1] *Supra*, p. 42. [2] For Gaurs see Gazetteer, II., 392-3 (Aligarh); and III., 256 *et seqq.* (Meerut). For Sárasvats, III., 494 (Muzaffarnagar).

latter class are included the following small tribes :—Bhadauriya, Thápa, *Bargújar*, Báchhal, *Kachhwáhá*, Kathiya, *Sakarwár*, *Ponwár* or Pramár, Chandel, Kásyap, *Jádon* or Yadubansi, *Nikumbh*, *Sengarh*, *Tomar*, Sawant, Raikawar, Kinwar, Ráwat, *Gohil*, *Solankhi*, Bundel, and *Gahlot*.

Chauháns.

A long account of the genuine Chauháns, and a shorter sketch of their spurious namesakes in Rohilkhand, have been given elsewhere.[1] Many of the Chauháns in this district, and especially in its southern parganahs, may well belong to the former class. There is a group of 84 Chauhán villages (*chaurási*) on the common border of Bareilly and Budaun, and the colonists were very probably true Chauháns from Etah, which adjoins Budaun. The inhabitants of these villages trace their descent from 500 ancestors who entered Rohilkhand under Nandhar Deo and Gandhar Deo about 1500 or 1550 A.D. Settling first in Kot Salbáhan, they expelled the Bhíls from Bisauli, and spread thence over Aonla.

Katehriyas.

The Katehriyas derive their name from Katehr, a tract which includes the greater part of Rohilkhand ; and Katehr in all probability owed its title to the Katehr or kather soil described above.[2] Who the Katehriyas were before they entered Rohilkhand is hardly clear. But Mr. Sherring allies them to the Gaurs, and says that in this part of India the two tribes seem to dwell side by side. General Cunningham believes that the Katehriyas ejected the Báchhals from Katehr not earlier than 1174 A. D. From the south-eastern corner of Katehr they perhaps did eject the Báchhals[3] ; but Mr. Moens denies that the Báchhals ever held sway in this district. The Katehriyas, he asserts, expelled not the Bachhals, but the Bhuínhárs[4] and Ahírs. His theory is based on the following traditions of the Katehríyas themselves :—

It is said that when Prithviráj Chauhán was reigning at Delhi, and Jaichand Ráthor at Kanauj, his foes forced Bhímsen, a Rájput of the royal Súrajbansi race, to fly from Benares. The exile settled in Katehr, ejected the Ahírs from Lakhnor,[5] and extended his rule into Aonla. From him are descended the Katehriyas. As Prithviraj and Jaichand are both historical characters, overthrown by Shaháb-ud-din in 1193 and 1194 respectively, the legend so far

[1] Gazetteer, III, 545 to 557 ; *supra* pp. 286 and 287. [2] Page 148, article on pargana Bisauli. "The country around Rohilkhand," writes Mr. Whiteway in the *Calcutta Review*, "is divided by the people into different *mulks* or countries. The highland on the right bank of the Ganges is mulk *Pahára* ; the valley of the Ganges itself is mulk *Khádir* ; to this succeeds the sandy soil on the left bank of the river, mulk *Bhúr*. This mulk Bhúr stretches for some distance away from the river, and is succeeded by the mulk *Katehr*, while beyond the Rámganga lies mulk *Tarai*." [3] The Shahjahánpur traditions justify that idea. See Census Report of 1865, Vol. I., Appendix B. [4] By these Bhúinhárs is probably intended neither the Rájput nor the *quasi*-Bráhman tribe so called. *Bhuínhár* is the name of an aboriginal race still existing in Chutia Nágpur, and perhaps in the adjoining South Mirzapur. The race may have been akin to the Bhíhars, Bhíls, and Bhars, whose name its own resembles. [5] Now Sháhábad, in the Rámpur territory.

confirms General Cunningham's theory as to the date of the Katehriya immigration. It proceeds to tell how a son of Bhímsen went to the Dehli court, and was slain in a quarrel by Gand Deo, uncle of the king. The murder excited the hostility of the Katehriyas, and Kesri, the grandson who succeeded Bhímsen, transferred his allegiance to the Kanauj Rája. This measure was one of policy rather than loyal regard, for it seems that Kesri was either before or afterwards concerned in the theft of some elephants from his new lord paramount.[1] After the conquest of Mahoba (1184) Prithvíráj sent against him a force which he defeated. Struggles with the Muslim conquerors prevented his descendants from extending their dominions until the beginning of the fifteenth century, when they crossed the Rámganga, exterminated the Ahírs and Bhuínhárs, and annexed the country between that river and the Deoha. Another tale recounts the immigration of two Benares brothers, Bijairáj and Ajairáj, who settling at Pípli conquered the Bhuínhárs and slew their Rája in 1339. The fondness of the Katehriyas for connecting their name with Kathiawár has been already noticed;[2] and it is not surprising, therefore, to hear that Ajairáj went on a pilgrimage to Dwárkanáth and established his rule in that country. A third tradition, not mentioned by Mr. Moens, is that the Katehriyas were led into Katehr by two Rájputs from Tirhút,—Rája Kharak and Ráo Hari, who were deputed by Timúr (1398) to destroy the Ahírs.[3] It is contrary to all we know of Timúr to suppose that he would have employed Hindús on such an errand; but the now ruined Shishgarh family trace their descent from Kharak. The net result of all these traditions is that the Katehriyas were originally settled down-country, in Benares and Bihár; that they travelled up the Dúab and invaded Rohilkhand from the west, ejecting the aboriginal tribes; and that their first wave of invasion, towards the close of the twelfth century, was followed by others until the close of the fourteenth.

Jangháras.

The Jangháras are a branch of the Tomars or Tuars, and according to Sir H. Elliot seem to have expelled the Katehriyas from south-eastern Rohilkhand. Their manner of deriving their name, and the legend of their entering the country under one Dhapu Dhám, have been mentioned in the article on parganah Salímpur.[4] The Jangháras of this district assert that, led by one Hansráj, their ancestors ejected the Gwálas from Khera Bajhera in 1388. Pressing northwards into Bísalpur, under a chief named Mahrúp Sáh, they in 1405 captured the forts of Madra and Chiti (Intgáon) from the Ahírs, and Kareli and Marauri from the Bhíls. In 1570 their chief, Ráo Basant Sáh, founded Deoria on lands wrested from the Banjáras, and

[1] Bareilly settlement report, p 22. [2] *Supra*, pp. 44, 45. [3] Census Report of 1865. Kharak and Hari, the Khargu and Har of the Musalmán chroniclers, were, as we shall afterwards see, historical characters. [4] *Supra*, pp. 212-13.

expelled the Bhíls from Garha Khera. They now occupied and populated the whole of Bísalpur; for at the time of their occupation that tract is said to have been a forest, interspersed only with a few Bhíl and Ahír strongholds. The tribe is divided into Bhúr and Taráín Janghára, or Janghára of the sandy and marshy countries. The Bhúrs rank first, as the Taráins have adopted the practice of *karao*, or morganatic marriage with their deceased brother's wives.

Gaurs.

The Ráthors have received their measure of notice elsewhere.[1] They are in this district confined chiefly to the northern parganahs, which, according to their own traditions, their chief, Sarúp Singh, colonized and cleared of forest some ten generations ago. As to the Gaurs, they probably, like the Gaur Brahmans, originated from the ancient kingdom of which Sravasti was the capital. Colonel Tod has woven a wild romance of speculations on this subject, suggesting that the clan is descended from the same stock as the Afghán kings of Ghor, and so on. In the North-West Provinces Gaurs are divided into three classes—Bhat Gaur, Báman Gaur, and Chamar Gaur, names probably derived from some intercourse with Bháts, Brahmans, and Chamárs. A fourth class of Katehriya Gaurs, whose name is fantastically assigned to their descent from a Katheri or carpenter, is sometimes added. But it may be doubted whether these Katehriyas are Gaurs at all.[2]

About the Shiúbansi genealogies Mr. Stack kindly undertook some enquiries, but was unable to discover anything of value.

Bais.

A strip of land between Ganges and Maháwa rivers, in the adjoining district of Budaun, is called Baiswára, or the Bais country. But the best known tract of that name is the Oudh Baiswára, said to have been acquired by the Bais in dowry from the Gautams. From Dundiakhera[3] in the latter most Bais profess at one time or another to have come. The most aristocratic subdivision of their clan is the Tilokchandi of Dundiakhera, of which a branch is located in Budaun, and perhaps in this district also. But there are, besides the Tilokchandi, three hundred and sixty other subdivisions, the descendants of Sáliváhana by as many wives.

Gautams.

The Gautams, to whom the Bais owe, as just mentioned, their richset domain, claim descent from the royal race of Chandrabansi. Though almost universally allowed, this claim is doubtful. And the Gautams themselves do not much strengthen its credibility by a story which derives them from the marriage of a Gautam Bráhman named

[1] Gazetteer, III., 65 *et seqq.* [2] See Cawnpore District and Elliot's *Races of the North-Western Provinces*, art. "Gaur Rájpút." [3] On the Ganges, in the Unao district, and just opposite Shiurájpur of Cawnpore.

Ingi Rikh with a Gahrwár princess of Kanauj. The capital of the wide territory which tradition assigns them was Argal in pargana Kora of Fatehpur. A Rája of Argal had the misfortune to offend, in ante-Muslim times, a Rája of Dehli. The latter attempted revenge by seizing the wife of the former on a pilgrimage to Prayág (Allahabad). But a rescue was effected by Bais pilgrims[1] under one Bháo Singh, who was thereon invited to Argal and married a kinswoman of the Rája. In a moment of weakness and generosity the Rája offered as dowry all the villages whose names the bride could pronounce without drawing breath. She had already named 1,440, when the Rája's son, seeing his heritage slipping from him, seized her by the throat and prevented further utterance. These 1,440 villages, all on the left bank of the Ganges, constituted what was afterwards known as Baiswára. The story is concurred in by both Bais and Gautams. The antiquity which it confers on the Gautams, and a passage from Burnouf,[2] suggested to Sir H. Elliot that the clan are perhaps descendants of the celebrated Shákyas, a warrior family, who may all, like their most distinguished member,[3] have borne the name of Gautam.

Some of the "Miscellaneous" Rájput races mentioned by the census have been described elsewhere. The remainder must await description in the notices on districts where they are something more than minor tribes. But it may be remarked that the local legends of the Bundelas, if correctly given in the census report of 1865, are altogether apocryphal. The weight of tradition is, as already pointed out,[4] in favour of the theory that Bundelas are illegitimately descended from the royal race of Gahrwár, and that their ancestor came from the low hills of Kantit or Khairágarh.[5] Here, however, they are derived from Jaswant, an illegitimate son of Dalíp, Rája of Nánámau, in Cawnpore. Jaswant, it is said, had two sons, Binda and Bandi. Both were adventurous spirits, and sought their fortunes in what is now Bundelkhand; the former founding Bánda, and the latter becoming the ancestor of the Bundelas. The name Binda or Vindhya is the only true note in the story. It recalls the spot (Bindáchal) where hallowed hill almost needs hallowed river, and around which have been grouped, for seven centuries, all that Gahrwárs hold most dear. A legend which places at Bindáchal the miraculous creation of the first Bundela has been already given.

[1] The Bais were not perhaps pilgrims at all. For Saliváhana the Bais was king of Prathisthana or Jhúsi, which stands on the north bank of the sacred confluence. [2] *Foe koue ki*, p. 809. [3] The founder of the Buddhist faith. [4] Gazetteer, I., 19-28, where the history of this tribe is very fully given. [5] Contiguous parganahs in Mirzapur and Allahabad respectively.

The census returns Baniyás as Agarwálas (9,728), Mahárs (2,845), and miscellaneous. The last term includes many small castes—the Ghoai, Gindauria, Bárasaini, Khandelwál, Baranwár, Silhatwár, Ummar, Sátwála, Tínwála, Gurer, Dirhammáz, Kuártani, Manai, Kashmír, Chausaini, Kasaundhan, Audhiya, Mahesari, Dasa, Púrbiya, Kasarwáni, Gurwála, Oswál, Bishnoi, and Simali. The Agarwálas, who are probably the most wealthy trading class of these provinces, have received their notice elsewhere; and the local report on castes, furnished at the preceding census, is unable to trace the origin of the Mahárs.[1] This, however, matters less, because the commercial races with whom we are now dealing have never exercised any important influence on the history of the district or province. The same report makes Baniyás the irregular progeny of one Bhu Dat, a Vaisya of Urísa, who "settled somewhere in Oudh, and is alleged to have opened the first banking-house in India." This tradition is, even if widely accepted, worthless. But it illustrates the tendency, nowhere more common than in India, to trace large heterogeneous masses of men to a common ancestor.

The following list shows the names and numbers of the classes included in the other castes of the census return. It should be noted, however, that many of the tribes here mentioned, as for instance the Juláhás, are for the most part Musalmáns and not Hindus :—

Ahar	17,895	Chunápaz (lime-burner)... ...	2
Ahír (cowherd)	47,238	Darzi (tailor)	5,745
Arakh (hunter and fowler) ...	226	Dhánuk	6,900
Baheliya (ditto) ...	1,259	Dhobi (washerman)	26,104
Bairági	1,472	Dhuna (cotton-cleaner)	55
Banjára (travelling merchant) ...	5,433	Dom	17
Bánsphor (bambu-worker) ...	397	Dusádh	100
Barhai (carpenter)	29,653	Fakír	519
Bári (maker of leaf-platters) ...	747	Gadariya (shepherd)	23,464
Beldar (mattock-man)	10,488	Ghosi (Muslim cowherd) ...	693
Bhaddri (astrologer, soothsayer) ...	1,224	Gosáin	6,169
Bharbhunja (grain-parcher) ...	13,513	Gújar	11,535
Bhát (minstrel)	2,143	Hajjám (barber)	22,301
Bohra (usurer)	4	Halwái (confectioner)	97
Chak or Chík	56	Jaiswár	241
Chamár (carrier)	132,798	Ját	10,128
Chípi (chintz-maker)	1,057	Jogi	667

[1] Considering the manner in which this report described other castes, the omission is not perhaps to be regretted. It informs us that the Máhajans "(whose Sanskrit name simply means great folk) are the illegitimate children of a man called Jin: hence called Mahajin." The Káchhis (men of Kachh) are so named because one of their number "used to interlard his conversation with the word *ke-achie*." What *ke-achie* means is hardly clear; but as *gádar* in Hindí means a sheep, it was unnecessary to trace the Gadariya or shepherd caste to an ancestor who fed his flocks on *gadar* or half-ripe fruit. When Sanskrit could have supplied him with such words as *lubdhaka*, a huntsman, and *dhánushka*, a bowman, why should the writer inform us that Lodhas were so called because they sold the wood of the *Lodh* tree, or Dhánuks because descended from a sharp lad "who got the name of Dhánuk, which means intelligence." He is mistaken, again, in thinking the name of the Pásís (Sanskrit *pásha*, a net) "territorial, nor could he succeed in proving that "the Káshmir pandits are in reality Káyaths." The most surprising point of these errors is that they were made not by a foreigner, but by an educated native of the country.

Juláha (Muslim weaver)	...	35	
Káchi (market gardener)	...	41,146	
Kahár (litter-carrier)	...	63,495	
Kalál or Kalwar (distiller)	...	12,265	
Kamángar ...	...	30	
Kanjar (string-seller)	...	446	
Kasgar (plasterer)	...	32	
Káyath (scribe)	...	22,610	
Khagi ...	...	400	
Khákrob (sweeper)	...	18,875	
Khatik (pig and poultry breeder) or Khatík ...	...	4 563	
Khattri ...	...	2,326	
Khishtpaz (brickmaker)	...	152	
Kisán (cultivator)	...	122,667	
Koli or Kori (Hindu weaver)	...	22,371	
Kumhár (potter)	...	7,700	
Kurmi (cultivator)	...	166,280	
Lodha ...	...	42,374	
Lohár (blacksmith)	...	13,247	
Miamar (builder)	...	1,368	
Máli (gardener)	...	61,973	
Meo ...	...	7	
Mochi (cobbler)	...	526	
Nat (acrobat)	...	2,292	
Nunia (saltpetre-worker)	...	146	
Pási (fowler and watchman)	...	13,695	
Patwa (necklace-maker)	...	1,615	
Ramaia ...	...	115	
Rangrez (dyer)	...	12	
Rawá (cultivator)	...	638	
Sádh or Sádhu	...	398	
Saikalgar (metal-polisher)	...	173	
Saniási ...	...	30	
Sikh (followers of Nának Shah's religion)		203	
Sunár (metallurgist)	...	9,462	
Tamoli (betelnut-seller)	...	1,236	
Tawáif (prostitute)	...	92	
Teli (oilman)	...	23,271	
Tháru	...	464	
Thathera (brazier)	...	185	

Many of the castes here named—the Ahars, *Ahírs*, *Banjáras*, *Bháts*, Gújars, Játs, Khattrís, and Rawás—have been already described in this volume. Many are trades-guilds which have been united into castes first by common occupation and afterwards by common ancestry;[1] others have by reason of their occupation been severed from the ancient brotherhood. Thus, as usury, for instance, is deemed irreconcileable with priestly pretensions, the Brahmans who practise it are becoming recognized as Bohrás.[2] There seems, indeed, little reason to imagine caste an institution of prehistoric crystallization. The rearrangement of old castes and formation of new ones is in progress to the present day. Classes thus formed in modern times cannot unfrequently be distinguished by the Persian names which they have thought proper to assume. The tailors have discarded their old Hindi title of *súji* for the new Persian title of *darzi*; and this exchange may be assigned to the fact that their guild has been largely recruited by Kayaths, who were ashamed of the homely old name. In course of time the trade becomes a caste, and the new trade title is entered in some census reports as that of a distinct tribe; and this is especially the case where the old caste name is a mean one. The Miamár, or Chúnapaz, or even Mochi, seeks to forget, under his new designation, that his grandparents were Chamárs.[3]

In like manner the Bánsphors seem really a branch of the sweeper (Khákrob), and the Chaks of the shepherd (Gadaria) caste. The Khágis are a branch of the spurious Chauháns found in Rohilkhand, and the Jaiswárs may belong to several different tribes. The name was originally that of some inferior

[1] This was probably the origin of all castes, but the subject is too large for discussion here. [2] It should be remembered, however, that though some persons of Brahman descent are Bohras, all Bohras are not persons of Brahman descent. Had the latter been the case, the fact could hardly have escaped the notice of the glossarists, H. H. Wilson and Sir H. Elliot. [3] See Mr. Growse's note on castes in the census report of 1872.

Jádon Rájputs, but has been adopted by subdivisions of the Baniyas, Chamárs, Dhánuks, Kahárs, Kaláls, Kurmís, Telís, and other castes. It is usual amongst these minor tribes to assert that they have each seven subdivisions; but inquiry just as usually increases that magic number. Thus the Chamárs of these provinces, while dividing their race into seven branches, appear to have ten:—Aharwár, Azamgarhia or Birheria, Jaiswár or Jaiswára, Jatlot, Jatua, Jhusia, Kaiyán, Kori or Korchamra, Kuril or Dohar, and Sakarwár. The Jatuas and Jatlots are the chief subdivisions found in Rohilkhand. The darkness of the Chamár's skin is proverbial:

Chamárs.

"*Kariyá Brahman, gor Chamár,*
In ke sáth na utariye pár."

That is do not cross a river in the same boat as a black Brahman or a fair Chamár, for both are prodigies of evil omen.[1]

To the Bhaddri, Bhaddali, Bhadariya, Bhanreriya, Dakaut, Padia, Paria, Jotishi or Joshi, some passing notice has been above allotted.[2] He calls himself a Brahman, and his trade is fortune-telling or astrology. Professor Wilson suggests that the name is derived from Sanskrit *bhadra*, auspiciousness; but Mr. Sherring says the tribe is called Bhaddali because it follows the tenets of Bhaddal. The planet Sanichar or Saturn is the favourite deity of the Bhaddris; and hence Saturday is the féte day on which presents are expected from their clients. The name of Dakaut has probably no connection with the idea of cheating. It is more likely, as pointed out by Wilson,[3] to be identical with Dakota or Dakocha, the title of a fortune-telling Southern Indian tribe which traces its origin to a Brahman father and Ahír mother.

The names of the Dhánuks and Kamángars show them to have been respectively bowmen and makers of bows. The decline of archery has forced them into other pursuits. The Dhánuk is often a village watchman, and the Kamángar as often a bone-setter. From the fact, perhaps, that the Indian centre bit is worked with a bow, Forbes translates *Kamángar* as "one who makes holes."[4] The Lodhás are another tribe whose original occupation, as shown by their name, has passed from them. They were once hunters, and are now agricultural labourers. But it seems that they were till quite lately connected, as woodcutters, rather with the forest than the field.[5] Mr. Sherring classes them as a subdivision of the Nuniás. The Meos, Musalmáns of Rájput origin, were once a dominant race in the Duáb, though here too few to justify description. The Ramáias are almost equally insignificant.

[1] Elliot's *Races of the N.-W. P.*, art. "Chamár." Here we have the old idea of avoiding a water voyage with an ill-starred or impious companion. Vetabo, qui Cereris sacrum Vulgarit arcanæ, sub isdem Sittrabibus, *fragilemve mecum Solvat phaselon.* [2] *Supra*, p. 286. [3] *Glossary* art. "Dakocha." [4] Dictionary, art. '*Kamán.*" It seems that in Rájputána the Kamangar is sometimes a painter. See Major Powlett's *Alwar Gazetteer.* [5] Mr. Growse's note on castes, above quoted.

The Thárus will be described in the notices on the Tarái and Gorakhpur notices; the Doms and Dusádhs in the latter. Such of the religious sects as have not been mentioned elsewhere will be mentioned in the section on religion.

Several more or less important castes the census has altogether omitted to mention. Such are the Kambohs, Muráos, and Daleras. The Kambohs have been already noticed.[1] The Muráos are here divided into two clans, Saksenas and Haldias—the former deriving their name from a place in Farukhabad, and the latter from their fondness for cultivating turmeric (*haldi*).

Daleras.

Daleras are a thieving caste, elsewhere called *Mallâhs* or boatmen, and known as Daleras or basket-makers in this district only. In Moradabad they are styled *Khági*, a name which, Mr. Moens suggests, has some connection with the thagi word *khága*, a village. The Jumna and the Sárda seem their most western and most eastern limits. Some Daleras who in former times migrated to Lucknow were detected in numerous thefts, and being branded on the cheeks by the Nawáb, returned to this district. Their headquarters are Gurgáon and Hájipur in Aonla, Sudhanpur, Maheshpur, and Fatehpur in Karor, and Turkunián, Tátarpur, Simaria, and Síkha in Mírganj. At Gurgáon they muster strongly in a separate quarter, known as Pasúpura. Between the Gaur Daleras of this village and the Gaur Mallâhs of Bulandshahr there is an ancient connection, and a Bulandshahr man is priest (*purohit*) of the former. In similarity of habits the Daleras resemble the Bhattias or Brahm Bháts of Rámnagar, whose superiority in running theft (*uthâigíri*) they regretfully acknowledge. Any native charged with this offence, and describing himself as a Thákur, Malláh, or Dhímar of Pasúpura, may, according to Mr. Moens, be considered a professional Dalera thief.

The *gotras* or clans of the Daleras are all descended from a Dhímarin or fishwife on the female side, and a Rájput or Gújar on the male. The clan name is derived from the male ancestor, the Gaurs, Tomars, Sikarwáls, Moraitias, Sirsias, and Thokas claiming descent from Rájput, and the Kassánis from Gújar progenitors. The Thákur clans smoke, eat, and drink, but do not intermarry with the Gújar. With honest bargees (*Mallah*) and fishermen (*Dhímar*), whom they regard as their inferiors, the Daleras refuse all connection. They are also above performing menial offices or carrying litters. Their widows remarry, as often as not with the deceased husband's younger brother. They eat partridges and goat's flesh, but reject wild pork, and of late have discarded fish. In the matter of spirits and drugs they are extremely

[1] *Supra* p. 292.

intemperate; but at a marriage or caste-council (*pancháyat*) drink is strictly forbidden. At marriages the ordinary kettledrum (*dhol*) is beaten, but the big drum (*mírdang*) is prohibited. The destroying goddess Bhawáni and the Amroha Sayyid are the objects of their special worship. And each clan has its Bhát or minstrel, Hindu or Mussálmán.

Their plan of operations is not unlike that of the now extinct Thags:—

"They usually," writes Mr. Moens, "start on their excursions towards the end of September. They arrange parties of five or six, consisting of three men and two or three boys. The parties move out of the village and camp in a neighbouring *bágh* (orchard), sacrifice a goat to Bháwani, and observe the omens. The call of a partridge, single fox, or jackal on the left hand is propitious; if from the right, very unfavorable. A dog easing itself on the left hand of the observer betokens great success. If the omens are unfavorable, the party return to their village and pass a night in their homes before again attempting to take the auguries. If the signs are good, they start at once on their way. While the party is absent their women and children are fed by their *baniya*, who usually receives interest on his advances, at the rate of one anna in the rupee per mensem, besides a present out of the spoils brought back by the party. If the *suhbat* or gang meet with good success at the outset they return at once; otherwise they travel onwards, usually returning to their village in May; but it is a point of honour never to return empty-handed. They steal by day only; however favourable the opportunity, a *Dalera* will never take anything at night. They go unarmed and never use violence. A breach of either of these rules would entail an immediate *pancháyat*, and the offender's expulsion from caste, restoration to which can only be purchased by a pilgrimage, or the gift of a cow to a Bráhman and a caste dinner. Their mode of stealing closely resembles that of the Oudh *Barwars*, with whom, however, they are in no ways connected."

Like the Barwars they conduct their thefts chiefly through the boys of the party; but, unlike the Barwars, they rarely assume a disguise. They attend large fairs and follow forces on the march, but proudly deny that they ever robbed the dead on the field of battle. They are not, they explain, thieves, but merely searchers for property neglected or forgotten by its owner. When such trover has been mistaken for theft, and the Dalera is brought to justice, he seldom gives his real name or caste.

Though "honour amongst thieves" forbids him to pilfer in the neighbourhood of Dálera villages, the Dalera has a wide campaigning ground. It includes the whole of the North-Western India and the Central Provinces, some gangs even finding their way as far as Púna or Calcutta. The rail is avoided as unadapted to the tribe's peculiar form of theft. But, like the Italian brigands described by the brother of the writer last quoted, the Daleras find themselves able to retain little of their gains. There are too many village magnates whose connivance must be purchased; and what little escapes these worthies is squandered in dissipation.

Musalmáns.

The Musalmáns are divided by the census into Shaikhs (243,757), Patháns (51,680), Sayyids (8,616), Mughals (4,159), and without distinction (470).

Patháns.

What little can be said of the four classes just named has been mostly said above.[1] Amongst Shaikhs have been included Raíns, a tribe who will be mentioned in the sections on landlord and tenant. The Patháns, as might be expected, muster strongly in a district where Háfiz Rahmat held his court. It is perhaps needless to mention that they almost all claim Afghán descent. For half a century and more after the downfall of their power (1774), pride forbade them to engage in any useful work. They seem to have spent their time in sauntering about with arms which were now useless. "The country," writes Heber in 1824, "is burdened with a crowd of lazy, profligate, self-called *suwárs* (cavaliers), who, though many of them are not worth a rupee, conceive it derogatory to their gentility and Pathán blood to apply themselves to any honest industry, and obtain for the most part a precarious livelihood by sponging on the industrious tradesmen and farmers, on whom they levy a sort of black-mail, or as hangers-on to the few noble and wealthy families yet remaining in the province. Of these men, who have no visible means of maintenance at all, and no visible occupation, except that of lounging up and down with their swords and shields like the ancient Highlanders, whom in many respects they much resemble, the number is rated at, taking all Rohilkhand together, not fewer than one hundred thousand." The Bishop justly foresaw in these idle Patháns an element of political danger, and suggested an ingenious safeguard against their disaffection. They were to be formed into yeomanry regiments, commanded by the Judges and Magistrates with the aid of Majors and Adjutants from the regular army, "and should be officered, so far as Captains and Lieutenants, by the most respectable of the native gentry." They were really faithful, he remarked, to those whose salt they ate, and would materially relieve the regular troops in some of their most unpleasant duties. In crushing the political aspirations of the Patháns, and forcing them to earn their bread, the great rebellion also, perhaps, shattered this little proposal. But it is not the less likely to be revived when a distant future has healed existing wounds.

Occupations.

The census divides the population according to its occupations into two great classes—those who get their living from the land or its tillage, and those who do not. The first class again sub-

[1] Pp. 294-95.

divides itself into landowners and cultivators. In the following table are briefly shown the results of this classification :—

	Agrarian.				Non-agrarian.		Total.	
	Landowners		*Cultivators.*					
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindús ...	10,196	8,812	442,210	386,173	192,047	158,172	644,426	553,157
Musalmans ...	2,983	3,018	50,880	47,266	108,415	96,130	162,278	146,404
Christians and others.	7	6	...	...	202	321	209	327
Total ...	13,159	11,826	493,090	433,439	300,664	254,623	806,913	699,888

There are then 24,985 landholders, 926,429 agriculturists, and 555,287 non-agriculturists, or in other words we find 38·50 per cent. of the population gaining their livelihood from the possession and cultivation of the soil. But as before pointed out,[1] cross divisions of the agrarian and non-agrarian population may have reduced the proportion of the former. Taking the population per square mile, the return shows 479 souls in the Faridpur, 893 in the Karor, 637 in the Aonla, 679 in the Mirganj, 566 in the Baheri, 550 in the Nawábganj, 555 in the Bisalpur, and 340 in the Pilibhít tahsíls.

Classification of non-agricultural callings.

The returns just quoted divide the adult male population into six classes, whereof the fourth is the agricultural; and distributes as follows the callings of the non-agricultural classes. The first or professional class embraces all Government servants and persons following the learned professions or literature, artistic or scientific occupations. It numbered 5,230 male adults, amongst whom are included 227 *purohits* or family-priests, 545 pandits or learned Hindús, 216 musicians, and so on. The second or domestic class numbered 21,913 members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, innkeepers, and the like. The third represents commerce and numbered 11,230 males. Amongst these are all persons who buy or sell, keep or lend money and goods of various kinds, such as shopkeepers (5,814), money-lenders (758), and brokers (428), and all persons engaged in the conveyance of men, animals or goods, such as ekka or cart-drivers (253). The fifth or industrial class, containing 34,988 members, includes all persons engaged

[1] Budaun, p. 49; Bijnor, p. 296.

in the industrial arts and mechanics, such as *patwás* or necklace-makers (128), masons (57), carpenters (3,013), and perfumers (2); those engaged in the manufacture of textile fabrics, such as weavers (5,622), tailors (1,553), and cotton-cleaners (2,101); those engaged in preparing articles of food or drink, such as grain-parchers (1,156) and confectioners (1,204); and lastly, dealers in all animal, vegetable or mineral substances. The sixth class contains 37,296 members, including labourers (32,371), persons of independent means (4), and 4,712 persons supported by the community or of no specified occupation. Returns showing the number of labourers registered for emigration beyond seas are available for 5 years and 8 months only. During that period 1,710 persons (395 females) have departed chiefly for Demerara, but also for Trinidad, Natal, St. Lucia, and Jamaica.

Emigration.

The number of villages or townships inhabited by the population, agricultural and otherwise, is returned by the census as 3,548. Of these 2,696 had less than 1,000; 848 between 1,000 and 5,000; one (Bísalpur), between 5,000 and 10,000; and three (Bareilly, Pilibhít, and Aonla) over 10,000 inhabitants. Of *mauzas*, a term which, as before remarked, might best be translated "parishes," the settlement reports showed in 1872 and 1873 as many as 3,395. Amongst these were distributed 4,264 *mahálsl* or estates; but partition and other causes has increased the number until it amounts in the present year to 5,159.

Towns and villages.

Walled towns and castles are in Bareilly a tradition rather than a fact. The now scanty remains of fortifications exist at Rámnagar (Ahichhatra) and the neighbouring Lilaur; in the remains of Gwála Prasiddh, a city which stretched for seven miles along the old northern bank of the Rámganga; at an adjacent village named Pachomi; at Pilibhít, Jahánabad, and Balaikhera; in the Kila and Paka Katra of Aonla; at Kábar and Chitonian Malhpur of Richha; at Mustafabad, Mainakot, Sháhgarh, Bakania, and many other villages of Puranpur; at Marauri and elsewhere. The people now live chiefly in mud huts, the census showing 286,286 such habitations, against only 10,155 masonry structures. The general arrangement and construction of the houses, their furniture, and the dress of their inhabitants have been described in the Budaun notice.[1]

Dwellings, furniture, &c.

In the same place has been given a description of the *panchayat*, the court of honour or trades-union committee which plays so important a part in the social life of the people. The panchayat is also, amongst the low castes who adopt it, a court for the trial of matrimonial causes.

Customs.

[1] *Supra* pp. 51-52.

It is the tribunal which excommunicates the guilty wife, fines her paramour,[1] and exacts from her injured husband a sum which regains him his caste and his honour. It is also concerned in cases of *sagái* or *karáo*, that is in the irregular re-marriage of widows and discarded wives. The term *karáo* is applied, *par excellence*, to the re-marriage of a widow with her husband's younger brother. The elder brother is never, at least in these provinces, required thus to increase his establishment. The custom, which at once finds its parallel in the history of the Jews, is one of which even the low castes who practice it are rather ashamed. "All the modern schools of Hindu law," writes Sir Henry Elliot, "prohibit the practice entirely, and the later commentators and abridgers of the Mahábhárata show the utmost anxiety to slur over or explain away a most conspicuous case of karao, or worse than karao, recorded in that sacred poem. From the fact of Draupadi marrying the five Pándav brothers, we learn that polyandry must have prevailed amongst the heroes of that period; and if polyandry, the more venial offence of *karáo* was no doubt not uncommon." The practice existed in the days of Manu, who ascribes its origin to the impious Rája Vena. But in spite of assertions to the contrary made by his commentators, Manu does not seem to limit that practice to the servile class. The result of his rather contradictory behests appears to be that *karáo* is lawful in any case where the elder brother has died without (male) issue, and this, to judge from the Biblical phrase of raising up seed to one's brother, seems to have been the origin of the practice amongst the Jews.

Food and clothing.

From inquiries made during the progress of settlement, it appears that for seven months in the year rice is the staple food in the northern parganahs, and *bájra* in the southern. For the remaining five the comfortable classes eat wheat and flour, and their poorer neighbours barley. Two meals are as a rule eaten daily—one at midday and the other after sunset. The grain is ground and baked into thin unleavened cakes or bannocks, called *chapáti*. With these are eaten the pulse of *mash*, *masur*, or *arhar;* and sometimes a few potherbs, peas, and chilis, or a little clarified butter or oil. "The young shoots of gram," writes Mr. Moens, "and a wild weed called *bathua*, are largely consumed. In the hot weather, and when the appetite is not good, the food is *daliya* or *khichri*, with sugar, mostly in the form of *gur*, refuse *khand*, red unrefined sugar, *giráwat*, and *shira* (molasses). The average expenditure by a family of five is rated by the *khandsárís* at three *mans* of

[1] It is believed that different castes and different localities have each their fixed tariff for fines of this sort. Amongst the Ahírs in some parts of Benares the mulct amounts to Rs. 22, and is called *bátsi*. Hindu marriage custom is a subject little understood and less studied. The Hindu law, *i.e.*, the customs of the upper castes, as explained by themselves, does not recognize divorce. But there is no doubt that divorce, under whatever name may be preferred, is largely practised by the panchayats of the lower castes.

mithái per annum, including festivals. Taking *lál shakar*, the expenditure at the average price of the last five years would be Rs. 17-5-9. If second class *gúr* is expended, the cost would be Rs. 15-10-6. If *shíra* is used, the cost would be Rs. 5. The average of the three kinds of *mithái* is Rs. 12-10-9, or Rs. 2-8-6 per head. The middling and poorer urban population usually eat *gúr* and *lál shakar*, and occasionally *chíni*. The very poorest eat *shíra*. All classes will expend as much money as they can spare in the purchase of sweets, and the amount of money so spent depends on the rise and fall in prices of grain, so that it is impossible to make a perfectly correct estimate." As to the daily average quantity of food consumed Mr. Moens gives the following data:—Grain, chiefly rice and *bajra*, consumed daily in the cold season by men, amounted to ·976 ser or 2·44lb. avoirdupois; by women to ·793 sers or 1·98lb; and by children to ·444 sers, or 1·11lb. The daily average per head was, grain ·743 sers, or 1·85lb.; pulse 109 sers, or ·272lb.; and salt 140 grains. In the summer men consumed daily 1·05 sers, or 2·62lb., chiefly of wheat and barley; women ·79 sers, or 1·97lb.; and children ·47 sers, or 1·17lb. The average individual consumption per diem was grain ·784 sers, or 1·96lb.; pulse ·143 sers or ·32lb.; and salt 154 grains. Salt sells at about six sers to the rupee, and 142 grains per day will cost about nine annas eight pie per annum. Tobacco for each adult costs about Rs. 2-13-0 per annum, or an *adhela* a day. Clarified butter (ghí) is supplied by the peasant's own kine and buffaloes, and firing is derived chiefly from the same source.

The expenditure on clothes was for men Rs. 2-9-3, for women Rs. 2-11-1, and for children Re. 0-9-0 per annum, giving an average expenditure per head of Rs. 2-1-3½. About one-sixth of this among the rural population is consumed in the purchase of foreign cloths for the women and children; the men seldom wearing anything but homespun, except at festivals. The consumption of foreign cloths is naturally much greater among the residents of the towns and larger villages.

Religion.

The religion of the people is too large a subject to be discussed with any pretence to completeness in a work of this sort. Except in the relative numbers of the various religionists, there is, moreover, nothing peculiar in the faiths of this district as compared with others. The Christian churches of Bareilly, which are more than sufficient for the needs of the small Christian community,[1] will be noticed in the Gazetteer article on its capital. The cantonments and the English station generally are the cure of an Anglican chaplain, while Rome and the American methodists have each their places of worship. Of the reforming Hindu and Muslim sects—the Brahma

[1] Less than 536 souls, according to the census. But its estimate probably excludes British troops.

Samáj and the Wahhábis—neither can boast many followers. There are few Jains in the district, although the Jain temple at Rámnagar is yearly visited by many pilgrims from the west. Of proselytizing faiths Islám in its least intellectual form is the principal gainer. The diseasted Hindu, especially if his nature be stubborn, readily embraces a religion which teaches him to despise a congregation and a hierarchy against whom he has conceived dislike. The great bulk of the population adheres to the vague and unrefining Hinduism described in the Bijnor notice. Yet some Hindu devotees there are who profess peculiar tenets of their own.

Such are the Síkhs, Sádhs, Bairágís, Saniásís, Jogís, Gosáins, and Fakírs. The first two sects have been described in other volumes;[1] the last five are classes of religious mendicants. Bairági and Saniási are both generic terms applied to Hindús who for their soul's sake have renounced the world, wealth, society, and marriage. A Bairági or a Saniási may therefore be a sectary of either Shiva or Vishnu. But these titles have sometimes a specific meaning; and in this case the Bairági is a follower of Vishnu, and the Saniási a follower of Shiva. The Bairági or "passionless"[2] is most often, when a Vaishnava, a mendicant of the Ramánandi class. He is a Kabírpanthi, or Dádupanthi,[3] or still more frequently a follower of Rámánand's twelfth disciple, Sriánand. It is almost impossible, as pointed out by H. H. Wilson,[4] to define accurately the faith of a sect in which fresh schisms are constantly arising. But trust in Vishnu, perpetual continence, poverty, and subsistence upon alms, are the general watchwords of the Sriánandis. The majority of the Vaishnava Bairágis are vagrants; but they are sometimes found dwelling together in monasteries (*math*). No matter what his sect, the Bairági is buried after death. He is the deacon, the lowest official in the hierarchy which has to some extent superseded the Bráhmans as ghostly advisers of the people; and may hope to become a *guru* or a *mahant*, a priest or a bishop.

Bairágis and Saniásís.

A Saniási is, according to Manu, a Brahman who, surviving the student and householder ages, has reached the ascetic period of life. A Southern Indian sect of Ramánúja Vaishnavas, the Tridandi Saniásís, still observes some of the ordinances peculiar to this stage of existence. But they are rarely encountered in Upper India.

The Jogi is, strictly speaking, a Shaiva, and a follower of the Yoga, or philosophical school of Patanjali. This maintained amongst other tenets the possibility of acquiring by ascetic practices

Jogís.

[1] See Mainpuri and Cawnpore notices.
[2] *Vi*, privative prefix, and *rága*, passion.
[3] See notices mentioned by the second note.
[4] *Essays on the Religion of the Hindús*, *I.*, 185.

(Yoga) complete command over matter. A continued course of holding his breath, squatting in acrobatic attitudes, or squinting at the tip of his nose, gave the devotee power over all earthly substance. He could make himself as small or as large, as light or as heavy, as he pleased. He became omniscient; and being absolved from metempsychosis, was finally absorbed in the divine essence of Shiva. The perfect fulfilment of the needful rites is declared impossible in this iron age, and their practice proscribed by the orthodox. Yet many Jogís profess to acquire by such austerities miraculous powers. They can avert the evil eye, cure diseases with charms, interpret dreams and tell fortunes. Many are fair jugglers; and indeed the Jogi has more of the mountebank about him than any other mendicant.[1] He is often a strolling fiddler (*sárangihár*) or singer of sacred ballads; often an exhibitor of performing animals, such as goats or monkeys. No wonder if amongst these avocations doctrine is somewhat forgotten, or that the name of Jogi is bestowed on any beggar of assumed sanctity. It is even applied to Musalmáns, but the sect of Jogís most familiar in Upper India, the ear-bored (*kanphata*) followers of St. Gorakhnath, are true Shaivas. These are recruited from any caste, and live as ascetics, either singly or in monasteries. They wear rings in their ears. Whether belonging to this or other sects, the Jogi streaks his forehead and smears his person with ashes. In travelling he wears a patchwork cap and garments dyed with red ochre; but those garments are sometimes confined to a loin cloth. Unkempt hair and a shaggy beard should, if possible, complete his costume.

Gosáins and fakírs.

The Gosáin, or "lord of cows," is most often a mendicant, but sometimes a rich man. In the latter case his celibacy is likely to be merely nominal, his property descending to the illegitimate child whom he has adopted as his disciple (*chela*) and heir. Vaishnava are in this part of India more common than Shaiva Gosáins. But a detailed description of this sect will be given in some future district notice. Though of Muslim origin, the name fakír simply means "poor," and is applied to mendicants of all faiths. The fakírs of this district, as returned by the census, are all Hindús.

Traces of the demon-worship so rampant in the Himálaya are to be discovered also in this district. The malevolent spirits (*bhút*) of the dead are dreaded and appeased. An amusing proof of the belief in their existence was furnished to Mr. Moens by the Ahírs of Dhakia in Nawábganj. "The residents told me with some pride that it was utterly impossible for a Kurmi to live in Dhakia, or an Ahír in the neighbouring village of Basenga, as in each place a *bhút*

[1] See Wilson's *Essays on the Religion of the Hindús*, I., 217.

promptly disposed of intruders of the obnoxious castes. 'He rushes at them and kills them at once.' On my receiving this story with perfect gravity, and asking the Ahírs how they managed to keep on good terms with the very unpleasant and summary demon of their village, they replied in all good faith—'Oh, we are all right. We keep another private devil of our own (*ham to apne nijká shaitán pál rakhte hain*), who is stronger still than the other and keeps him in order.'"

Language and literature.

"The language of the district," writes Mr. Stack, "presents few local peculiarities of interest. It contains a larger proportion of words of Persian or Arabic origin than the Hindi speech of districts less thoroughly Muslimized. The village dialect differs from that of the towns rather in vocabulary than in grammar; indeed, the grammatical variations scarcely exceed two or three in number. Of these the most important is the preference shewn for *o* as a final vowel; for example, a villager will usually say *baro gahro* for 'very deep,' *wah utho* for 'he arose,' or *main ne dekho*, for 'I saw.' Another peculiarity is the use of *he* for *the* in the first and third persons plural of the past tense of the substantive verb. No such omission of a consonant occurs in the singular. The pronouns present nothing remarkable, except the use of *ko* for *kya* and of *kane* for *kisne*. It is in the use or misuse of individual words that the picturesqueness of the rustic dialect appears most striking. The language of their Muhammadan conquerors has left abundant traces among the Hindu villagers. Sometimes one meets a man who cannot understand the ordinary language of the law courts, and who is unable to answer the simple question *kya wakt tha?* (what o'clock was it?) unless it be translated for him into the more familiar sounds *ko kan bho*. But such cases are rare. As a rule, the villager is proud of showing off the few fine words he knows. Thus he will say that a sick friend is *sakím;* or that an outraged woman has suffered *ajiliyat* (*arziliyat*), or that a famine victim has died of *gairanna*, meaning privation of food,[1] or that the *vaurien* of the village is a *tammasgír*, that is a *tamáshagír* or idle sightseer. The word *failsúf* or philosopher has come to mean a 'smart' woman; hence an unfaithful wife. Some English words have also taken a hold in village speech, as 'registry' and 'counsel'; so that *registry karna* means 'to borrow' (the deed of loan being usually registered), and *counsel karna* means 'to plot.'

"There is no native literature worth mentioning. Some ten years ago a large collection of oriental books, printed at Munshi Nawal Kishor's Press in Lucknow, was presented to the Literary Institute at Bareilly by Mr. Commissioner Inglis. These volumes were carefully bestowed in a number of book-

[1] *Ghair*, Arabic privative, and *anna*, Sanskrit for food.

cases, which were locked up and perhaps never opened since. A few book-seller's shops exist in the city. They contain the usual assortment of fairy tales, more or less improper, controversial works on religious doctrine, and badly-printed and imperfectly annotated editions of a few standard authors, Persian, Urdu, or Hindi. A Sanskrit school is maintained by one or two of the leading Hindu gentlemen of Bareilly, but it does not profess to teach more than the rudiments of the language. The same may be said of the indigenous Arabic and Persian schools supported by a few wealthy or literary Muhammadans. A higher class of school is that attached to the temple in the Brahman village of Rampura, in Faridpur, some fifteen miles from Bareilly. But the district does not afford either a really well-read Pandit or a learned Maulvi. Of more significance than these attempts to revive dead languages is an endeavour to improve the living Urdu by means of a vernacular newspaper started in Bareilly about the middle of 1877, and called the *Dabdaba-i-Kaisari*, or *Pomp of the Cæsars*.[1] It is published every Saturday, and is a creditable specimen of native journalism."

Histories.

It may be added that the district has during the last hundred years produced several noticeable histories. The first was the *Jám-i-Jahán-numá*, or *World-reflecting Mirror*, of Shaikh Kudrat-ullah Sadiki, who lived at Mavi, near Kábar. His work begins with creation and ends with the year 1779, when it seems to have been published. Wars and rumours of wars had given the author a somewhat desponding view of things in general, and he tells us that, in common with all the world, he was anxiously expecting the millenium.[2] The *Gulistán* and *Gul-i-Rahmat*, or *Rose Garden* and *Rose of Rahmat*, were written respectively by his son and grandson, both apparently former residents of the district. To both some allusion will be made in the historical portion of the notice.

Education.

Statistics of 1847.

Education has of late years made rapid and highly encouraging progress. Since 1847 the number of schools has decreased by somewhat less than half, but the number of pupils has more than trebled. In that year there were 452 private schools fostered only indirectly by Government. Of these 331 devoted themselves specially to Persian, 74 to Hindi, 45 to Sanskrit, and two to Arabic; but a smattering of Arabic was taught also in the Persian schools. The number of pupils in these Persian schools was 1,924, in the Hindi 478, and in the

[1] The name has an obvious reference to the imperial title (*Kaisar-i-Hind*) assumed by Her Majesty at the beginning of the same year. [2] *I.E.*, the coming of the Imám Mahdi. An analysis of the *Jám-i-Jahán-numá* is given in the VIIIth volume of Dowson's Elliot.

others 333. The average yearly cost of educating each boy amounted to Rs. 27-4-1 in the Persian, Rs. 62-4-4 in the Arabic, Rs. 27-9-0 in the Hindi, and Rs. 3-0-8 in the Sanskrit seminaries. The cheapness of education in the Sanskrit schools was due to the fact that the masters almost without exception taught gratuitously. One Sanskrit pátshala had been founded before the cession (1801), and several other schools had existed for thirty or forty years.

But besides these private establishments there was a Government school at Bareilly instructing 296 pupils. The total number of boys taught in all schools amounted, therefore, to 3,031.[1]

In 1848 the district was divided into four circles of inspection and an "assistant visitor" appointed to each, while one "head visitor" supervised the labours of all. The first result of their inspections was to show that nothing practically useful was taught in any of the schools. Urdu, writes Mr. Fleetwood Williams, was nowhere taught, the English system of arithmetic was unknown, and good primers[2] were not in use. The teachers declined to adopt recommendations. But the people in general "soon acknowledged the advantage of adding a little arithmetic, a little knowledge of mensuration and patwári's papers to their old studies." The visitors soon became popular, and before 1850-51 we find education still further promoted by seven Government tahsíli schools.

The system of halkabandi or village schools was started in 1849, but made little progress before the mutiny. Here its serious introduction dates from 1869, and two years later (1871-72) we find 108 such schools existing.

Bareilly College.

The Government school at Bareilly, mentioned above, was formed in 1836. It is first mentioned as a "college" in Mr. H. S. Reid's report for 1850. In 1862 it became an affiliated college of Calcutta University, which had been created some five years before.[3] A district (zila) high school was afterwards located in the college precincts, as a preparatory or training institution for the college itself; and in 1871-72 we already find this school attended by 79 boys. The college was abolished at the close of 1876, as each of its few students was then costing over Rs. 1,000 yearly, and as railway communication had placed other colleges within easy access of Rohilkhand. The district school remains, and has occupied the buildings of the defunct college.

[1] *Memoir on the Statistics of Indigenous Education in the North-Western Provinces*, compiled under orders of Government by R. Thornton, Esq., C. S.: Calcutta, 1850. [2] The elementary works recommended by the Government of the day were written by one Rai Saran Dás. [3] By Act II. of 1857.

The following table shows the statistics of education during the past year (1877-78):—

Class of school.		Number of schools.	Number of scholars.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
			Hindús.	Muslims.	Others.				
								Rs.	Rs.
Government and Municipal.	Zila (high A) ...	1	131	26	7	164·55	130·7	21,003	21,507
	Do. (middle A) ...	1	76	16	...	82·61	87·4	3,0[illegible]	3,009
	Tahsíli ... / Parganah ...	8	429	217	...	470	5·5	2,5	2,601
	Halkabandi ...	159	4,105	1,780	...	4,720	4·2	19,9	19,996
	Government girls ...	1	...	49	...	48	2·7	1[illegible]	132
	Municipal boys ... / Ditto girls ...	3	56	105	...	191	3·23	...32	617
Aided by Government.	Boys ...	4	130	59	16	153	32·24	1,848	5,034
	Girls ...	16	115	85	162	509	15 56	2,964	7,924
Unaided ...	Miscellaneous ... / Indigenous ...	49	693	948	22	1,312	5·9	345	7,803
	Total ...	242	5,735	3,285	207	7650·16	8 98	51,88[illegible]	68,704

Education is supervised by the School Inspector of Rohilkhand; and, except in the case of the district school, by a committee, whereof the magistrate-collector is president and one of his assistants secretary. The district or zila school includes two departments separately shown in the above table. The upper or high A teaches English subjects up to the standard of matriculation at Calcutta University; the lower or middle A up to the standard of the middle-class anglo-vernacular examination. The results of examinations at which its scholars compete show this school to be in every respect a good one. But a succession of scanty harvests and the successful rivalry of the American Mission School have reduced its numbers. It now educates 164 boys, including 56 who are lodged in the attached boarding-house.

The zila.

The six tahsíli schools are at Aonla, Baheri, Bareilly, Bísalpur, Faridpur, and Nawábganj; the two parganah schools at Sháhi and Jahánabad. These are all of the middle vernacular rank, which teaches up to the standard of the middle-class vernacular examination; but their scholars have lately met with little success in that ordeal.

Tahsíli and parganah.

The village schools, the backbone of our educational system, confine themselves as a rule to teaching elementary subjects, chiefly reading, writing, and arithmetic. The boy who seeks for more must ascend a rung of the scholastic ladder, and visit the tahsíli or parganah academies. But in eight schools, where the masters possess exceptional ability,

Halkabandi or primary.

pupils are instructed beyond the primary standard. Whatever the faults of the *halkabandi* school system, it is one against whose general excellence no doubt is ever breathed. "Elementary education is one of those few branches of Indian departmental activity which all men are agreed to recognize as beneficial. The obstinate questionings and blank misgivings which surround the university and the high school, till even the friendly critic begins to doubt whether the higher education is not a great mistake, have no place in the humbler precincts of the village schoolhouse. Nobody asks himself whether it is a good or a bad thing that the peasants' sons should learn to read and write and cipher. There are no lamentations over the costliness of the literate ploughboy as over the price paid for the brand-new bachelor of arts. All the money spent on elementary education is accepted as meaning so much useful and necessary work done; and, generally speaking, this really is the case."[1]

The Government girls' school at Pilibhít is the largest in all Rohilkhand.

Government girls and municipal.

The municipal schools—two at Bareilly and one at Pilibhít—give gratuitous instruction in the "the three R's."

to gutter children.

The aided schools belong to the same primary class, and of the unaided establishments the chief is the middle A.

Aided and unaided schools.

school of the American Methodist Mission at Bareilly. The remaining schools are not such as to call for special comment.

The annexed statement, from the census of 1872, shows approximately how few inhabitants of the district were able to read and write in that year:—

Age.	Hindus.			Musalmans.			Christians and others.			
	Male.		*Female.*	*Male.*		*Female.*	*Male.*		*Female.*	
	Literate.	Percentage.	Literate.	Literate.	Percentage.	Literate.	Literate.	Percentage.	Literate.	Percentage.
1 to 12 years ...	2,455	1·	None.	850	1·4	3	7	11·6	None.	...
12 „ 20 „ ...	3,129	2·7	„	856	2·9	None.	10	22·7	4	3·6
Above 20 „ ...	11,834	3·6	„	2,693	3·2	1	45	40 9	1	1 4

It is to be hoped that the next census will give a better account of education, and especially of female education. Not that these census figures can be accepted as absolutely accurate. The district must certainly contain, Europeans and Natives together, a great many more than 9 literate women.

The gradual spread of education is perhaps proved by the increase of post-office transactions. The latter, again, may be evidenced by

Post-office.

the gradual rise, during the past fifteen years, of post-office

[1] See the Inspector-General's quotation from a thoughtful article in the *Friend of India* Educational Report for 1877-78.

receipts. In the following table is given a *resumé* of the postal balance-sheets for four years :—

Year.	Receipts.						Charges.					
	Miscellaneous savings, fines.	Passengers and parcels.	Deposits, guaranteed funds, family funds.	Remittances.	Postage.	Total receipts.	Charges, fixed and contingent, salaries, &c.	Mail service.	Remittances.	Other charges, refunds, advances, printing.	Cash balance.	Total charges.
1861-62 ...	417	464	304	23,603	13,969	38,762	22,046	454	15,520	...	110	38,124
1865-66 ...	232	...	...	17,636	13,502	31,370	9,306	8,330	13,571	3	160	31,370
1870-71 ...	383	729	889	29,114	13,154	44,269	16,492	13,574	13,912	78	213	44,269
1877-78 ...	167	540	...	...	11,754	[1]51,761	19,416	...	12,400	39	928	51,761

The receipts for the first of the years above shown were further augmented by the income of staging bungalows (*Rs.* 714); but the management of such resting-places has been since transferred from the Postal to the Public Works Department. The district contains 12 imperial and 17 district post-offices. The imperial offices are at Bareilly (sadr or principal); Aonla, Baheri, Bareilly City, Bisalpur, Dúnka, Faridpur, Mirganj, Nawábganj (branches to sadr); Pilibhít (subordinate); Jahánabad and Púranpur (branches to subordinate). The district offices are at Barkhera, Bhamora, Bhojupura, Bhúta, Bilsanda, Deoraniya, Fatehganj East, Fatehganj West, Gaini, Háfizganj, Richha, Rathaura, Sarauli, Shishgarh, Jamania, Neoria Husainpur, and Amariya. The number of letters, parcels, and other missives received and despatched during 1861-62, 1865-66, and 1870-71, and received during 1875-76, may be thus displayed :—

	1861-62.				1865-66.				1870-71.				1877-78.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	236,690	25,128	5,966	3,119	286,096	28,326	3,754	4,292	377,077	38,670	2,612	8,759	454,324	43,419	4,986	11,709
Despatched	235,973	7,718	1,378	946	250,617	6,787	2,181	1,748	348,911	6,302	1,948	3,926	...	...	...	...

Telegraph.

Bareilly now contains six telegraph offices, *viz.*, five railway offices at Fatehganj East, Faridpur, Bareilly, Basháratganj, and Aonla, and one Government office at Bareilly. The telegraph to Naini Tál bifurcates from the place last named.

Police.

A disciplined police was, like education and the post-office, the introduction of British rule. The principal police force is that known as the regular, and enrolled under Act V. of 1861. But there are besides two subsidiary bodies, the municipal and town police, who

[1] This total includes amongst others the large item of "advances from treasury" (Rs. 38,419) not shown in the returns for previous years.

owe their origin to Acts XV. of 1873 and XX. of 1856 respectively. The three forces together mustered in the past year (1877) 1,381 men of all grades, including 21 mounted constables. There was thus one policeman to every 1·71 square miles of area and 1,091 souls of population. The cost of the united force was Rs. 1,45,157, of which Rs. 1,04,521 were debited to provincial funds, and the remainder defrayed by municipalities and house-tax towns. The following statement shows for several years the results of police action in the detection of crime and prosecution of offenders :—

Year.	*Cases cognizable by the police.*					*Value of property.*		*Cases.*			*Persons.*			
	Murder.	Dacoity (gang-robbery).	Robbery.	Housebreaking.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Proportion per cent. of convictions to persons tried.
						Rs.	Rs.							
1873	29	1	19	3,198	2,008	37,616	21,096	5,876	5,427	1,193	2,3 0	1,506	472	77 84
1874	13	2	14	2,811	1,758	56,637	27 030	5,429	4,930	1,331	2,523	2,055	351	81·45
1875	19	2	15	9,352	1,784	46,382	19,598	5,767	5,080	1,438	2,737	2,199	443	80·34
1876	19	7	13	1,584	1,820	27,310	11,435	5,509	3,654	1,129	2,050	1,703	283	83·
1877	23	16	27	2,466	3,373	40,315	16,044	8.845	5,988	2,258	4,442	3,623	714	81·56

The increase of crime in the last year was due chiefly to the great scarcity which then prevailed.

Police stations.

The police is quartered in 44 stations, whereof 14 are of the first, 3 of the second, 11 of the third, and 16 of the fourth class. The first-class stations, manned as a rule by one sub-inspector, two head-constables, and a dozen constables, are at Bareilly City, Bareilly Cantonments, Aonla, Baheri, Bhamaura, Bísalpur, Faridpur, Jahánabad, Mírganj, Nawábganj, Pilibhít, Púranpur, Sarauli, and Sháhi. The second-class stations, which contain usually a sub-inspector, a head-constable, and from 6 to 10 constables, at Barkhera, Bilsanda, and Fatehganj West. Two head-constables and six constables are the ordinary complement of the third-class stations at Amaria, Bhojupura, Bhúta, Deoraniya, Fatehganj East, Gaini, Háfizganj, Neoria Husainpur, Rathaura, Richha, and Shishgarh. The fourth-class stations or outposts (chauki), which have but one head-constable and three constables, are located, seven in Bareilly City, and one each at Bareilly Cantonments, Baraur, Bharaulia, Chaubári, Haldi Kalan, Hardáspur, Khamaria, Mádhu Tánda, and Tísua.

Village and road watchmen.

Besides the police already mentioned there are 2,955 village (*gurait*) and 60 road (*marhaladar*) watchmen appointed under Act XVI. of 1873.[1] These were in 1877 distributed amongst

[1] Modified by Act XII. of 1876.

the 3,430 inhabited villages of the district at the rate of 1 to every 431 inhabitants, and at a sanctioned cost of Rs. 1,08,900, met out of the ten per cent. cess.

Infanticide.

Police operations for the repression of female infanticide extended at the end of 1876-77 to 95 villages, of which 30 have been since exempted. The proclaimed villages sheltered ten clans suspected of the murder of their female children. The comparative rareness of reported female births certainly went far to confirm the suspicions entertained. According to English rates the proportion of girl-births should have amounted to 49·3 per cent. But it here reached 44·6 only, the deficiency being most marked in the case of the Katehriya and Chauhán tribes. Of girls born 32·95 per cent. died within their first year. But male babies of the same age died in almost equal proportion, and the abnormally high mortality of both can be sufficiently explained by seasons of dearth. The death-rate of Janghára and Sombansi girls between 1 and 12 years of age was great enough to call for close surveillance of their tribes. But in spite, or perhaps because of that surveillance, no instances of child murder were detected. Inquests and *post-mortem* examinations failed to elicit proofs of guilt, and in the one really suspicious case no evidence was forthcoming.

Central prison and district jail.

Convicts imprisoned through the agency of the police just described are lodged either in the central prison or the district jail, both at Bareilly. The central prison receives offenders from the whole of Rohilkhand; the district jail admits few who were not sentenced in the district. Though long-term prisoners[1] are as a rule sent to the central, and short-term prisoners to the district establishment, there is no fixed rule as to the term which shall qualify the convict for either. Long-term prisoners who can be useful as workmen or jail officials are often retained in or removed to the district jail. The overflowings of the central prison are sometimes transferred to the district jail, and *vice versâ;* and on such occasions the respective superintendents are naturally anxious to get rid of their most useless and troublesome charges, without regard to length of term.

Statistics of the former

The total number of convicts in the central prison during 1877 was 2,866, of whom 1,498 had remained there since previous years. The number discharged amounted to 1,120, and the daily average of inmates was 1,420 25. Of the 1,368 persons admitted, 1,297 were received from other districts. Death released 18 of the prisoners. The bulk of the convicts were between 16 and 40 years old, but 9 being below the former, and 197 above the latter age. The principal items in the net yearly cost of each prisoner, Rs. 56 after deduction of the profits

[1] Prisoners whose term of imprisonment exceeds two years.

on manufactures, were rations (Rs. 18-15-6½), charges of establishment (Rs. 17-11-3½), and building or repairs (Rs. 14-14-8).

and of the latter.

The district jail contained in 1870 an average population of 564 inmates, 1,921 being admitted, and 1,433 discharged during the year. How largely a septennate has increased these numbers may be shown by the following statistics for 1877 :—

Total number of prisoners during the year.	*Hindús.*		*Musalmáns.*		Average daily number of prisoners.	Admitted during the year.	Discharged during the year.	Admitted to hospital during the year.	Deaths.	Total yearly cost per head of average strength.	Net yearly cost per head of aver age strength, after deductions, profit of manufactures.
	Males.	Females.	Males.	Females.							
										Rs.	Rs.
3,917	2,371	115	806	43	653·75	3,237	2,757	451	10	39	39[1]

Of the total number of prisoners, 185, principally debtors, had been imprisoned by order of the civil courts. The total population of the district being 1,507,139 persons, and the average daily number of prisoners as above, it will be seen that about ·4337 per cent. of the inhabitants are as a rule in jail.[2] A comparison of the number of admissions with the total number of prisoners during the year will show that 680 of the latter had remained in jail since former years. Of the jail population generally, 40 are returned as juvenile offenders or persons under 16 years of age; 2,542 as between 16 and 40; 676 as between 40 and 60; and 78 as above the latter age; but the age of the few remaining persons is not stated. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 18-12-7). The remainder was made up of his shares in the expenditure on establishment (Rs. 10-3-1), clothing (Rs. 2-12-7), police guards (Rs. 2-6-3), building and repairs (Rs. 3-11-0), hospital charges (Rs. 0-6-10½), and contingencies (Re. 1-11-7¼). The average number of effective workers throughout the year was 393·50; and of these most were employed on building or repairs connected with the jail (255·50), as prison servants (45·75), or on manufactures (68·50). The former occupation of the prisoners was in three out of four cases not such as to fit them for profitable work in prison, the majority having been agriculturists (1,925), men of independent property or no occupation, and Government or domestic servants. Of non-agriculturists, a term

[1] *Sic* in Inspector-General's report. But if the gross cost and the net cost coincided, what became of the profits of manufactures? [2] As the jail contained also a few persons not belonging to this district, the figure can be only approximate.

which is presumed to include shopkeepers and handicraftsmen, there were only 1,042.

Lock-ups.

Under-trial prisoners are confined in a division of the district jail and the lock-ups (havalát) at Bareilly and Pilibhít. The total number of such prisoners admitted to the Bareilly lock-up during the same year (1877) was 4,553; to the Pilibhit lock-up, 689; and to the Bareilly jail, 309. From the first 3,145 prisoners were afterwards convicted, from the second 458, and from the third 209. The average daily population was in the lock-up proper 65·50; in the lock-up division of the jail, 27·0 ; and in the Pilibhít lock-up, 9·25.

Fiscal history.

The fiscal history of the district begins as usual with the *Ain-i-Akbari* or Institutes of Akbar. The land-revenue of the various parganahs, as obtained from that authority and converted from *dáms* to rupees, was in 1596 as follows:—

	Rs.
Bareilly, including the modern tahsíls Faridpur, Karor, Bisalpur, and Nawábganj, ...	312,685¾
Aonla „ „ „ tahsíl Aonla	17,265½
Saneha „ „ „ parganahs Balia and Saneha	32,893
Barsír „ „ „ „ Saraúli and part of Mírganj	53,685
Sháhi } „ „ remainder of the modern Mírganj {	22,512
Ajáon } „ „ „ „ {	34,071½
Sirsáwan „ „ modern parganah Sirsáwan ... } and part of Chaumahla { ...	7,702
Kábar „ „ „ „ Kábar ... } „ „ „ { ...	14,165½
Hátmana „ „ remainder of modern Chaumáhla and part of modern Richha,	6,250
Balai „ „ modern parganahs Pilibhít, Jahánabad, and remainder of Richha	26,945
Punar } „ „ parganah Púranpur	6,508
Gola }	
Total ...	534,683¾

Revenue system of the Delhi emperors.

A few unknown deductions must perhaps be made for parts of marginal parganahs now transferred to adjoining districts; but that was the approximate revenue of the district as it now stands. A revenue in the modern sense it was not. It was a State rental collected by a person who as yet received but 8 per cent. commission for his trouble. It resembled, in fact, the income of a directly managed estate rather than the land-tax of one held by a modern proprietor. Under Akbar's system, the demand was collected directly from individual cultivators, and the collector was enjoined not to depend too implicitly on the headman and accountant of the village. The revenues were never farmed.[1] The *zamíndár* existed, but was not as at present the "proprietor" of the village lands. Whether, as in Oudh, he became so before the introduction of British

[1] Elphinstone, Bk. IX., Chap. III., which contains a very accurate *resumé* of the Directions to Collectors in Gladwin's *Ain-i-Akbari*.

rule cannot now be discovered.* But in all probability some advance in this direction had been made before the cataclysm of Rohilla invasion destroyed all existing rights in the land. "The process by which the landlords' rights have attained a maximum, while the tenants' have reached a minimum, was the natural result of the farming system of Farrukhsiyar (1713-18)."[1] But, as pointed out by the same writer (Mr. Elliot Colvin), the farm of the State rental in parganahs Jahánabad and Pilibhít seems to have been granted to a lessee so early as the reign of Alamgír (1658-1707).

Of the Rohillas.

The Rohillas (1748) continued the systems both of direct management and farming; but they ejected Hindu in favour of Muslim farmers, and showed in other ways their contempt for prescriptive interests. The state of Rámpur is still ruled by Rohillas; and, except in such parts of it as were granted to the Nawáb during the present reign, there are no proprietors and no tenant-right. The Nawáb leases out his villages, for a term of usually ten years, to the highest *bonâ fide* bidder who can give satisfactory security, and the tenantry are protected only by a clause fixing their rents for the term of the lease. In the Bareilly of the Rohillas as in the Rámpur of to-day, *zamíndárs* were allowed to hold their personal cultivation at a slightly lower rate than the ordinary tenant. But this was the only way in which a special status was assigned them. The revenue of the various parganahs, on their distribution amongst the Rohilla chiefs (1754), was as follows:—

Faríd pur	about Rs.	1,30,000[2]
Karor, Nawál ganj, and Balia	„	2,50,000[3]
Aonla	„	1,35,000
Saneha	„	70,000
Sarauli (north and south)	„	45,000
Ajáon	„	1,62,000
Sháhi	„	95,000
Kábar	„	60,000
Sirsáwan	„	62,000
Chaumáhla	„	1,15,000
Richha	„	1,81,000
Bísalpur and Marauri, ...	„	2,20,000[4]
Pilibhít and Jahánabad	„	3,02,000
Púranpur	„	1,14,000
Total	„	19,41,000

[1] Pilibhít settlement report, para. 78. [2] After excluding probable revenue of parganah Salímpur, now transferred to Budaun; see Bareilly Settlement Report, p. 137. [3] After deducting the probable Etáwah collections made at Bareilly. [4] Excluding probable revenue of Pawáyan, now transferred to Sháhjahánpur.

It must again be remembered that the figures represent *rent*, which cannot therefore be contrasted with the *revenue* of to-day.

And of the Nawáb Vazír.

The Nawáb Vazír of Oudh (1774) ejected Rohilla rent-farmers and zamíndárs as brusquely as they had ejected their predecessors. He however maintained with certain doubtful improvements the Rohilla system of administration. A large number of villages were still retained under direct management as *Sír-i-sarkár*. But a larger number than before were leased for inadequate sums to rent-farmers, and extensive tracts were squandered away in tax-free grants to favourites. We have no records to show what the demand after these mistakes amounted to. But we know that in the first year of our rule (1801-02) it was considerably greater than in the last year of the Nawáb Vazír's, and that in the first year of our rule it amounted for the whole district to less than Rs. 11,70,560.[1] So great a decrease in 26 years is an additional proof, if any be needed, of the Nawáb Vazír's incompetence to govern a country.

Arrangements of the early English Government.

The cession took place in November, 1801, and the first British land assessment came into force with the autumn of the following year.[2] It was followed for more than twenty years by a series of kindred settlements, which, lasting for short terms and unbased on accurate measurements or statistics, may be termed *summary*. The principles of these earlier assessments have been sketched in other notices. They were a crude *rechauffé* of former systems. The Governments which succeeded Akbar's had more and more largely developed the practice of revenue-farming. It now reached its highest development. The right to collect the rental of a village, or in other words its farm, was auctioned and knocked down to the highest bidder. And the very tahsíldárs, who collected from the farmers the revenue settled at auction, were contractors rather than officials, receiving instead of salary a percentage on the collections. Where this procedure failed, the alternative of direct Government management, again copied from degenerate native systems, was adopted; and at one time during the fourth settlement the whole of parganahs Chaum hla and Ajáon were thus returned as *Sír-i-sarkár*. But how, it may be asked, did Government protect itself against insufficient bids at auction, against conspiracies to buy farms of revenue below their real value? The answer is that Government attempted to do so, and that its attempts, though inadequate, bore no faint resemblance to the settlement procedure of to-day. The recognized rent-rates, in some cases those established by

[1] This Rs. 11,70,560 was the demand of our second year, which we know exceeded that of our first. It exceeded the first year's demand, in Bareilly proper, by Rs. 67,186.

[2] *Supra*, p 319.

Akbar, were roughly ascertained; and estimates of produce, as necessary where rent is paid by division of the produce, were prepared for various soils. The probable rental of the village, thus computed, was fixed as the upset price below which Government would not sell its farm. But why, it may again be inquired, did bidders compete to raise the price above an upset figure which was presumably quite high enough? The reason was that no allowance *(málikána)* was as yet conceded to ousted landholders. If the former incumbent failed to outbid all comers, his occupation, and too often his livelihood, were gone. But even after all these safeguards against insufficient offers, the caution of Government was sometimes frustrated by the carelessness, or worse, of its native subordinates. We find that, again under the fourth settlement, the whole of parganah Sháhi was farmed for a very inadequate sum to one Patni Mal.

Projects for a permanent settlement.

The British revenue administration had no sooner been established than the introduction of proprietary rights was proposed. It is on all hands agreed that no such rights at that time existed or survived. But the idea of creating a class resembling the squires of England had about ten years earlier produced the permanent settlement of Bengal and Benares; and somewhat rash pledges of a similar assessment were given in Bareilly. The leases granted to farmers at the first settlement (1802-03), while declaring the customary rents, and otherwise showing an anxiety to protect the tenant from exactions, distinctly promise a permanent settlement with the person then engaging for the revenue. But these promises were forgotten, to be revived only with the opening of the third settlement some six years later (1808-09). The Board of Commissioners themselves tell us[1] that this settlement was "originally intended to be permanent"; that on the strength of a promise that it should be so "the landholders acceded to the great increase then assessed upon them;" and that the assessing officer had "been frequently reproached with the breach of the promise." They, however, deprecate permanent settlement on the grounds that the population is scanty, information as to the true resources of the country deficient, and "the right of property in the land undetermined." The Board of Directors concurred, and the result was great dissatisfaction. A combination was formed amongst the landholders "to diminish the cultivation of their estates and throw up the management of them, with a view of compelling Government to the necessity of forming arrangements with them on reduced terms."[2] But we hear until our own day[3] no further proposals for a permanent settlement.

[1] Report, dated 29th October, 1818. With regard to this Board, *vide supra* pp. 62, 310.
[2] Letter dated 20th September, 1814. [3] See the *correspondence on the permanent settlement* initiated by Lord Halifax.

The fact was that such proposals had been superseded by more successful rivals. At the opening of the fourth settlement (1812-13), and perhaps in consequence of the general resignation of farmers just mentioned, *zamíndárs* or headmen had been more widely admitted to engage for the revenue of their villages. In a Board's report of 1815[1] we find them styled *proprietors*, and a minute of the Governor-General, written later in the same year,[2] went far to confirm that title. After declaring the immemorial right of the ruling power to a certain share in the produce of every cultivated *bígha*, Lord Moira reduces the modes of realizing that share to two. The relative merits of settlement with cultivators and settlement with middlemen were discussed, and the introduction of the latter finally adopted (para. 36). The principal gainer by this policy was the village headman, who, as just seen, had already been in many cases appointed middleman. The latter title drops almost immediately out of sight, giving place to the new-fangled "proprietor." We are told that in their search for proprietary rights the district officers were largely assisted by a document which in 1802 divided the headmen of Bareilly into "old" and "new" landlords (*málik*).[3] Where no claimant to the former title was forthcoming, or the new landlord could show a preferable title, the latter was invariably recognized. But in a large majority of cases no representative of the old landlord was forthcoming. Where no trace whatever of proprietary right was apparent, it was conferred freely on the headman (*mukaddam* or *zamíndár*). The Ráín proprietors of Pilibhít were a few years back still content to be styled headmen (*padhán*) or farmers (*thikádár*), terms which clearly showed their origin. The parganah officials of course profited by the opportunity of returning their kinsmen as persons with a claim to proprietary right, and many properties in the same tahsíl and elsewhere are still held by kánúngo families. "It is difficult," writes Mr. Elliot Colvin, "to appreciate the principle on which it was considered just or equitable to hand over a portion of the State rights and the cultivators of a village to their representative man, who already received emoluments in the form of a low rent, free land, &c. It is hard to imagine a more startling comment on the value placed by Government in those days in its own property in the land."

Introduction of proprietary right.

The well-known Regulation VII. of 1822 completed the work thus begun. It recognized the proprietary right of the zamíndárs, and was perhaps justly censured by the Board of Directors for exalting the "recorded proprietor" at the expense of his co-sharers and the tenantry. The injustice here done to the latter may have been less than in

Regulation VII. of 1822.

[1] Dated 21st March, September, 1815.

[2] Minute on the revenue administration of the N.-W. P., 21st

[3] Board's report last quoted.

the Duáb and other tracts where village communities were not so rare. But the revolution affected was enormous. The old state rental became the rental of the landlord, and the land-tax took the new form of a revenue exacted from the latter. The rule which had prevailed under native dynasties, the rule which had governed the Bengal settlement, was that the collector of the village rents should retain 10 per cent. of the collections, rendering the remainder to Government. His share now became 20 per cent., while the Government demand fell from 90 to 80.[1] Later assessments have, as we shall see, still further increased that share; while the power to enhance, at first less limited than now, enabled the proprietor to increase his gains during the term of settlement. Much has of late years been done to revive and consolidate the rights of the tenantry; but the creation of a powerful landholding class has rendered legislative progress in this direction somewhat difficult.

We may now note briefly the chief points connected with the earlier settlements. Their terms and demands are shown in the following table:—

Parganah.	*Average yearly demand of*					
	1st settlement, 1802-03 to 1804-05 inclusive.	2nd settlement, 1805-06 to 1807-08 inclusive.	3rd settlement, 1808-09 to 1811-12 inclusive.	4th settlement, 1812-13 to 1816-17 inclusive.	5th settlement, 1817-18 to 1821-22 inclusive.	6th settlement (under Regulation VII. of 1822), 1822-23 to 1835-36 inclusive.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Faridpur ...	72,672	81,488	88,352	1,39,845	1,38,516	1,42,259
Karor ...	1,33,348	1,10,173	1,80,579	1,80,392	1,92,608	1,89,239
Balia ...	18,289	14,259	15,738	17,712	19,342	21,157
Sancha ...	42,446	43,117	47,746	54,212	55,098	56,531
Aonla ...	48,765	51,480	59,501	71,722	71,264	68,072
Sarauli (south)...	36,619	40,854	47,423	53,002	52,828	51,964
Mirganj (including Sarauli north, Ajaon, and Shahi)	1,21,474	1,38,200	17,631	2,23,190	2,23,901	2,21,402
Sirsáwan, ...	10,173	18,641	51,554	61,925	65,663	64,114
Kábar ...	9,825	14,124	49,367	56,196	54,092	54,219
Chaumahla ...	22,548	28,348	52,158	59 784	57,372	55,646
Richha ...	52,228	51,949	1,08,524	1,73,561	1,71 720	1,68,681
Nawábganj ...	1,01,535	1,11,544	1,50,357	2,46,300	2,25,764	2,27,007
Bisalpur (including Marauri.)	2,36,975	2,22,941	2,90,543	2,88,617	2,97,595	3,02,309
Pilibhít ...	1,30,203	1,62,775	1,53,554	1,47,313	1,47,313	1,47,313
Jahánabad ...	1,03,796	1,33,599	1,40,064	1,33,923	1,33,923	1,33,923
Púranpur ...	29,665	11,563	28,252	1,41,424	1,41,424	1,41,424
Total ...	11,70,561	12,35,055	14,81,343	20,49,118	20,48,533	20,45,260

[1] The figure here given is that laid down by the regulation (section 7). But in practice the percentage demanded by Government varied from place to place, and in this district fell to below 79.

The stability of the first settlement, by Mr. Collector Deane, was endangered by the famine of 1803-04;[1] and 25 per cent. of the progressive demand was perforce remitted in that year. The author of the second assessment was Mr. Collector Routledge. The third, by Messrs. Trant and Batson, lasted for one year longer than its predecessors, and is remarkable as having given birth to the word "quartennial." Owing to heaviness of demand, resignation of farmers, and trickery of tahsíldars, it worked by no means well. In its last year a balance of over three lakhs was outstanding. The fourth settlement, by Messrs. Christian, Chamberlain, and Calvert, resulted in a great increase of demand. Heavy balances and numerous resignations of farmers were the consequence. The cause of the failure seems to have been misunderstood by the Junior Member of the Board of Commissioners, Mr. Trant. He ascribes it to "a general agreement between native officers of all descriptions and the landholders to defraud the Government;" to the severe drought of 1815-16; and to the system of temporary settlements, which lessened the farmer's power of borrowing money. This, the first quinquennial settlement, was succeeded by another of equal length and equal ill-success.

1st, 2nd, 3rd, and 4th settlements.

The fifth settlement was indeed merely an extension of the fourth, and inherited all its vices. A report on its working by the Senior Member of the Board, Mr. Elliott, showed him no better able to discriminate the causes of fiscal failure than his junior. The truth was that a crushing demand, assessed when prices were high, could no longer be paid when they had fallen.[2] When we consider the evils of the system then existing, we wonder less that the administration should have flown for refuge to a zamíndári policy. Excessive assessment was the natural result of auctioning the farm of villages. Mr. Boulderson informs us that from the prevalence of holdings which paid rent by a division of the crop "all was darkness; none of the competitors knew the value of estates they were bidding for. It was not merely open fair competition that was resorted to. Every underhand petty intrigue was put in action, every fair account was rejected, and the merits of a native officer rose in proportion to the height of the *daul* or estimate of the resources that he submitted. A tahsíldar or kánúngo was subjected to the greatest suspicion, if not disgrace, if the *daul* of any other person was higher than his. The European officers, from an utter want of any information on the subject, naturally supposed that the highest estimates must be the most correct. And the fact is that, so far as it is now possible to trace these estimates, we find that the highest was generally the one acted on."

Fifth and

[1] *Supra* p. 567.

[2] This is carefully shown by Mr. Moens at p. 143 of his settlement report.

Sixth settlement, or extensions of the fourth.

The sixth settlement was practically an extension of the fourth and fifth. But it included the assessment by Mr. Boulderson himself of 412 villages, which had been resigned or insolvent under those settlements. The result was a decrease of over one lakh in the demand; but it must be remembered that the auction system was now extinct, and that the new proprietor retained a larger percentage of the assets than the old farmer. This "Regulation VII. of 1822" settlement was based on the novelty of a careful though unskilled survey. Mr. Boulderson's method was to fix a money rent for each field, and to take 78·74 per cent. of the gross rental as Government revenue. To this day, writes Mr. Moens, the people speak with respect of his care, his knowledge of themselves, and his agricultural acquirements.[1]

His opinion of the proprietary system may be given in his own words:—

"In point of fact there is no proprietor's rent throughout the country, where an estate is settled up to the regulation mark, and the rent-roll is well ascertained. Government is indubitably the proprietor in the English sense of the word, and it is a mere farce to talk, up here at least, of proprietors in any other sense than that of Government officers for the collection of revenue with a small remuneration for the trouble of collection."

Seventh (or fifth) settlement under Regulation IX. of 1833.

Almost immediately after the submission of Mr. Boulderson's report on his assessments, a fresh settlement, the first on modern and scientific methods, was begun. The "Regulation IX." settlement was the seventh or fifth, according as the two extensions of the fourth are or are not regarded as separate settlements. It was preceded by an accurate professional survey and classification of area. The assessing officers were in parganahs Aonla, Saneha, and Faridpur, Mr. Conolly; in Richha, Pilibhít, Jahánabad, and Púranpur, Mr. Head; in south Sarauli, Mr. R. Money; and in the remainder of the district Mr. J. W. Muir. In their manner of working these gentlemen showed some difference. Messrs. Conolly and Head divided their villages into compact circles according to peculiarities of soil and situation; Messrs. Money and Muir classified theirs into first, second, and third class, or rich, middling, and poor villages, without much regard to locality. Messrs. Conolly, Head, and Money assumed rent-rates for the various soils; Mr. Muir, who disbelieved in soil-returns, worked

[1] To the other good qualities of Mr. Boulderson Heber's Journal shall bear witness:—"*November* 24 (1824). Mr. Boulderson left me this morning, and I believe we parted with mutual regret. His pursuits and amusements were certainly very different from mine. But I found in him a fine temper and an active mind, full of information respecting the country, animals, and people amongst whom he had passed several years; and on the whole I do not think I have acquired so much of this kind of knowledge from any person whom I have met with in India."

on general revenue-rates, deduced from those successfully imposed at former settlements. In their assessments Messrs. Head and Money seem to have taken waste land into account; Messrs. Conolly and Muir excluded it from consideration. From the various rent-rates was deduced a gross rental, of which two-thirds were demanded as the Government revenue. How Mr. Muir managed to ensure that his revenue-rates should attain that proportion of the rental is not so clear; but Mr. Moens assures us that the assessments of that officer were very light. The demand amounted, at the beginning of its currency, to Rs. 17,99,378; and its expiring figures will be compared in detail with those of the current assessment. The preparation of a record-of-rights was the finishing touch of the settlement, which came into force with 1835-36. Its original term of twenty years was extended until 1869-70, when the first assessments of the existing settlement were collected. Notwithstanding three famines and a rebellion, the Regulation IX. settlement worked very fairly throughout its currency.

The current settlement.

October 1865 saw the operations of the current settlement opened in Pilibhít, to be taken up next month in Faridpur and Karor. For the first-named tahsíl no special settlement officer was appointed. Mr. Elliot Colvin carried on the work in addition to his regular duties, first as Superintendent of the Tarái, and afterwards as Officiating Collector of this district. In the remainder of Bareilly a special settlement officer, Mr. S. M. Moens, was employed. Each officer was aided by one covenanted assistant[1] and one deputy collector, but at certain times the number of deputy collectors under Mr. Moens was increased to two.

The survey.

Operations began as elsewhere with an unprofessional survey. Village boundaries were first marked out and boundary disputes decided, some of the latter being referred to councils (*panchâyat*) of rustic arbitrators. The next step was the plane-table measurement, effected by village accountants (*patwâri*) under the eye of skilled supervisors (*amín*). As in Bijnor, the accountants had been previously trained in surveying, and if incompetent, were required to furnish substitutes. When practice had made perfect, one supervisor to every six chains was found sufficient; and each accountant was expected to survey 15⅝ acres[2] daily, including waste lands. The last survey undertaken was that of Baheri, completed in June, 1872. The total cost of measurements was from first to last about Rs. 52,126,[3]

[1] The assistants were in Pilibhít Messrs. Graves, Moule, and Latouche, Assistant Collectors, and in Bareilly proper Mr. F. W. Porter, Assistant Settlement Officer. [2] *I.e.* 25 official bighas of 3,025 squre yards each. [3] Rs. 38,126 in Bareilly proper, and about 14,000 in Pilibhít. As the officials employed on the survey were also engaged in other work, an exact estimate is impossible.

or something over Rs. 21¼ for every square mile assessed. The following table shows as nearly as possible the resultant classification of areas :—

Parganah.	Total area in acres.	Barren.	Revenue-free.	Old waste.	New fallow.	Groves.[1]	Cultivated.	Total assessed area.
Faridpur ...	159,721	16,531	855	18,239	3,907	7,307	112,882	142,335
Karor ...	200,124	19,767	15,495	4,425	3,543	16,206	140,688	164,862
Balia ...	23,986	3,048	412	2,152	71	331	17,972	20,526
Saneha ...	53,283	4,670	2,348	6,608	217	908	38,032	45,765
Aonla ...	81,893	9,630	2,451	14,090	455	1,106	54,166	69,817
South Sarauli ...	38,108	4,140	1,968	2,501	223	740	28,536	32,000
Mírganj ...	98,352	10,025	5,859	13,532	631	1,234	67,071	82,468
Sirsaon ...	20,758	383	247	1,407	289	2,889	15,543	20,128
Kábar ...	35,056	3,960	497	2,726	233	511	27,129	30,599
Chaumáhla ...	59,407	6,949	429	6,537	909	700	43,883	52,029
Richha ...	108,512	10,616	11,944	4,745	1,167	1,460	78,580	85,952
Nawábganj ...	144,829	13,550	7,406	11,680	1,636	2,392	108,165	123,873
Bisalpur ...	237,115	23,658	2,846	21,567	1,850	7,664	151,346	182,427
Pilibhít ...	124,887	12,00	1,371	24,843	2,350	1,898	82,416	109,609
Púranpur ...	299,429	26,659	827	141,000	29,151	2,901	98,891	269,042
Jahánabad ...	118,055	13,378	1,660	15,557	1,634	1,968	83,858	101,049
Total ...	1,803,520	178,973	57,115	319,793	48,266	50,215	1,149,158	1,532,481

Its accuracy.

To these figures must be added the area of the city, cantonment, and civil lines at Bareilly, besides about 16,380 acres of waste land grants in Púranpur. The accuracy of the settlement survey is attested by the very slight excess which its total shows over that (1,896,897 acres) of the professional revenue survey effected from two to three years later. The Lieutenant-Governor[2] himself tested the measurements of two

[1] The figures for Bareilly proper are taken from the Bareilly Settlement Report, which includes cultivated groves in its assessed area. The groves of the Pilibhít parganahs have been as usual included in the unassessed area.

[2] Sir William Muir.

villages taken at random in parganah Nawábganj, and found them absolutely exact; nor could an error be discovered when the Senior Member of the Board of Revenue[1] engaged in a similar examination.

Rent-rates.

Every village was, either after or during its measurement, inspected by the assessing officer. He took careful notes of the rents paid on different soils, and on the nature and appearance of their crops. Any local peculiarity, such as style of cultivation, liability to injury by floods or vermin, and indebtedness of cultivators, was taken into due account. The villages were then grouped into circles of similar fertility and position, and the process of assuming rent-rates for each soil in the circle began. The manner of assuming these rates varied according as the rent was paid in cash or kind. Where payment was in cash, the rates actually paid were minutely recorded; and a comparison with those judicially decreed in recent cases of enhancement, or prevailing in surrounding tracts, enabled the settlement officer to work out a fair rate for each soil. Where kind-rents were the rule, the reputed average weight of the landlord's share in the outturn was recorded as minutely. But the settlement officer discovered also for himself, in many cases by actual experiment, the average produce of the different soils; and deducting a sixth for reductions before the division of the crop, ascertained the landlord's weight in the remainder. After deciding on these data the average rate paid in grain, he proceeded to convert that rate to money at the average price of 20 years, excluding seasons of dearth. His money-rates, again, he compared with the money-rates decreed in recent suits for commutation of kind to cash rentals; and the rate ultimately assumed was a fair compromise between the two. Whether, therefore, the rent was paid in kind or paid in cash, the assumed rent-rate was a money-rate. The rates assumed for the various soils and circles of each parganah will be detailed in the Gazetteer article thereon. Meanwhile, it may be mentioned that the average rate assumed for the district at large was nearly Rs. 2-10-8½ per acre.[2] The subject of rents, as distinct from settlement rent-rates, will receive separate notice.

Assessments.

The application of these rent-rates to the gross area of the district gave a total assumed rental of Rs. 41,51,510. The proportion of the assets demanded as revenue by Government was at this settlement reduced to 50 per cent., and fixed at that percentage would have reached Rs. 20,75,755. But a few trivial deductions in the process of assessment, estate by estate, reduced it by some hundred rupees. Its final

[1] Mr. J. Inglis, C.S.I.

[2] Or Re. 1-11-3 per acre in the Pilibhit subdivision, and Rs. 3-1 8 in Bareilly proper. The materials for the above average were obtained from Mr. Auckland Colvin's *Memorandum on the revision of land-revenue settlements in the N.-W.-P.*, 1872.

amount and incidence may be thus compared with those of the assessment which it superseded :—

Parganah.	Demand, excluding cesses.		Incidence per acre of			
			Former demand.[1]		*New demand.*	
	Former.	New.	On assessable area.	On cultivated area.	On assessable area.	On cultivated area.
	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Faridpur,	1,45,694	1,61,604 0 0	1 0 4	1 4 7	1 3 11	1 9 2
Karor ...	1,78,969	2,44,941 8 0	1 1 4	1 4 4	1 10 1	1 14 7
Balia ...	24,402	33,680 0 0	1 3 0	1 5 8	1 12 10	2 0 11
Saneha ...	56,578	73,230 0 0	1 3 9	1 7 9	1 12 2	2 1 11
Aonla ...	64,207	93,285 0 0	0 14 8	1 2 11	1 7 6	1 14 3
Sarauli ...	37,858	45,400 0 0	1 3 9	1 6 2	1 8 11	1 12 0
Mirganj ...	1,17,065	1,34,880 0 0	1 6 8	1 12 1	1 12 9	2 3 4
Bisalpur ...	2,77,783	3,07,930 0 0	1 7 8	1 13 4	1 13 8	2 3 9
Kábar ...	48,118	60,910 0 0	1 9 2	1 12 4	2 3 0	2 7 6
Sirsáwan...	32,274	36,910 0 0	1 14 5	2 7 4	2 0 3	2 9 9
Chaumáhla	59,580	75,620 0 0	1 2 4	1 5 8	1 9 7	1 14 4
Richha ...	1,51,412	1,66,237 0 6	1 12 2	1 14 10	2 2 1	2 5 3
Nawábganj	1,78,381	2,08,032 8 0	1 7 0	1 10 4	2 0 6	2 5 2
Pilibhít ...	1,19 119	1,56,639 0 0	1 0 10⅞	1 10 $9\frac{15}{16}$	1 6 0¾	1 14 4¾
Jahánabad,	1,26,278	1,57,939 0 0	0 15 8	1 7 10⅛	1 9 0	1 14 1¼
Púranpur,	66,745	97,874 0 0	0 2 8	0 9 1½	0 5 7¼	0 15 9
Total of district.	16,90,462	20,75,122 0 0	...	...	...	...

To the new demand here shown must be added the ten per cent. cess for roads, schools, post-offices, and police. This was assessed at settlement on all lands, revenue-paying and revenue-free, and amounted to Rs. 2,16,643-9-0.

Revision of the current settlement.

The new demand being found to press somewhat severely on parganahs which adjoined the Tarái, Mr. Robert Currie was in 1874-76 deputed to make revisions. He reduced the demand in Richha by Rs. 2,160, in Chaumáhla by Rs. 2,150, and in Púranpur by Rs. 1,243. Trifling alterations were also made elsewhere. It may be added that the current settlement, though not yet approved by Government, will probably be sanctioned for 30 years, dating from the close of the last.

The following statement, compiled from the reports of the Board of Revenue, gives the official account of the land-revenue demand, collections,

[1] The incidence is in the Pilibhít parganahs taken at half the incidence of the assumed rental; no statement showing the actual incidence of the former demand is forthcoming.

and balances for the past ten years. The revenue or agricultural year begins, as elsewhere in the North-Western Provinces, on the 1st July :—

Year.	Demands.	Collections.	Balances.	Particulars of balance.				Percentage of balance on demand.
				Real.			Nominal.	
				In train of liquidation.	Doubtful	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1868-69 ...	17,64,624	17,55,358	9,266	8,220	1,016	...	...	·53
1869-70 ...	17,65,045	17,60,638	4,416	669	1,043	...	2,704	...
1870-71 ...	17,38,548	17,29,786	8,762	2,785	165	...	5,812	·50
1871-72 ...	17,65,054	17,62,928	13,175	5,157	...	...	8,018	·29
1872-73 ...	19,08,680	18,68,449	40,231	6,788	9,427	36	23 980	·85
1873-74 ...	20,72,443	20,33,175	39,268	2,073	25,021	...	12.174	1·31
1874-75 ...	20,69,940	20,37,322	32,618	2,629	992	...	28,997	·17
1875-76 ...	20,48,144	20,31,530	16,614	4,576	125	...	11,913	·23
1876-77 ...	20,49661	20,41,668	7,993	4,815	303	...	2,875	·25
1877-78 ...	20,48,007	29,44,810	10,3,397	86,200	15,231	125	1,641	4.96

Instalments of revenue for autumn

The number and date of the revenue instalments for the autumn harvest vary in different parts of the district. In tahsíls Karor, Mírganj, Nawábganj, Aonla, and Faridpur they fall due in three fractions, payable on the 15th of November, 15th of December, and 15th of February respectively. In Baheri these dates are changed for the 15ths of December, January, and February; and in parganah Púranpur for the 15ths of November, January, and February. In parganahs Pilibhít and Jahánabad there are four instalments, due on the 15ths of November, December, January, and February; in Bísalpur two only, due on the 15ths of December and February. For the spring harvest the instalments are everywhere uniform in both date and number, being paid on the 15ths of May and June. The instalments of both harvests were fixed with regard to the time when the landlord is best able to pay them, *i. e.*, when he has gathered in his instalments of rent. The instalments of rent, again, depend on the season of harvest, and the season of harvest chiefly on physical causes. The dates of the Government collections are therefore the best that could have been adopted.

And spring harvests.

Record-of-rights.

The record-of-rights prepared at settlement consisted as usual of (1) the *khewat*, (2) *jamabandi*, and (3) *wájibularz*, registers of proprietary right, tenant right, and village custom respectively. Great care was taken to exclude from the last all superfluous matter,

such as speculative provisions or contingencies already foreseen by the law. Of the first two it is needful to treat in some detail.

The proprietary tenures may be declared on the best authority [1] simpler than in most districts of the North-Western Provinces. The following table, compiled from the settlement reports, shows how, in 1873-4, these tenures were divided:—

Parganah.	Number of estates (*mahdls*).	Number of estates exempt from revenue (*muáfi, lakhiráj*).	Number of estates held on *zamíndári* tenure.	*Number of pattídári tenure estates.*	
				Perfect.	Imperfect.
Farídpur ...	476	...	351	45	80
Karor ...	554	33	384	41	96
Balia ...	68	1	38	12	17
Saneha ...	180	3	142	17	18
Aonla ...	190	2	137	20	31
Sarauli ...	82	4	58	17	3
Mírganj ...	221	4	149	42	26
Sirsáwan ...	62	...	52	9	1
Kábar ...	84	1	73	9	1
Chaumahla ...	183	...	181	1	1
Richha ...	258	12	218	23	5
Nawábganj ...	433	9	376	47	1
Bisalpur ...	535	5	452	40	38
Pilibhít ...	273	1	262	10	
Jahánabad ...	256	6	242	8	
Púranpur { Villages ...	386	...	386	5	
Púranpur { Forest grants	23	1	23	...	
Total ...	4,264	82	3,518	664	

Proprietary tenures.

The technical meaning of the terms zamíndári, perfect pattídári, and imperfect pattídári has been explained above.[2] The pattídári tenures, whether perfect or imperfect, are in most cases of quite recent growth. Writing of Pilibhít at the last settlement, Mr. Head remarks that wherever proprietary tenure exists at all, it is zamíndári; and in 1849 Bareilly proper contained but 47 pattídári estates. The small number of such estates in Pilibhít is still remarkable. Here the division of a zamíndári into a pattídári tenure is adopted only where accidents of soil and situation prevent partition into compact and distinct zamíndári estates. In other words imperfect partition is sought only where perfect

[1] *Bareilly settlement report*, p. 128; *Pilibhít settlement report*, p. 15. [2] See Gazetteer, II., 222.

is impracticable.[1] A few of the pattídári estates in Bareilly proper are true *bhayáchára*—that is to say, the pattídár's share in the profits and burdens of the estate is proportioned, not by the law of inheritance, but by the extent of the land in his actual possession. The custom of the brotherhood (bhayáchára) has in this case superseded ancestral right. A few imperfect pattídári estates lie partly on the uplands (bángar) and partly on the flats (khádir) of the Rámganga basin. In such cases the flats, being subject to fluvial alteration, are held in common, while the uplands are held in severalty. The outturn of the common lands is devoted as a rule to the payment of the Government demand. But should any surplus be left, or should these lands receive alluvial increase, the co-sharer entrusted with the collection of the common revenue (*lambardár*) almost always attempts to appropriate the surplus or the increase for himself. If the village accountant connive, he is often successful; for the accountant is in such matters justly called the "poor man's master" (*gharíb-ká-ustád*). Some instances in which his false entries were brought to light and corrected are thus described by Mr. Moens:—

"There are numerous small proprietors who have no shares in the common land or in the *zamíndári* dues, and have no right of pre-emption, but have otherwise a full proprietary title over the land in their possession, with rights of hereditary succession and transfer by sale, gift, or mortgage, without reference to the zamíndárs of the village in which their land is situated. These patches of land thus owned are usually either resumed revenue-free tenures, or grants made by former zamíndárs to Brahmans in *sankalp*,[2] or to their relatives or dependants, and in which the title of the *zamíndár* to resume has been barred by limitation. Hitherto these bits of land have been entered in the village papers in the *jamabandi*, and the jama payable on them, through the *lambardár*, has been erroneously entered as rent. This wrong method of record has given rise to much injustice, and many of these small holders and their heirs have been deprived of their lands by powerful *zamíndárs* and fraudulent *patwáris*. In the new settlement I have entered all these petty proprietors, with the area held and the *jama* payable by them, in the *khewat* paper, and in the *khatiauni* and *jamabandi* have carefully distinguished their lands from those of the tenants. No mistake can now, I hope, be made by the courts as to the nature of their tenures."

[1] Mr. Elliot Colvin sums up, as follows, the reasons which cause a preference for perfect partition:—"A distrust in the integrity of the *lambardár* who, in *batai* villages, has great opportunities of defrauding his co-sharers; the natural desire to sever rights and responsibilities simultaneously; the facilities afforded by the simple nature of the tenures; the power of veto against imperfect partition enjoyed by every co-sharer."

[2] The word *sankalp* means, according to Benfey, "expectation of advantage from a holy work." It is applied to the glebes granted to priests or temples in consideration of ceremonies or sacrifices.

Revenue-free estates.

The area of revenue-free tenures was shown in discussing the settlement survey. The great majority of such grants have been freed of revenue for ever; but a few are liable to resumption on the death of the present grantee.

The revenue of a comparatively trifling area (6,644 acres in Bareilly proper) has been permanently settled (*istimrár*). Eleven villages in Mírganj, six in Sirsáwan, four in Aonla, two in Sarauli, and one in Richha are held on *talukadari* tenure. Groups of estates, that is, are held by a superior proprietor (*talukadár*), who collects the Government revenue from the inferior proprietors (*biswadár*) of each separate estate, and retains for his trouble a commission of 10 per cent. on the collections. Except in the Richha village, Sakatia, these tenures show no peculiarity. But there each cultivator is proprietor of his holding, with hereditary and transferable rights. The collecting proprietor (*lambardár*) has no right to sue for enhancement of their payments. Those payments are in fact revenue and village expenses, not rent.

Castes and tribes of landholders.

The following statement shows the castes and tribes to which in Bareilly proper the landholders chiefly belong:—

Parganah.	Rájputs.	Kayaths.	Brahmans.	Baniyas and Mahajans.	Kurmis.	Muhammadans.	Others (Hindus), 50 castes.	Total number of proprietors.
Faridpur ...	3,765	290	326	87	55	184	225	4,932
Karor ...	740	644	421	116	504	1,060	294	3,779
Baha ...	817	201	147	15	...	15	9	1,204
Sanéha ...	492	348	220	168	1	283	355	1,867
Aonla ...	811	283	154	83	...	431	185	1,697
Sarauli ...	247	29	23	45	...	116	149	609
Mírganj ...	808	246	332	54	51	605	116	2,212
Sirsáwan ...	10	8	9	1	51	132	125	336
Kábar ...	120	48	54	16	17	511	39	805
Chaumahla ...	24	147	44	49	27	243	53	587
Richha ...	84	90	47	68	121	628	69	1,107
Nawábganj ...	87	240	124	68	258	733	67	1,572
Bísalpur ...	618	249	497	101	278	239	233	2,215
Total ...	8,623	2,773	2,398	871	1,358	5,180	1,919	23,122

Trustworthy returns for the Pilibhít subdivision are not forthcoming. But from the transfer registers we may gather that Banjáras, Kayaths and Bráhmans in Pilibhít, Raíns and Bráhmans in Jahánabad, and Katehriya Rájputs and Banjáras in Púranpur, are the principal proprietors. The Muhammadan Raíns are the only class who manage their estates on really business-like principles. They are hard landlords, but, though grinding down their tenants,

are careful to see that the latter do not starve. They exert themselves to ensure that their villages shall be well-tilled and well-peopled; and by these means have of late years been able largely to increase their possessions. Other proprietors do little to improve their lands, unless raising the rents be an improvement. Their capital, unless they cultivate a home-farm, is useless; and the real tillers of the soil have no capital to use.

Leading families.

The district possesses some important, but few old, landholding families. The so-called "barons of Bareilly" are a mushroom growth, descended in some cases from modern officials who must have made their fortunes by means not officially recognized. The roll of Rájas and Nawábs for the North-Western Provinces contains the name of but one Bareilly landholder; and even his title is personal rather than territorial. Rája Kálika Prashád Misra is a Kanaujiya Bráhman, the grandson of a worthy banker who received the title in return for his loyalty and good services during the great rebellion. With the title was conferred a tax-free demesne of 21 villages, yielding an annual income of Rs. 15,037. The title is hereditary, but limited to the lineal male descendants of the original grantee, Baijnáth Misra; the demesne, which was granted strictly for the support of the title, is inalienable. The Rája possesses, besides, estates paying a Government revenue of Rs. 3,575, in parganahs Karor, Bísalpur, Nawábganj, Aonla and Baheri. The list of nobles just mentioned names also a descendant of the Peshwas, Madu Ráo of Bareilly. He was popularly known as Rája of Chitrakot, a holy place in Bánda, but quitted Bareilly about a year and a half ago.

Kanaujiya Misras of Bareilly.

The scarcity of old landholding families is due partly to the usurpation of the Rohillas and partly to the absence of proprietary rights at the earlier British settlements. The Rájas of Shishgarh, chiefs of the Katehriya clan, managed to retain possession of parganah Sirsáwan throughout the Rohilla and Oudh dominations, but lost it at one of the Company's assessments. The various villages were farmed to their headmen (*mukaddam*), who were in 1850 confirmed as proprietors. The heirs of the last recognized Rája, Sabkaran, now hold not a single village in the parganah; and the title, being excluded from the official list, may be considered extinct.[1]

The old Sirsawán taluka.

A few other ante-Rohilla families have been more fortunate, retaining their estates to the present day. Such are the Misras of Rájáo in Faridpur, a house founded by a chaplain of Rája Makrand Rai, who was súbadár of

[1] Heber describes an interview which he had in 1824 with the then Rája and his sons; and in 1871 Mr. F. W. Porter, writes of Shishgarh as "the present capital of Rája Khán Jahán."

Katehr in the reign of Aurangzíb (1658-1707); the Shaikhs of Nawáda in Karor, whose possession dates from 1743; and the Kurmís of Ahmadabad in Nawábganj, who have held since 1749. Similar length of possession might, perhaps, be claimed by the Banjaras, who, with three other families, hold almost the whole of Púranpur.

Alienations.

The term of the last settlement was marked by extensive transformations of the landholding body. Some slight changes were effected by confiscations for rebellion and other causes, but the bulk of the land transferred passed by sale. The majority of the proprietors have enjoyed too short a possession to inherit much attachment for ancestral domains; and many, especially Muslims, are inclined to regard land as an investment rather than an heirloom. Some idea of the alienations which took place may be gathered from the following statement:—

Parganah.	Total area in acres.	Area alienated by private arrangement.	Area alienated by sales in execution of decree.	By both methods.	Proportion per cent. of alienations to total area.
Faridpur ...	159,721	41,336	20,308	61 644	38·6
Karor ...	200,124	55,741	15,956	71,697	35·8
Balia ...	23,986	2,717	1,747	4,464	18·6
Saneha ...	53,283	9,246	7,461	16,707	31·3
Aonla ...	81,898	14,566	8,778	23,344	28·5
Sarauli (South) ...	38,108	2,310	5,401	7,711	20·2
Mirganj ...	98,352	15,675	10,506	26,181	26·6
Sirsawan[1] ...	20,758	...	...	...	...
Kábar[1] ...	35,056	...	...	...	...
Chaumahla ...	59,407	51,878	9,381	61,259	103·1
Richha ...	108,512	34,548	5,065	39,613	36·5
Nawábganj ...	144,829	30,448	13,535	51,983	35·8
Bisalpur ...	237,115	47,141	15,371	62,512	26·3
Pilibhít ...	123,051	48,744	7,119	55,863	45·6
Jahánabad ...	115,361	49,202	17,633	66,835	57·9
Púranpur ...	277,677	70,324	14,977	85,301	30·7
Total, excluding Kábar and Sirsáwan ...	1,721,424	481,876	153,238	635,114	36·4

The whole of parganah Chaumahla, then, changed hands, and part of it more than once. This astonishing result may be partly, but still insufficiently, explained by the Káshipur Rájás exchange of the Cháchait domain for another in Bijnor.[2] It cannot be ascribed to over-assessment, for the revenue of Chaumahla has, as a rule, been collected with ease.

[1] The alienation figures for these parganahs are not given in the Bareilly settlement report.
[2] *Supra*, p. 323.

Price of land.

Connected with the subject of land-sales is the price of land. From a report submitted by the Collector in July, 1823, this seems in that year to have averaged Rs. 2-12-11 per acre. In 1832 it had by Mr. Boulderson's account risen to Rs. 3-1-0 per acre all round; and in 1843 Mr. Clarke gives the average as Rs. 5-5-6. The average prices paid per acre during the term of the last settlement were in Karor Rs. 14-10-8, Richha Rs. 12-10-6, Balia Rs. 11-4-2, Mírganj Rs. 10-10-1, Chaumahla Rs. 10-6-5, Sarauli Rs. 10-0-8, and Saneha Rs. 7-10-9. When sold, land in Faríḍpur, Karor, and Mírganj realized between 1867 and 1872 Rs. 18 per acre; and when mortgaged, Rs. 12-2-0. Mr. Moens attributes this steady rise in value chiefly to (1), the large amount of money awaiting investment, especially in the hands of Musalmán capitalists, who are forbidden by their religion to take interest, and prefer investing in land; (2) the increased prices which of later years have raised the landlord's profits, and rendered him less willing to throw his land into the market.

Tenants; their rights.

Turning from the khewat to the *jamabandi*, from landlord to tenant, we find the cultivated area distributed as follows amongst the different classes of cultivators, some of whom are themselves proprietors:—

Parganah.	*Home-farm of proprietor (sír or khudkásht).*			*Cultivated by tenants with rights of occupancy.*			*Cultivated by tenants-at-will.*		
	Number of cultivating proprietors.	Area in acres of their cultivation.	Average holding.	Number of tenants.	Area in acres of their cultivation.	Average holding.	Number of tenants.	Area in acres of their cultivation.	Average holding.
Faríḍpur ...	1,869	9,399	5·0	17,210	71,892	4·17	14,759	28,744	1·95
Karor ...	2,072	11,634	5·6	21,829	105,557	4 84	12,108	2,346	1·93
Balia ...	795	4,014	5·0	2,600	10,650	2·96	2,304	2,803	1·22
Saneha ...	2,447	4,143	1·7	7,207	26,270	3·64	3.820	6,590	1·72
Aonla ...	1,072	7,638	7·1	11,076	37,099	3 35	3,270	8,232	2·51
Sarauli ...	391	3,003	7·6	3,099	17,637	5 69	3,187	7,316	2 29
Mírganj ...	964	4,333	4·5	11,084	49,899	4·50	6,227	12,909	2·07
Kábar ...	310	1,258	4·0	1,309	9,785	7·47	991	3,906	3 94
Sirsáwan ...	169	1,555	9·2	2,986	20,854	6·98	1,159	4,542	3·91
Chaumahla ...	314	1,315	4·1	4,054	23,943	5 9	4,417	17,943	4·06
Richha ...	330	3,432	10·4	89,53	52,602	5·33	4,504	21,340	4·73
Nawábganj ...	668	3,426	5·1	12,083	81,110	6·71	9,818	21,274	2·16
Bísalpur ...	1,441	10,464	7·2	26,713	103,461	3·87	12,591	31,436	2·49
Pilibhít, Jahánabad, Púranpur	Not shown in Settlement Report.	1,520	...	5 217	28,066	5·59	5,656	20,310	3 59
		3,492	...	4,420	31,705	7·17	3,328	18,453	5·54
		1,947	...	4,248	18,938	4·45	9,377	57,285	6·10
Total ...	...	68,573	...	145,988	689,468	4·7	97,516	286,489	2·9

Besides the tenants here mentioned there are in the Pilibhít parganahs 8,973 cultivators who hold partly with and partly without rights of occupancy. Their tenant right extends over 54,526 acres, or 6·07 acres to each man; and their tenancies-at-will over 28,923, or 3·22 to each. Ex-proprietary tenants, a class created by Act XVIII. of 1873, have as yet had little time to appear in any number.

Division into *chhapparband* and *páhíkásht* tenants.

Amongst themselves cultivators are broadly divided into two classes—the *chhapparband* or resident and *páhíkásht* or non-resident. For several obvious reasons besides that of mere absence, the non-resident's land is worse cultivated and rented lower than the resident's. The *páhíkásht*, for instance, is not, as a rule, allowed to remove manure from the village where he lives to the village where he cultivates; and, if his rent is raised, he at once resigns his holding for one nearer home. He has this advantage over the *chhapparband*, that he renders no services to the landlord, and, unless the cess has been imposed as a method of enhancing rent,[1] pays no cess for village expenses. The proprietor was no sooner created than we find him asserting his power to eject at pleasure both resident and non-resident tenants.[2] Prescriptive rights of occupancy seem to have afterwards become recognized in the case of chapparbands. But in conferring such rights on páhíkáshts also, Act X. of 1859 took the landlords by surprise. Regarding tenant-right as landlord's wrong, they are not in future likely to allow any new tenant to hold the same land for twelve years.[3]

Mukaddams.

The chhapparband cultivators are subdivided into four classes—*mukaddams*, holders by service, *rakmis*, and ordinary tenants. The head cultivator, known as *mukaddam*, *padhán*, or *mahtia*, is the grand depository of village custom and the landlord's right-hand man. He is some respectable tenant whom the latter employs as a bailiff for collecting his rents and managing his agricultural affairs. In consideration of his services the mukaddam pays a rent falling from $\frac{1}{8}$th ($\frac{5}{8}$ths) to $\frac{1}{16}$th ($\frac{3}{48}$ths) below the ordinary rate, or holds a small plot altogether free of rent. He is in either case allowed as a rule to plant a grove on a patch of rent-free land; and is seldom called on to pay cesses or village expenses. Whatever may have been his status in former times, his office is not now hereditary, but held *durante bene placito* of the proprietor. When proprietary rights were created or revived, he was often, as we have already seen, appointed proprietor himself. But both

[1] *Supra*, p. 330. [2] Mr. Francis Low's letter, dated 1st February, 1816, quoted in Bareilly settlement report. Sir Edward Colebrook's letter, dated 15th January, 1819, quoted in Pilibhít settlement report. [3] As regards rights of occupancy the provisions of this Act have been re-enacted by the later XVIII. of 1873.

Mr. Seton in 1805 and Mr. Head in 1848 satisfied themselves that he possessed no prescriptive proprietary rights.

Service tenants.

In the conditions of their tenure the service tenants differ little from the mukaddam. They are village servants, temple priests, &c., who hold land rent-free on condition of services performed. Notwithstanding legal decisions to the contrary, the usage of the district denies them the power of acquiring rights of occupancy. They are in fact servants whose wages is paid in usufruct of land instead of money. A service tenant who claims rights of occupancy on the ground of long possession is, observes Mr. Moens, like a London footman, who, after twelve years' service, should claim a perpetual right to his wages, and deny his master's right to dismiss him.

Rakmis or privileged tenants.

The *rakmi*[1] is a tenant who, in deference to tribal feeling, religious respect, or official position, is allowed to hold at a slightly lower rent than the ordinary cultivator. *Rájputs* are especially remarkable for their *esprit de corps;* and a *Rájput landholder* must allow his tribal brethren to hold at rakmi rates. The same custom binds more or less zamíndárs of other castes. How dangerous to disregard it is shown by a case which occurred some ten years ago. One of the most powerful Rájput proprietors of the district, Jaimal Singh of Kiyára in Karor, was hacked to pieces for raising the rents of some illegitimate cousins; and since then, writes Mr. Moens, "the Thákur rakmis have had a very quiet time of it." Religious respect sometimes induces old-fashioned or priest-ridden landlords to concede rakmi rates to Brahmans or religious mendicants. Deference to local power often grants the same privilege to the village accountant or grain-merchant; and the ex-proprietary tenant was for the same reason a rakmi before his rights were legally recognized. Rakmi rates are usually one-twelfth less than those ordinarily paid, and are accompanied by freedom from cesses and village expenses.

Caste rents.

Akin to rakmi rates, but distinct from them, are the reduced rates which an almost obsolete custom allows to the higher castes. Everywhere uncommon, such rates are rarest in villages where rent is paid by division of produce. Bísalpur and Aonla are, writes Mr. Moens, the only parganahs where a tenant has without prompting pleaded his caste in bar against enhancement. But in every case such rates can be explained by some stronger argument than that of mere caste. The favoured person, for instance, is entitled to reduced rent on the same grounds as an ordinary rakmi tenant. Or the lower-caste tenants are rack-rented, and the high-caste cultivator, who has to retain a ploughman, must be either allowed a lower rate

[1] Also called *bhalámánus* or *rats ásámi.*

or ejected. And the former is often a less difficult and expensive process than the latter.

Chief agricultural castes.

In the case of the ordinary tenant there is no peculiarity; and we may continue the subject of caste in relation to cultivators. Kurmis, Lodhás, Muráos and Kisáns are the backbone of the agricultural population. The Kisáns are not so called merely because they are cultivators (Sanskrit *krishi*, cultivation). They are a distinct tribe or caste, intermarrying with no other, and having two subdivisions. To the objection which one of these subdivisions feels against cultivating hemp we owe the proverb that "the true Kisán will not grow *san*." The Raíns, who are said to be converted Hindus, are the best Musalmán husbandmen. They, too, have two subdivisions, the Pawádári and Sirsawár. The last name indicates connection with the Hindu Ráins of Saháranpur, who derive their race from a Sirsáwal in Afghánistan.

Rents.—In kind.

The manner in which tenants pay their rents differs little from that described in the Budaun and Bijnor notices. Rents in kind are paid by *pair batai*, or division of the garnered grain. The previous expenses, such as those of carrying, threshing, winnowing, &c., are borne by the tenant. The share of the grain taken as rent by the landlord varies. It may be *nisfi*, or 20 sers in the maund; *nauána*, or 17½ sers; *tihára siwaia*, $16\frac{5}{16}$; *pachdu;* 16, *tihára panseri*, $14\frac{5}{16}$; *tihára*, $13\frac{5}{16}$; *sárhe chauhára* 12½; *chauhárapanseri*, 11¼; *chauhára*, 10; *or pachhára*, 8. The tihára siwaia rate is, perhaps, the commonest. *Nisfi* is also said to be frequent, but it may be doubted whether so high a rate can be accurately realized through a series of years. The advances of food and seed which a landlord must make when he exacts a half of the crop are rarely recoverable in their entirety, and must be counted as a set-off in reduction of his share. The lower rates, chauhára and pachhára, are those paid in uninhabited villages which it is desired to colonize or in unhealthy villages of the northern parganahs. Crops which pay a rent in kind are called *nijkári*. This hybrid name denotes that such crops are grown by the tenant for himself, and not merely cultivated on advances for the owner of the sugar-house or indigo-factory.

The landlord's share of rents paid by division of the crop is either weighed out, measured in baskets, or selected by the landlord himself from a series of heaps in the granary. If his share, for instance, be a third, the tenant arranges the crop into three heaps, and he chooses the largest. When the share is weighed out, a few additional handfuls, named *khákina*, are added to each heap that leaves the scale, as a compensation for the dust and dirt which avaricious fancy mixes with the grain. Sometimes a false weight (*bara panseri*) is used, which gives the landlord eight or ten sers instead of the nominal five;

and sometimes Government weight is substituted for the smaller local measures which the village papers enter as the standard of rent. In these ways the landlord generally gets at least 10 per cent. more than his recognized share of grain.

The arguments for and against payments in kind may be summarized as follows :--

For.	Against.
1. The landlord is more directly concerned in the well-being of his tenants and the good cultivation of his estates. He acquires a tenant's interest in improving the crop by manure and irrigation; but his capital and influence give him more than a tenant's power of improvement. In years of drought kind-paying villages alway get more water than those which pay in cash. Competition has no doubt its advantages, but it has also its discomforts. From the latter the division sytem rescues the tenant. The rate of division being customary over large tracts, none but a fool or a foe would agree to take land at rents exceeding those usually paid.	The tenant will not devote extra labour to the cultivation of the crop when he is to share the proceeds of that labour with the landlord, who in too many cases has contributed nothing. He is moreover tempted to abstract portions of the grain before it is quite ripe for division. This temptation not only reduces the ultimate value of the crop, but is open to the more sentimental objection that it nurtures fraud and the habit of theft. The tenant is taught to depend less on his own industry than on the success of his schemes to cheat the landlord, and the landlord is often compelled to exact more than his proper share by way of reprisals.
2. The system has this great economical advantage, that it makes rents self-adjusting. The value of the landlord's and tenant's shares rises and falls simultaneously with prices, while if the crop partially fails the loss is shared by both parties. If it fail entirely, the tenant loses indeed his seed, but is not crushed by paying rent on fields which have yielded him nothing.	2. The second argument in the parallel column seems unanswerable, if the division is fairly made without the exercise of undue influence on the part of the proprietor.
3. A division system creates in fact a tie of self-interest between landlord and tenant, and this tie is decidedly for the latter's benefit. The landlord of kind-paying villages lends his tenants money and seed at a lower rate of	3. To prevent the dishonest abstraction of grain by the tenant, the landlord is put to the expense of employing watchmen (*shahna*) to guard the crop. Hence ill-feeling and sometimes fights. The time of reaping and

interest than that demanded by the village banker. He sees that in times of drought they do not starve. Experience has shown that the proprietor of cash-paying villages gives no such assistance. He knows that the victims of famine will be replaced by immigrants from other districts, and that he will then have an easy opportunity of demanding and obtaining an increased money rent for the vacant fields.

4. The division system, being ancient and familiar, is popular amongst a people who set high store by their immemorial customs.

division is in the landlord's discretion, and a vindictive landlord sometimes ruins a tenant by postponing division of the spring crop until the rain falls and rots it. (It must be confessed, however, that he himself loses largely by so expensive a revenge.)

4. Cash-rents afford a securer basis for the assumption of those rent-rates on whose correctness the success of our modern settlements so largely depends.

Under the present law either landlord or tenant, if not a tenant-at-will, can at settlement claim the commutation of rents in kind to rents in cash.[1]

In money; by appraisement of the crop.

Midway between the former and the latter stand those rents, which are appraised on the standing crop. Here the division of the produce is known as *aml batái* or *kankút*. The probable outturn of the crop is estimated by the landlord or his agent in concert with the tenant, or by a committee (*panchâyat*) composed of the mukaddam, landlord's agent,[2] and three respectable tenants. In case of dispute one biswa from the worst and one from the best portion of the field are reaped, and the average of the two taken as the rate of produce. The money-value of the landlord's share is calculated at a rate falling from five to three sers below the market-tariff, and this money-value is paid as rent after the harvest. In some rare cases the landlord's weight of the produce as thus appraised is paid in kind, uncommuted to cash.

There would seem on first thoughts little to be said about cash-rents; but such rents are paid in half a dozen different ways, *viz.*:—

(1) By a *chakauta faisala*, or lump adjustment on the holding, irrespective of the crops grown.

(2) By a rate of so much per bígha all round, irrespective not only of the crops, but of the soils.

(3) By rates per bígha on different soils, but irrespective of crops.

1 See the Revenue Act (XIX. of 1873), sections 73, 74.

2 The mukaddam and landlord's agent are sometimes of course the same person.

(4) By rates per bígha on different crops, but irrespective of soils.

(5) By a combination of soil and crop rates.

(6) By a compromise between *kankút* and bígha rates. Here there is a nominal rate per bígha of *full* produce. When ripe the crop is appraised, and this bígha rate applied only to such parts of the field as are fully productive. Other parts of the field are not apparently charged for.

The first five methods are all very common; the last is almost extinct. The reduction known as *nábúd* [1] is occasionally granted when the produce is deficient. It is usually *nawádasi*, or 10 per cent.; but when varying with the produce and season is fixed by agreement of parties, or by the mukaddam alone. Kind-rents prevail as a rule in the north and money-rents in the south of the district; but, on the whole, money-rents are commonest.[2] The parganahs in which kind-payments predominate are Kábar, Sirsáwan, Chaumahla, Richha, Pilibhít, Jahánabad, and Nawábganj.

Rise in rents; and enhancements.

The cash-rents are regulated more or less by competition, and the kind-rents entirely by custom. But the same causes, increased population and its attendant rise in prices, have during the past 30 years raised both the money-figure of the former and the value of the latter. The only difference is that the process is tardier in the case of cash than in that of kind rents. A minor cause of increased rental is the extension of canal irrigation, which has greatly augmented the tillage of the more valuable crops. In 1832 Mr. Boulderson reckoned that the average rent of Bareilly proper equalled, in cash or kind, Rs. 3-5-3 per acre. On Mr. Boulderson's own somewhat vague premises, Mr. Moens corrects the figure to Rs. 3-3-0. It had risen, at the opening of the current settlement to Rs. 3-9-4. To gauge the increase in Pilibhít, we may compare the Rs. 2-4-8½ per acre assumed as rental at the last settlement (1833-35) with the Rs. 3-1-7 assumed at this. It is true that the assumed rental is, as a rule, in advance of the actual; but this condition never lasts for many years after settlement. The proprietor will enhance it up to the assumed figure, by suit if it be a money rental, and by the addition of petty cesses if it be a kind-rent whose rate is fixed by custom. The enhancement cases of the past few years may be thus analyzed :—

Year.	Number of cases for disposal.	*Decided in court on their own merits.*		*Decided without reference to their merits (by compromise, withdrawal, confession, default, &c.)*	
		In favour of plaintiff.	Total.	In favour of plaintiff.	Total.
1874-75 ...	1,330	260	285	18	952
1875-76 ...	1,857	750	763	113	354
1876-77 ...	1,578	199	357	200	256

[1] *Supra*, p. 329.

[2] In Bareilly proper, but 35 per cent. of the rental is paid in kind.

The tenant himself rarely understands the justice of enhancement during the term of settlement. While the settlement is in process, while his landlord's assessment is being raised before his eyes, he will agree to any fair enhancement proposed by the settlement officer. But when once that settlement is complete, when the landlord's revenue has been fixed, he fails to see why his own rent should be enhanced. Mr. Moens thinks that this feeling is a relic of the days when the Government alone had the right to enhance, and the *zamíndár* was merely a collector of Government rental.

The peasant's condition is one of perpetual debt, but not therefore of misery.

Condition of the cultivating classes.

Debt is considered, like labour, the natural lot of his class, an unpleasant but inevitable accident of existence. He therefore incurs it as recklessly, and bears it with as blithe a patience, as his father did before him. His creditors are after all fellow-villagers, and often tribal brothers; and to be debited for a good round sum in their books is at least a sign of superior credit. His landlord, or *mukaddam*, or village grain-merchant lends him seed-grain for the sowings, or cash to pay for cattle and wedding expenses. The loans of grain (*bijkhai*) are a lighter incumbrance and more easily recovered than those of money (*takávi*). Enquiries made during settlement in 93 villages, taken at random from various parts of the district, showed that but 66·8 per cent. of the peasantry borrowed their seed-grain, and that of those who did, the majority repaid the loan at harvest. The great burden on the cultivator is the marriage of his daughters. Food must be provided for the wedding-guests, ornaments and clothes for the bride, presents for the bridegroom and his mother, and, above all, the dowry. On thirteen marriages in the cultivator class the expenses averaged Rs. 40-3-0 per wedding, the highest amount spent being Rs. 79-11-3, and the largest dowry Rs. 51.

Hardly a lighter burden than marriage expenses are the manorial dues.

Miscellaneous imposts on the cultivator.

The many miscellaneous calls which the landlord makes on the labour and resources of the villagers have been described above.[1] The cultivating villager must, however, satisfy not only these demands but those of the village servants, official or otherwise. The petty charges which reduce his profits to the vanishing point are (1) *gáon kharch* or *chungi*, and (2) *neg*. Though treated as separate items, these are almost identical in nature. *Gaon kharch* (village expenses) and *chúngi* (toll) are apparently equivalent terms, the former used where a money, the latter where a kind-rent prevails. *Gaon kharch* are levied by a cess of so many annas in the rupee of rent, usually from 1 to 2 annas, but in some villages of Bísalpur as much as 6 and even 8. Where the

Gaon kharch.

[1] P. 52 (Budaun notice); pp. 297, 239 (Bijnor notice.)

rate exceeds 2 annas, it must always be inferred that the excess is really an enhancement of rent,[1] *Chungi* is the first deduction made from the garnered grain before the landlord takes his share as rent. Its rate varies; but where lowest, falls to 1¼ ser for every 100 maunds of produce. An analysis of this chungi cess, taken in the township of Baheri, will suffice to show its distribution. The *kutwár*, a domestic servant of the landlord received 8 sers of grain per plough; the landlord's gardener (*máli*), litter-bearer (*kahár*) sweeper, and astrologer (*joshi*), 5 sers each in every 100 maunds of grain; the tutelary god (*kherapati*), or rather some priest[2], the same proportion; the village currier and weighman each 12½ sers per 100 maunds; and the landlord's kitchen (*báwarchíkhána*) 10 sers. A cess for the rent-collector (*thánait*), another for the porters who convey the landlord's share of the grain to his house or granary, and a third for the village water-man (*bihishti*), are sometimes added. In some villages the *chungi* is paid in a lump sum of money, at the rate of Rs. 2 for every 100 local maunds. The payment of *gaon kharch* or *chungi* is succeeded by the payment of the landlord's rent, and the latter by that of the inevitable *neg*. The *neg* are fees to village servants as distinguished from those of the zamíndár. The carpenter (*barhái*) and blacksmith each obtain from 7½ to 12 sers per plough, besides 2½ sers known as *niboni*, and one sheaf called *phiri*. From the sugar-mill they receive each 2 sers of *gur* syrup, 5 stalks of sugar-cane, and a share in the thirteenth vessel of sugarjuice.[3] In return they make and repair, out of materials supplied, the agricultural implements of the villagers. The barber and washerman are paid from 8 to 12 sers per plough each, and in return shave and wash for the whole village. The watchman obtains 5, and the accountant 1¼ sers per plough; but the latter has many other perquisites, whose average value is set down at Re. 1 per holding yearly. The dues paid to the spiritual adviser (*guru*) and doctor of divinity (*pandit*) vary with the credulity and open-handedness of the giver. All these fees are payable at both harvests in the principal grains of the season.

Chungi.

Neg.

It has been shown above that the average holding of an occupancy tenant is 4·7 acres, and of a tenant-at-will 2·9. Neither would be sufficient to keep a man and his family above the reach of hunger; and to eke out the profits of his tillage the peasant has recourse to other pursuits. The fact is, writes Mr. Elliot Colvin, "that of all the various tribes constituting the agricultural class, there are very few who live solely by agriculture, or in which at certain seasons of the year numbers of the

His non-agricultural pursuits.

[1] *Supra*, p. 330. [2] This tribute to religion is sometimes devoted to the support of a temple, in which case it is called *Brahmpúja*. [3] *Inf.* Manufacturers.

family do not turn to other employments. The Beldárs and Lodhas, after sowing their spring crops, leave a few to watch and tend it, and obtain employment in the various roads and canals which are being repaired and constructed; they clear village watercourses, &c. The Kahárs add to their means by carrying the *dúlis* (litters) in wedding processions, and by fishing. Members of all classes resort to the forest to cut grass for home use and sale, to collect spontaneous forest produce, to cart timber, firewood, &c. Pilibhít, with its large population, requires dried manure for fuel, straw for cattle to feed on. This is bought by the store-keepers from the tenants, who thus find a ready market for their surplus stock. Banjáras and others do a good business in transporting grain at certain seasons. The women husk rice. Milk and ghi (clarified butter) add to the income of Ghosis, Ahírs, &c. The weaver and cotton-cleaners work at their trades; the Chamár has the hides of the dead cattle of the village. Sugar-pressing gives employment to thousands. Indeed, it may be said those families only do not resort to other sources to eke out their livelihood who are well enough off to be able to dispense with the service of the money-lender, and thereby save the enormous interest charged. Such men, as a rule, make *gur* instead of selling the expressed juice. The price enables them to pay the whole of the rent, and to keep the whole of the grain crop for their own use and disposal. Cattle-breeding, poultry, turning, potter's work, brick-burning, and many others, might be added to the ways already named by which agriculturists eke out their livelihood. Even the professional village thief or *badmásh* has, as a rule, a patch of cultivation which is ever brought forward as a proof of his earning an honest livelihood."

On the whole, then, the cultivating classes are, according to their own standard of living, not badly off. Their wants are few and are mostly satisfied. Security of life and property they enjoy to an extent unequalled elsewhere in Asia, and they have, as a rule, an ample allowance of good food.[1] Nor, if they possess the necessities, do they lack the superfluities of existence. There are few families without some silver ornaments for the wife to wear on high days and holidays. Since the last settlement, writes Mr. Moens, the earthen vessels, which were almost universal, have been replaced by brass or other metal. The clothing of the peasantry is better, and they have more of it. According to a retired Deputy Collector, Lála Gulzári Lál, who has known the district since 1828, the improvement in this respect is extraordinarily marked. Then, few husbandmen had more than a blanket and a minute waist-cloth. Now, every tenant dresses "like a Bráhman or zamíndár of old days." Most of the headmen (*mukaddam*) have small carts (*lehru*) to ride in when they go abroad, or at

[1] So at least writes Mr. Moens.

least a pony. Some have since last settlement saved money and bought villages for themselves. The cottages have but mud walls and thatched roofs, but many are nearly plastered outside. Time may perhaps add a few cheap luxuries whose comfort would be far beyond their price. The men are, as a rule, cleanly to behold; but combs and soap might relieve the women and children of many small annoyances from which they now suffer.

Trade.

The chief marts of the district are the towns of Bareilly and Pilibhít. But besides these there are in every parganah village markets, or *penths*, held usually twice a week. At these the cotton and grain of the surrounding country are bought by the great distributors of the district—the Banjáras, who convey them for sale to Bareilly, Pilibhít, Rámpur, or Chandausi. At these, too, the peasant buys the few cloths, metal vessels, and pedlar's wares that his imperfect notions of comfort require. The distribution of the smaller markets will be shown in the parganah articles; and Bilsanda, Jahánabad, Neoria-Husainpur, Richha, Ganhán-Hatu in the same parganah, Aonla, Sarauli, and Shiúpuri are the only ones which need be mentioned here. In 1872 such small marts numbered 146 in Bareilly proper alone. They are often a source of great profit to the landlord of the village, who takes *chungi* from all grain-sellers, whether resident or otherwise. The receipts thus realised by the zamíndárs of Bilsanda amount to Rs. 1,500 or 1,600 yearly, and by those of Gunhán-Hatu to Rs. 800 or 900. Neoria-Husainpur is the headquarters of the Banjára rice-dealers. These traders advance money to the Thárús of the British and Nepál Taráis, being repaid in unhusked rice at rates much below the market-price. Their dealings have acquired for Pilibhít its undeserved reputation as the nurse of first-rate rice.

The markets at Pilibhít, Jahánabad, Aonla, Sarauli and Shiúpuri afford great facilities for the disposal of the surplus produce of the neighbouring parganahs. That of Faridpur, Nawábganj, and Mírganj either finds its way to Bareilly, or is bought up by travelling *beopáris*. The exports of Sirsáwan and Kábar find their way through Mírganj to Bareilly and Moradabad, and through Baheri to Bareilly; those of the Bisalpur tahsíl to Bareilly, Pilibhít, and Khudáganj in Sháhjahánpur. The grain trade of Baheri is nearly altogether in the hands of Banjárás, whose ponies bring the grain for sale to Richha, Bareilly, and Haldwáni in Kumaun. In Púranpur there are few markets. Its position, especially in rainy months, almost bars it from communication with other districts. Here little export trade exists, except in sugar, timber, and cattle. A cattle-fair is called *nikhása;* and the principal *nikhásas* of the district are at Bandia and Lachmínpur in Karor; Basai in Mírganj; Harharpur Matkali in Nawábganj; Aonla, Gurgáon, and Singha in Aonla; Bichaura, Gir-

dharpur, Gunhán-Hatu, Pachpera, Cháchait, and Baraura in Baheri; and Bísalpur and Bilsanda in Bísalpur. At these fairs the name of buyer and seller, the description of the cattle sold, and the price fetched, are regularly registered. In return for these securities against the purchase of stolen cattle, the landlord receives from the buyer a small percentage on the sale price.

Though still imperfect, materials for an estimate of the district imports and exports have of late years greatly increased. A statement of the articles imported into the three municipalities of Bareilly, Pilibhít, and Bísalpur, will be found in the Gazetteer portion of this notice. Exports and imports are in the north registered by the Department of Agriculture and Commerce, and in the south by the Oudh and Rohilkhand Railway. The following statement shows the statistics of the trade passing the Department's outposts at Neoria-Husainpur and Sanjádhi[1]:—

Statistics of import and export.

Imported during 1877-78.

Name of outposts.	Class A.												Class B.		Class C.	
	Rices husked and unhusked.		*Gram and pulses.*		*Other grains.*		*Spices.*		*Provisions.*		*Total.*		*Total.*		*Total.*	
	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.
Neoria Husainpur ...	36,903	52,751	1,201	3,189	1,901	5,902	1,064	8,512	166	4,129	43,080	92,505	43	645	..	40
Sanjadhi ...	5,577	13,932	29	83	1,810	5,373	65	655	48	752	7,757	27,301	29	59	..	...

Exported in the same year.

	Class A.										Class B.		Class C.	
	Salt.		*Sugar refined and unrefined*		*Metals.*		*Piece goods*		*Total.*		*Total.*		*Total.*	
	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.
Neoria Husainpur.	1,017	5,175	242	955	2	31	21	1,575	1,777	7,660	...	...	...	160
Sanjadhi...	170	708	14	75	...	...	206	4,175	430	6,765	...	...	...	...

The general meaning of the terms "classes A., B. and C." has been shown above.[2] The figures here given represent chiefly the trade with Nepál.

[1] The latter is apparently some small place in the Mádhu-Tanda neighbourhood of Púranpur. It is not, however, the name of any separate village. [2] p. 332.

With the object of collecting statistics towards the solution of the light railway question, a third post in 1876-77, registered the traffic passing along the Bareilly and Pilibhít road. The results may be thus summarised :—*Traffic towards Bareilly.* Class A., 8,42,647 maunds, chiefly grain (5,26,791 maunds), sugar (1,87,669), and timber (34,518); Class B., 11 chattels. *Traffic from Bareilly,* Class A., 1,34,236 maunds. (no specially large items); Class B., 3,606 chattels.

The statistics of the railway thus show, for two years, the weight of the articles imported and exported at the five stations :—

Station.	Imported in				Exported in			
	1876.		1877.		1876.		1877.	
	Mds.	s.	Mds.	s.	Mds.	s.	Mds.	s.
Fatehganj	5,851	10	13,135	20	23,306	0	17,780	20
Faridpur	943	10	2,510	10	11,069	10	15,809	0
Bareilly	3,44,829	30	10,23,619	10	5,32,587	10	6,25,653	20
Basháratganj	1,495	0	5,448	20	13,149	0	29,285	30
Aonla	9,935	0	74,410	20	1,04,336	30	38,229	0
Total ...	3,63,054	10	11,19,124	0	6,84,448	10	7,26,757	30

The nature of the traffic is not stated. But as in the neighbouring district of Budaun, that traffic must have consisted chiefly of grain, *jagris* sugar, fuel, *reh* dust[1] and cotton.

Manufactures.

The staple manufactures of the district are sugar, indigo, coarse cloth and metal vessels. The sugar and indigo manufactures have been described above.[2] But the following local peculiarities of the former may be added. The expressed juice is carried into the boiling-house by the cane-chopper (*muthia*). The boiling cauldron is named *karao.* The scum or *mailia* is the perquisite of the stoker (*jhokia*). In making *gur,* if the juice be inferior, it is tempered with $\frac{5}{12}$ths per cent. of *reh* or *sajji* (impure carbonates of soda).[3] The cooling-pan, a round flattish earthen vessel, is called *chakgilli.* Dishonest workmen sometimes adulterate the cakes of gur, which weigh about 2 sers each, with a quarter sir of earth or burnt juice (*khúrchan*). The best juice is reserved for *gur* rather than *ráb,* as poor juice, if well cleansed, suffices to make the latter very fairly. A sugar-mill can press out some 600 maunds of juice monthly, and the name of the

[1] *Supra,* p. 32. [2] pp. 82-84. [3] *I. e.,* ½ ser of the alkaline earth is added to every 3 maunds of the juice.

workman who presses the chopped cane into the mill is *piráha*. One hundred maunds of juice will produce on the average 29 maunds of *rab*, 17½ of gur, or 7 maunds of *khand*. Bareilly is celebrated for its lacquered black and gilt furniture, while Pilibhít produces a little hempen sacking. Before the transfer of the Oudh forests to Nepál, the latter town could boast also of a large boat-building industry; but this has almost ceased to exist. Some mention of abortive experiments in the manufacture of glass and improved tiles will be found in the Gazetteer article on Bareilly city. The district produces no great quantity of saltpetre.

Wages.

The wages of labourers employed in manufactures and other industries have, on the whole, increased during the past twenty years. But that the rise has not proceeded without considerable fluctuations may be shown by the following table :—

Class of artizan or labourer.	*Average daily wages in*—		
	1858.	1868.	1878.
	A. p.	A. p.	A. p.
Field-labourer	1 0	1 6	1 6
Field-waterer	1 3	2 0	1 6
Herdsman	1 0	1 6	2 0
Coolie or non-agricultural labourer	1 3	2 0	1 9
Corn-cutter	1 3	3 0	1 6
Barber	1 6	3 0	3 0
Blacksmith	1 6	3 0	4 0
Carpenter	1 6	3 0	4 0
Navvy (*beldar*)	3 0	4 0	3 0
Mason (*miamár*)	3 0	4 0	4 0
Grass-cutter	2 6 to 3 0	3 0 to 4 0	1 6
Tailor	4 0	4 0	3 0
Litter-bearer	3 0	3 0	2 0
Rice-pounder	3 0	4 0	4 0
Drummer	1 6 to 2 0	2 0 to 2 6	3 0
Water-carrier	1 6 to 2 0	1 6 to 2 0	2 0

Such have been, in recent years, the average wages of the district. But it is surprising to find that they differ so little from those of Bareilly city 52 years ago. A paper by Mr. Glyn in the *Asiatic Society's Journal* for 1826 gives some of the highest and lowest monthly earnings as follows:—Field-labourers (Lodhás, Muráos, Kisáns, and Kurmís), Rs. 2 to 6, and even 8, when tobacco, roses, or cotton were the subject of culture; herdsmen, Rs. 2 to 6; barbers, Rs. 4 to 8; blacksmiths, Rs. 5 to 20; carpenters, Rs. 5 to 10; navvies, Rs. 4 to 5; masons, Rs. 9 to 10; tailors, Rs. 4 to 7; litter-bearers, Rs. 3 to 4; water-carriers, Rs. 2 to 4. The slight variation

between these and modern wages is more remarkable because prices have increased steadily.

Prices.

In 1826 wheat sold at 45·5, barley for 66·9, and bajra for 53·5lb. the rupee. Their price has now risen to 40·2, 57·2, and 41·4lb. Some calculations on this subject by Mr. Moens show that since 1805 all grains have risen in price; that the chief rise has been since 1858; and that the relative increase has been greater in the case of barley and bajra than in that of wheat. The augmentation may in all cases be attributed to (1) the increased circulation of money caused by public works, railways, and larger bodies of European troops; (2) increased export of grain, caused by improved communications and urgent demand for food elsewhere; and (3) the decreased area devoted to food grains, caused by the increased cultivation of more valuable crops. The following table will, however, show at a glance the rise since 1858. The years selected are the same as in the last table:—[1]

Articles.	*Average quantity purchaseable for a rupee in*								
	1858.			1868.			1878.		
	M.	s.	c.	M.	s.	c.	M.	s.	c.
Wheat	0	37	4	0	17	4	0	15	12
Barley	1	20	0	0	24	0	0	22	7
Mixed wheat and barley	1	5	0	0	25	0	0	20	0
Gram, pulse, cleaned	1	2	8	0	17	0	0	15	0
Ditto mixed	1	22	8	0	23	0	0	21	4
Masúr, ditto	1	15	0	0	22	0	0	18	12
Linseed	0	22	0	0	18	0	0	11	14
Mustard	0	19	0	0	16	0	0	11	4
Arhar, pulse	1	10	0	0	23	0	0	18	2
Maize	1	0	0	0	20	0	0	22	8
Joárs, millet	0	37	0	0	28	0	0	20	0
Bájras, do.	0	35	0	0	25	0	0	16	4
Moth, pulse	1	0	0	0	26	0	0	17	8
Múng, do.	0	35	0	0	29	0	0	15	0
Urd, do.	0	30	0	0	25	0	0	13	12
Sathi (Rices)	1	0	0	1	0	0	0	12	8
Anjanua (Rices)	0	30	0	0	30	0	0	10	0
Sankharcha (Rices)	0	22	0	0	22	0	0	8	7
Sesamum (*til*)	0	22	0	0	13	0	0	10	0

The rates of interest on commercial loans vary little or nothing from those already shown for Budaun and Bijnor.[2] The system of agricultural loans remains, however, to be described.

Money and grain lending, interest, &c.

[1] Those who would pursue further the subject of prices and wages in this district should refer to Mr. Glyn's paper J. A. S. B., I., 467; Mr. W. C. Plowden's *Wages and prices in the North-Western Provinces during* 1858-70; and Mr. Moens' *Bareilly settlement report*, pp. 59-60.

[2] *Supra*, pp. 86, 63.

Advances of money for cattle or marriage expenses are called *takávi;* advances of seed, *bijkhad.* The rate of interest on the former, if lent by the village usurer, is half an anna per rupee monthly, or 37½ per cent. yearly. The landlord seldom charges on such loans more than two annas in the rupee per harvest, or 24 per cent. yearly. But in Aonla his rate rises to three annas the rupee, and in Baheri, when the money is borrowed for non-agricultural purposes, to 6 annas, or 75 per cent.

Takávi.

The *bijkhad* or grain loans are made on several systems common to the whole of the district. The first is the ordinary *deorha* process, whereby grain borrowed in Kárttik (October-November) is repaid in Jeth (May-June). Here 50 per cent. of the quantity borrowed is added as interest, without reference to the price of grain in either month. If 5 maunds, for instance, are lent, 7½ are repaid. The next system, *deorha nirakh kátke,* while retaining 50 per cent. as the nominal rate of interest, and enforcing repayment in kind, takes advantage of the fall in prices between Kárttik and Jeth.[1] The terms of the account are ingeniously shifted from kind to cash, and cash to kind, so as to secure the lender an inordinate profit. Thus A borrows 5 maunds of grain in Kárttik, when the price is Rs. 2 per maund. The loan is converted to cash terms, or Rs. 10; and the addition of 50 per cent. interest raises this to Rs. 15. But before repayment takes place grain has fallen to Re. 1-8 per maund, and the debt is converted back into kind. A is called on to refund Rs. 15 worth of grain at the present reduced prices; or in other words to pay 10 maunds of grain where by the simple *deorha* system he would have paid 7½. This system is almost identical with that known in Gorakhpur and Champáran as deorhiya.[2] It is here found only in tracts such as Bisalpur, where the landlords are greater extortioners than usual. A third system, *bháo up siwaia,* is exactly the same as the second in every respect except the rate of interest, which is nominally 25 per cent. If 5 maunds of grain, value Rs. 10, are borrowed in Kárttik, Rs. 12½ worth are repaid in Jeth. A fourth system is practised chiefly by Muslim money-lenders, whose religion forbids usury. No interest is nominally taken; but the fall in prices, and a stipulation that he is to be repaid at 2½ sers the rupee cheaper than the market rate, supply the lender with his profits. If Rs. 2 worth of grain be borrowed in Kárttik, Rs. 2 worth is repaid in Jeth; and according to the prices of former examples the 40 sers of the first month would by the natural fall of prices become 53⅓ sers

Bijkhad: its varieties.

(1) *Deorha.*

(2) *Deorha nirakh kátke.*

(3) *Bháo up siwaia.*

(4) System adopted by Muslim lenders.

[1] Prices are highest in Kárttik, before the garnering of the autumn, and lowest in Jeth, after that of the spring harvest. [2] See Mr. Beames' interesting note to article *Bisár* in his edition of Elliot's *Glossary.*

in the last. But the prices are supposed to have fallen, for the lender's benefit, even lower; and to the 53⅓ sers just mentioned we must add 5, or 2½ for every rupee's worth. Thus, where 40 sers were lent 58⅓ will be recovered.

(5) Converse system adopted by the same class.

In a fifth system the process of the fourth is reversed, and the profits are swollen, not by artificially cheapening the price at date of repayment, but by artificially raising it at the date of borrowing. The rate in Kárttik is assumed to be five sers the rupee dearer than the market rate. The loan is entered as Rs. 2 worth of grain, but for the 40 sers of the last example the borrower receives but 30. He must nevertheless repay 53⅓ sers, or Rs. 2 worth, in Jeth. This plan was the iniquitous invention of certain Raín and Brahman landlords in Baheri. The last and fairest system is that known as *bháo bhikta lena* or *dena*. Here the borrower repays at harvest a weight of grain equivalent to the real money-value of the grain lent at sowing, no interest being given. The lender's profit depends, therefore, solely on the fall in prices. If he lends 40 sers, or Rs. 2 worth of grain in Kárttik, he is repaid Rs. 2 worth, or 53⅓ sers, in Jeth.

(6) *Bháo bhikta lena* or *dena*.

Loans borrowed in Kárttik are, as just seen, repaid in Jeth; those made in Asárh (June-July) are repaid in Kárttik. The lenders are chiefly landlords and grain-dealers. But sometimes cultivators, who by almost miraculous management have saved a little hoard, lend money at 25 per cent. yearly, and grain at *deorha*. Some defence of the usurer has been attempted above;[1] and Mr. Moens' evidence on the same side may be added here. "One thing is certain: the *baniya* is a very useful and important personage, and without him half our land could not be cultivated. If he could be replaced,—if the people could once for all be freed from their debts, and taught sufficient self-restraint and industry and agricultural knowledge to prevent them from running into debt again, and from over-populating till they sank to their old low standard,—then the *baniya* could be abolished; but not till then, and that time can never come."

Weights.

The Bareilly pakka maund or *man* equals 40 sers, each ser weighing 104 Bareilly rupees. As the Bareilly rupee weighs 171·9 grains, the pakka ser is 2·551lb. avoirdupois and the *man* 102lb. The *kacha* man is, like the kacha bígha, used in all agricultural transactions. In Richha, Chaumahla, Kábar, Sirsáwan, Sháhi, Ajáon, Nawábganj and Karor the kacha or crude weight is equal to two-fifths of the pakka or ripe. In Sarauli, Aonla, Saneha, Balia, Bísalpur, Marauri and Faridpur, it is one-half. For other articles besides grain the market weights of the

[1] P. 80.

different parganahs vary. The local value of kacha measures is theoretically as follows:—In Richha the ser consists of 36 Bareilly rupees, or ·884lb., and the maund of 35·361lb.; in Chaumahla and Nawábganj the ser contains 38 Bareilly rupees or ·933lb, and the maund 37·327lb.; in Kábar, Sirsáwan, Shahi and Ajáon, the ser equals 42 rupees or 1·031 lb., and the maund 41·256lb.; in South Sarauli the ser is 48 rupees or 1·178lb., and the maund 47·149lb.; in Faridpur the ser reaches 50 rupees or 1·228lb., and the maund has 49·114lb.; while in Aonla, Saneha, Balia, North Sarauli, Karor and Bisalpur, the ser reaches 52 rupees or 1·277lb., and the maund 51·079lb.

Coinage.

The following table gives the silver coins in use since the cession:—

Description of coin.	Standard weight in grains.	Standard weight of pure silver in grains.	Alloy.
Chandausi rupee of Zábita Khán ...	171·1	160 5	10·6
Najíbábádi years 20—29	173·0	167·2	5·8
„ „ 30—35	171·0	161·0	10·0
„ „ 41—43	169·3	155·9	13·4
Lucknow rupee	172·3	166 5	5·8
„ „ Machhlidár, 1845 ...	173 0	165·2	7 8
Bareilly rupee	171·9	160·8	11·1
Farukhabad	169 2	158·2	11·0
Sher Sháhi of Asafud-daula ...	172·1	165·6	6·6
Lucknow rupee, 1831-39	...	...	...
Imperial Victoria rupee	180 0	165·0	15·0

The first five are now very rare, and the Lucknow *Machhlidár* rupee, being used as material for silver-lace and ornaments, is fast becoming scarce. The following copper coins, besides those issued by Government, are still in circulation:—(1) the Mansúri pice, struck by Náwab Mansúr Ali Khán of Lucknow, and used chiefly in tahsíls Karor, Aonla, and Faridpur; (2) the *katardár* pice, coined by Náwab Ali Muhammad, weighing seventeen *máshás* each, and current in Nawábganj; (3) the Jhár Sáhi or Jaipúri pice, used all over the district, and weighing eighteen *máshás* each; and (4) the Madhu Sahi pice weighing ten *máshás* four *ratis*[1] each. The value of these is constantly changing according to the demand. The *damri* is equal to one-eighth of a pice; two damrís make one *chhadám*, and two *chhadáms* make one *adhela* or half pice.

And measures.

The mode of measurement formerly practiced by the officers of Government was by using a rope containing 20 *ganthas* or knots, the space between each two knots being three Iláhi yards (*gaz*) of 33 inches (English) each. A *pakka* bígha was theoretically a square of

[1] For the value the *masha* and *rati* vide supra, p.86.

20 knots each way, or 3,025 square yards (English); but the custom had long prevailed to allow in practice only 18 knots to the side of a bígha, when the land was under what were called *nákshi*[1] crops, and 19 where it was under *nijkári*. The origin of the custom is not known. *Nakshi* crops were those which always paid money rates, *viz.*, sugar-cane, cotton, maize, safflower, tobacco, hemp, vegetables of all kinds and melons, while all the other ordinary crops were included under *nijkári*.

Assignees of Government revenue always claimed a measurement with the full 20 knots, though they could never prove their right to exemption from the usual custom. The *pakka* bígha of 18 knots to the side contained 2,450¼ square yards, and that of 19 knots 2,730 square yards. This eccentric system of measurement was continued till the year 1828, when Mr. S. M. Boulderson, the Collector, seeing the confusion that was introduced into the accounts, and that a field with defined boundaries would nominally vary in area every year according to the way in which it was cropped, directed that in future all lands should be measured with 19 knots to the side; and this was the measurement used to obtain the *pakka* bígha at the VII. (1822) Settlement. In all agricultural concerns, however, the *pakka* bígha was never used. The bígha of record and rent was the *kacha* bígha. In parganahs Karor, Nawábganj, Bísalpur, Faridpur, Balia, Shâhi, Sirsáon, Kábar and Chaumahla, the bígha of 2,730 square yards was divided into 3½ *kacha* bighas, each equal to 780 square yards. In Aonla, Saneha and Ajáon, it was divided into three *kacha* bíghas, each equal to 910 square yards. At last settlement confusion was worse confounded. In Ajáon and South Sarauli the surveyors used a bígha of 3,025 square yards, in Aonla and Saneha of 2,450, and in all other parganahs of 2,730. The *kacha* bígha, on which the village rent-rolls were prepared, was assumed in all cases at the same proportion of the new bígha that it had borne to the old one of 2,730 square yards. And all the while the actual *kacha* bígha in use from time immemorial among the people, on which rents and all calculations of seed and produce were based, was a totally distinct one. It was a square of 20 *kadams* or paces to the side, each pace being reckoned at 1½ *Iláhi gaz*. The resultant bígha was 82½ feet in the side and 756¼ square yards in area, or exactly one-fourth of the bígha of 3,025 square yards. This is what every cultivator (except in Aonla and Saneha) understands by a *kacha* bígha. The accuracy with which the headmen and cultivators pace out the area is astonishing. The landlord to restore their rents to the amounts actually taken previously, either added *dobiswi* or two *biswas* in the bígha to the area in the village rentroll, or one-tenth to

[1] The word is probably a corruption of *nakdi*.

the rent, or an extra cess to the village expenses, or, where they were strong enough, remeasured the land with their own rope *jaríbs*, and reckoned the rents accordingly; while in many cases the old surveyor's measurements and rents were left unaltered in the village papers. Throughout this article a pakka bígha means the bígha of 3,025 square yards or five-eighths (625) of an acre; and the *kacha* bígha one of 756·25 yards or one-fourth of a pakka bígha. The British acre contains 6·4 kachha bíghas.

District receipts and expenditure.

The subject of the land-revenue has now been sufficiently discussed in all its bearings. The following table shows for two years in the past decade the total income and expenditure of the district:—

Receipts.	1863-64.	1870-71.	1877-78	Expenditure.	1863-64.	1870-71.	1877-78.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Land revenue ...	16,91,224	19,73,094	19,04,752	Revenue charges ...	2,09,006	3,19,300	1,74,974
Stamps ...	1,13,612	1,93,468	1,64,766	Forests ...	61,644	6,903	...
Medical receipts (L and J).	8,930	63,700	22,035	Excise ...	4,006	17,782	6,320
Police ...	30,708	36,950	9,899	Assessed tax ...	648	588	436
Public works ...	1,452	45,386	19,349	Stamps ...	5,714	8,319	2,049
Income-tax ...	58,232	101,439	21,494	Settlement ...	...	84,649	...
Local funds[1] ...	1,28,669	4,02,485	4,22,740	Judicial charges ...	1,04,785	1,53,848	1,53,089
Post-office ...	21,151	29,812	33,258	Police, district and rural	1,64,415	1,29,480	1,14,857
Medical ...	...	...	1,073	Public works ...	3,88.591	4,41,861	4,99,230
Education ...	100	72	2,491	Provincial and local funds.	1,08,037	4,25,292	2,91,730
Excise ...	1,18,504	95,533	78,427	Post-office ...	20,997	29,802	38,844
Canals ...	...	15,544	25,915	Medical ...	10,401	8,326	43,909
Forests ...	1,02 510	25,719	6,584	Education ...	1,34,460	1,10,590	47,688
Cash and transfer remittances.	1,34,848	5,61,035	2,91,024	Canals ...	...	...	3,091
Transfer receipts and money orders.	6,83,861	5,60,067	3,57,013	Cash and transfer remittances.	7,02,810	7,13,531	5,66,842
Municipal funds...	...	90,571	1,26,989	Transfer receipts and money orders.	3,03,802	2,46,658	1,91,795
Recoveries ...	3,94,492	6,713	21,252	Municipal funds ...	...	96,226	1,24,725
Ledger and savings bank deposits.	...	18,378	20,455	Advances ...	1,46,636	38,311	53,874
Miscellaneous ...	174	1,950	4,085	Pensions ...	16,190	14,705	2.8642
Jail ...	2,500	3,400	18,209	Ledger and savings bank deposits.	...	8,106	9,732
Registration ...	...	23,868	17,320	Miscellaneous ...	2,700	2,380	3,870
Deposits ...	18,65,804	2,87,431	2,77,120	Jail ...	45,440	3,400	1,11,675
				Registration ...	...	23,868	8,441
				Deposits ...	13,55 245	2,33,764	3,10,212
				Military ...	14,64,327	12,88,508	11,51,438
				Interest and refunds	7,490	7,825	11,806
				Famine relief works (F. ch.)	...	232	25,675
Total ...	53,56,771	45,36,615	38,46,250	Total ...	52,57,344	44,14,254	39,74,944

[1] Includes rates and taxes.

Several items in the above list seem perhaps to call for explanation.

Municipalities and house-tax towns.

The municipal funds are collected and disbursed (chiefly on police, conservancy, and public works) by the corporations of Bareilly, Pilibhít, and Bisalpur. In 17 lesser towns—Aonla, Bamroli, Baraur, Basháratganj, Bilsanda, Faridpur, Fatehganj East, Jahánabad, Nawábganj, Neoria Husainpur, Piyás, Sarauli, Senthal, Sháhi, Shergarh, Shishgarh, and Shiúpuri—a housetax-is levied under Act XX. of 1856 on well-to-do residents. This tax is assessed under the superintendence of the magistrate by a committee (*panchâyat*) representing the townspeople. The income and outlay, both of such towns and the municipalities, will be detailed in the Gazetteer articles on each.

Income and license taxes.

The income-tax was imposed by an Act of 1870 and abolished in 1872-73. The license-tax, imposed by Act VIII. of 1877, was in force for a part of 1877-78, attaining in that year a total return of Rs. 21,494.

Excise.

Excise is levied under Act X. of 1871. In several parganahs, including Bisalpur and Púranpur, the collections have under recent rules (1878) been farmed out; but the Government distillery system prevails in the bulk of the district. The excise income and expenditure may be shown for five years as follows :—

Year ending 30th September.	Still-head duty.	Distillery fees.	License fees for vend of native and English liquor.	Drugs.	Madak.	Tári.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73 ...	18,264	31	13,183	22,015	1,200	711	10,167	14	65,587	5,368	60,218
1873-74 ...	18,255	25	9,857	18,176	1,714	669	9,633	93	58,424	5,365	53,058
1874-75 ...	17,697	31	11,728	16,167	1,483	593	11,296	68	59,066	6,385	52,681
1875-76 ...	19,402	25	11,209	15,504	2,081	321	12,048	122	60,714	5,489	55,225
1876-77 ...	16,351	29	10,566	18,980	...	...	10,333	29	56,290	4,896	51,394

Stamps.

Stamp duties have hitherto been collected under the Stamp Act (XVII.) of 1869 and the Court Fees Act (VII.) of 1870. The former will from the 1st April, 1879, be replaced by a new

statute (I. of that year). The following table shows, for the same period as the last, the revenue and charges under this head :—

Year.	Hundi and adhesive stamps.	Blue-and-black document stamps.	Court fees stamps.	Duties and penalties realised.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73 ...	4,648	51,901	1,51,656	204	2,08,409	5,772	2,02,637
1873-74 ...	5,221	49,169	1,72,285	235	2,26,910	4,672	2,22,238
1874-75 ...	4,741	49,036	1,54,945	265	2,08,987	5,193	2,03,794
1875-76 ...	5,099	47,982	1,38,321	184	1,91,586	5,020	1,86,566
1876-77 ...	5,062	44,990	1,16,870	396	1,67,318	7,143	1,60,175

Registration.

In 1876-77 there were 12,361 documents registered under the Registration Act (VIII. of 1871), and on these fees to the amount of Rs. 16,743 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 7,788. The total value of all property affected by registered documents is returned as Rs. 36,06,585, of which 27,63,184 represents immoveable, and the remainder moveable property.

Judicial statistics.

Connected with the subject of judicial receipts and expenditure is the number of cases tried. This amounted in 1878 to 16,009, of which 8,131 were tried by civil, 4,066 by criminal, and 3,812 by revenue courts.

Medical charges and sanitary statistics.

The medical charges are incurred chiefly at one central and six branch dispensaries. The former is of course at Bareilly itself; the latter are located in its Old City and Kila quarter, at Pilibhít, Aonla, Bisalpur, and Baheri. The establishment of dispensaries in this district, writes Mr. Moens, is interesting, "both from the early date at which they were founded, and from the fact of their being held up as examples for imitation by other districts. A grant was originally made by the Nawáb Vazír's Government of 1,000 *rukabi* rupees per annum to a *hakím* native doctor in lieu of a cess of eight annas levied on each village in the district, for the purpose of affording medical aid to the indigent sick of Bareilly. This grant was renewed from time to time to his heirs by the former, as well as by the British Government, until the year 1815, when one of the two then incumbents having died, two-thirds of the allowance were placed at the disposal of the local agents, to be appropriated to the purposes of the original grant, the remaining third being continued to the other incumbent as a life-pension. The Government order was allowed to remain in abeyance until 1822, when Mr. Glyn started a dispensary from the resources formed by the accumulation of the annuity, and a donation from

Dispensaries.

Government of Rs. 3,800 made in 1821, being the proceeds of the sale of a *nazúl* escheated house. In 1838 the remaining one-third of the original pension was made over to the local agents, with arrears from 1834. In 1842, the present dispensary was built by Mr. Clarke, from the accumulated funds. Since the mutiny, a fever and a lock-hospital have been added, and a female medical school has been established from funds supplied by Bábu Ganga Parshád, supplemented by a grant-in-aid from Government.

"In connection with the main dispensary are two branches in the Kila[1] and in the old city. Both were founded in 1855 by private individuals; the former by Lála Dúrga Parshád, and the latter by Pítam Rai. In 1843, Mr. Clark opened a branch dispensary at Pilibhít, and in 1846 another at Baheri; the latter is in a neat *pakka* masonry two-storied building with good out-offices. The next branch opened was in 1847, Bísalpur, where the residents had expressed their readiness to subscribe to an endowment fund. In order to give the institution a fair start, Mr. S. Fraser, then Officiating Judge, maintained it at his own expense for six months. The requisite funds were soon subscribed, and the institution is now on a permanent footing. The last branch dispensary was opened at Aonla in 1855. It was endowed by Hakím Saádat Ali Khán, who assigned for its support by deed of gift 10 biswas of Bhímlaur in Aonla, and 10 biswas of Udaibhánpur in Sarauli.

"There is still room for several more dispensaries; at Balia, Sarauli, Faridpur, Nawábganj, and Mírganj, they would be valuable. Two small branches—one at Deoriya in parganah Bísalpur, and one to the north-east of parganah Richha—are urgently required, as they would assist materially in checking the ravages of the fever after the rains in the tracts which chiefly suffer from it, and which are at present too far removed from existing institutions to derive any benefit from them. The Deoriya branch might be established from the surplus funds of the Bísalpur dispensary."

Mortality returns.

Indian returns of mortality have seldom any great claim to exactness. They suffice, however, to show that the health of this district is not on the whole much inferior to that of the North-Western Provinces at large. What swells the list of deaths is the malarious fever of the river-basins and the northern parganahs. This becomes most virulent in the months just succeeding the rainy season, from September to December. At this time, moreover, heavy dew falls, and the necessity of watching their crops tells severely on the cultivating classes. It is only fair to add that, in its drier localities, the district is healthy enough. The returns of the cantonment hospital at Bareilly show a far less than average insalubrity.

[1] See Gazetteer article on Bareilly city.

In a sporadic form cholera is sufficiently familiar, but as an epidemic it is almost unknown. The mortality from different causes during the past five years may be thus summarized:—

Year.	Fever.	Small-pox	Bowel complaint.	Cholera.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1873 ...	20,975	7,672	2,626	123	1,945	33,341	22·12
1874 ...	20,780	1,796	2,502	53	...	27,766	17·73
1875 ...	24,124	856	4,292	730	2,538	32,540	21·59
1876 ...	28,836	3,033	5,028	3,111	1,993	42,001	27·87
1877 ...	22,610	1,951	2,131	22	1,541	28,265	20·32

Vaccination.

From the third column it will be seen that small-pox at present shows small signs of yielding under the lancet of the Government vaccinator. Yet vaccine operations have of late years slowly but surely increased. In 1873-74 as many as 16,618 out of 22,233 such operations were successful; in 1874-75, 25,477 out of 32,081; 26,692 out of 31,083 in 1875-76; 26,953 out of 31,176 in 1876-77; and in 1877-78, 27,732 out of 33,029. The subject of vaccination naturally leads to that of cattle disease; but the latter has received sufficient notice on preceding pages.[1]

History. *Circ.* 250 B.C.

The early history of Bareilly must ever linger in the mist which obscures everything Indian before the incursion of the chronicle-loving Musalmán. Sermons in the stones of ancient cities, and legends of old-world heroes, are at best a foundation for theory rather than fact; but to these, in the first instance, must we look for whatever faint truth they can supply. The first hints of district history are centred round the venerable fortress of Ahichhatra,[2] near Aonla. In the Mahábhárata the great kingdom of Panchála extends from the Himálaya southwards to the Chambal; and Ahichhatra is the capital of its northern division, now Rohilkhand.[3] Just before the fierce war which is the subject of that epic, Drona, the tutor of the Pándavas, ejected Drupada, king of Panchala, from this portion of his realm. Its mention shows that Ahichhatra was already an historic city in the second century B.C., when the author of the Mahábhárata flourished; and indeed other proofs point to the same conclusion. Hwen Thsang inform us that Asoka (*circ.* 250 B. C.), whose coins are still ploughed up in the neighbourhood,

[1] *Supra* pp. 133-4 and 341. The same pages will, with the Etáwa notice, supply a fairly exhaustive list of indigenous medicines. [2] See Gazetteer article on Rámnagar. [3] See Cunningham's *Archæological Survey Reports*, Vol. I., p. 255, and plate II. A small north-eastern corner of the district would seem to have been included in the Puranic kingdom of Mahákosala, which extended from a temple called Gokarnes, near Pilibhit, to the Gandak in Gorakhpur and Champáran. Buchanan's *Eastern India* (1838), II, 325.

founded here a Buddhist temple. The place is sometimes called Ádikot, a popular legend assigning its foundation to Adi the Ahír, a contemporary of Drona. How early was the currency of this tradition is shown by the geography of Ptolemy (*circ.* 150 A.D.), which names the place Adisadra. To other villages in the same tahsíl is ascribed an equal antiquity. Lilaur is said to be mentioned in the Mahábhárata, and to *guru* Drona is attributed the building of Gurgáon.[1]

The Christian era introduces an historical silence of six centuries.

Between the beginning of the Christian era and the seventh century intervenes a great historic gap which even legend is unequal to fill. Ahíchhatra, with its Buddhists and perhaps Jains, continues to flourish; and other towns no doubt existed in the clearings amidst a primæval *dhák* jungle. But the age is still, probably, nomadic; and the predominant races are tribes who pasture their cattle among the glades of the forest.[2] Adi is not indeed the only grazier who is credited with the foundation of durable remains in the district. Numerous excavated tanks, in tahsíl Pilibhít and elsewhere, are attributed to herdsmen; and to judge from their position these reservoirs were intended for watering cattle.[3] Tradition declares that the first inhabitants of the country were Ahírs, Gobris, Goelis, Gújars, and other pastoral clans, and that the country itself was called tappa Ahíran, or Cowherdshire. To the Ahírs and Gobris are attributed Gwála Prasiddh, a city that once stretched for seven miles along the bank of the Rámganga; and the neighbouring Pachomi (Panchbhúmi), where copper coins of Asoka are still discovered. The foundation of Balai and Parasuakot is assigned to the well-known Titan (*Daitya*) Bali. But as the latter was built for his Ahír servant Parasua, both perhaps belong to this age. The herdsmen just mentioned are more likely to have been aborigines than Aryans, but for the prominence of undoubtedly aboriginal races we must wait a few centuries longer.

Visit of the Chinese pilgrim Hwen Thsang, 635 A.D.

About 635 A.D., the district was visited by the Chinese Buddhist pilgrim Hwen Thsang. It was then divided between two kingdoms, its northern tracts being included in Govisana or Káshípur, and its southern in Ahíchhatra. The former was about 330, and the latter about 495 miles[4] in circumference. Both countries were strongholds of Buddhism; but of both the Chinaman's account is disappointingly meagre. His account of Ahíchhatra will be found in the Gazetteer article on Rámnagar. What races inhabited the district he does

[1] Moens' *Bareilly Settlement Report*, pp. 17-21. [2] Census Report of 1865. Note on castes by Bábu Rájkishan Mu-khopádhyay. [3] Colvin's Pilibhít Settlement Report, p. 2. Adi is himself said to have dug the Adi Sagar tank near Ahíchhatra. [4] Or 2,000 and 3,000 *li* respectively. See Julien's Hwen Thsang above quoted.

not tell us; but traces of Hindu occupation are to be found in the nine Bráhmanical temples and 300 Jogis which he saw in that city.

In the following century the rulers of the district, or rather of its open country, were undoubtedly Hindús. We now hear the land mentioned for the first time as Katehr. The term was probably, as before pointed out, derived from its *katehr* soil, and seems to have at first included the whole of what is now known as Rohilkhand.[1] By Chand, the Chauhán bard, we are told that about 714 A. D. Rám, the Pramár, the Chakwa lord of Ujjain,[2] made gifts of land to the 36 royal races. To Kehar he gave Katehr. Kehar must therefore have been a Rájput, but to which of the 36 races he belonged must ever remain uncertain. A powerful Hindu dynasty was reigning at Dewal near Deoria about two centuries later. Here Mr. Boulderson discovered a now famous inscription translated by Mr. Prinsep, and given at length in the Gazetteer article on Deoria. The inscription is dated 992A.D.[3] and represents the Rája Sri Lalla as grandson of Víra Varmma, who must therefore have reigned at about the beginning of the century. Sri Lalla is described as of the "Chindu race,"[4] and descended from the great Rishi Chyávana. Chyávana, be it noted, was the reputed ancestor of the Cheru clan, with whose name Chindu may perhaps be connected. Cherus are in other districts found side by side with Tháru, and to a great Tháru monarch, Mordhaj, is attributed the foundation of Marauri in the same tahsíl. There is therefore some basis for the conjecture, now for the first time propounded, that Sri Lalla was a Cheru. Cherus had at that time, no doubt, some aboriginal faith of their own, and Lalla was a Hindu. But his family may have been converted to Hinduism just as readily as that of Mordhaj to Jainism.

The Dewal inscription, 992 A.D.

Who Sri Lalla really was is a question which has excited more than one discussion. Sir Henry Elliot suggests that the Chindu race may have been Chandels.[5] On the strength, perhaps, of a somewhat exploded tradition that the Báchhals ejected the grazier castes who originally held the country, General Cunningham[6] assumes that they were Báchhals. While pointing out the baselessness of this assumption, Mr. Moens[7] asserts that Chindu is a mistranslation

[1] *Supra*, p. 577, note 2, and Bareli Settlement Report, p. 17. [2] Chakwa is here probably a corruption of *Chakravarti*, just as in another sense it is of *Chakravaka*. The Ujjain here mentioned is perhaps Káshipur, which was once so called. [3] Sambat 1048. [4] Mr. Moens considers Chindu to be a mistranslation of Chandrabansi; but such was not, apparently, the opinion of Prinsep, Elliot, and Cunningham. [5] *Supplemental Glossary*, art. "Chandel." The article quotes from Chánd a boast of the Banáphars: "By us were the Gonds expelled, and their strongholds, Deogarh and Chaubári, added to his sway." The Chaubári in this district was founded during the seventeenth century, and cannot be the place meant. [6] *Arch. Survey Report*, Vol 1. The date of the first entry of the Báchhals into the south of Sháhjahánpur is given by their own family records as 1000A.D. All the tribes of Bisalpur concur in saying that these Rájputs never crossed the Khanaut or held land west of that river. [7] *Settlement Report*, pp. 18-20.

for Chandrabansi. But "we cannot," as he at last most justly confesses, "identify this mysterious race. We only know that—

> The knights are dust,
> And their good swords are rust,
> Their souls are with the saints, we trust"

It reveals a high state of civilization.

But whoever king Lalla may have been, the inscription shows his realm to have attained a high state of civilization. The Mansarovar lake, the Tibetan home of the wild swans, is mentioned, and so is the distant ocean. The red sandstone on which the lines are inscribed must have come from Dehli, or Agra, or Mirzápur. The Rája is praised for his piety, education, intellectual gifts, truthfulness, liberality, and military skill. The groves, gardens, and flowers of the suburbs, the lofty white buildings of the city (Garh-khera or Deoria), the gold ornaments and pearl necklaces of its ladies, all obtain their share of commendation. Wells—some with flights of steps leading down into their cylinders—tanks, and irrigation canals are constructed. There are almshouses where the poor are clothed and fed, and there are temples for the gods. Glebes are assigned free of revenue to the priestly orders. The villages are fertile and well-peopled. Poetry is valued, and the sculpture and engraving are such as Bareilly could not produce now, nearly 900 years later in the world's history.

A suspicion may perhaps suggest itself that the courtly scribe has laid on his colours with too thick a brush. The civilization must at best have been somewhat local, and confined to such cities as Deoria on the south-east and Ahichhatra on the south-west; for we know that the bulk of the country was still held by half-wild races who have not even yet attained any marked stage of enlightenment. That Ahichhatra was still flourishing is shown by a bas-relief of two lions, dated 1004A.,D.,[1] and discovered amongst its ruins by Mr. F. W. Porter. The numerous traces of Jainism which are found in the same spot will be dwelt on elsewhere; and it is possible that this faith was now at its highest development in Northern Rohilkhand and Oudh. The founder of Marauri was, as already mentioned, prince of a Jain dynasty.[2] The date of Mordhaj or Mayyuradhvaja is given by General Cunningham[3] as about 900 A.D. How widely his name and faith were

[1] 1060 *Sanvat.* [2] Oudh Gazetteer, I., 111. [3] *Supra* pp. 455.486. The proper exploration of Jain remains in this part of India is as yet an untouched task. When General Cunningham accomplished his archæological survey he seems to have known less about the Jains than at present, and, as elsewhere shown, has on two occasions overlooked buildings bearing the suggestive name of Párasnath. In some cases he seems (see note to his article on Ahichhatra) to have mistaken Jain for Buddhist statues. If Rája Shivaparshád Oswál, himself a Jain, were to devote to this subject some of his learned leisure, the result might be a great gain to Indian antiquarianism, and even history.

distributed is perhaps shown by the neighbouring ruins of Mordhaj and Pánharst in Bijnor.[1]

Beginning of the eleventh century.

We have now entered the beginning of the eleventh century, and the position up to that time may be thus summarized. The district was a wooded country interspersed with pastoral glades and cultivated patches. Among the former roved nomadic races who for their own protection established here and there a stronghold, and for the comfort of their cattle dug here and there a tank. In the latter were towns occupied by tribes of a higher civilization and more refined beliefs, some of them Aryans in race, some Buddhists and Jainas in religion. They may have flattered themselves that the surrounding wilds were under their subjection, but if so, must have been rudely undeceived.

The aborigines rise.

For there seems about this time to have been an invasion or uprising of the wild aboriginal tribes. Expelling or outrooting the civilized races, they appear for at least two centuries to have ruled undisputed masters of the country. The clans whose turn of supremacy had now arrived could, if not altogether aboriginal, boast of but little Aryan blood. The Ahírs and kindred races already mentioned may be allowed the benefit of a doubt; but the Bhíhars, Bhídars, Bhuínhárs, and Bhíls were undoubted Mlechchas. All, however, seem to have claimed some kinship with the great Rája Ben, the hero of the aborigines and opponent of Hinduism. All that can be ascertained of Ben has been said above.[2] His date is by some legends fixed later than the time of which we are now treating; but if he be identical, as already suggested, with the Vena of the Mahábhárata and the Puránas, he must have flourished many centuries before. The Ahírs of Sháhjahánpur claim him as one of the most famous scions of their race.[3] He is said to have founded Garha Khera and Sháhgarh (in Púranpur), while his wife Sundari or Ketapi excavated the Queen's tank (Ráni Tál) at Kábar. Many other half-forgotten strongholds were his handiwork. And "when," writes Mr. Moens, "the common people attribute any old fort to Rája Ben, it is equivalent to saying that it is an old Bhar or Bhíl stronghold, such as we know existed in many other parts of the country."

But are gradually re-supressed by Rájputs.

It was not until the end of the twelfth century that the lengthy process of expelling the aboriginal races began. It was about this time, as already shown,[4] that the first invading wave of

[1] After quoting Mr. Elliott's *Chronicles of Unao*, Mr. Moens remarks :—"This, too, I conceive to have been the course of events in Bareilly. The Ahírs from the Nepal hills, the Bhíls from the jungles to the south, the Bhars from the forests of Oudh, must have poured into East Katehr, after driving out the Aryans from Oudh, and either exterminated or driven out the civilized Rájput tribes, just as they had done from Ajudhya. [2] *Supra* pp. 341,342 (Bijnor notice). [3] Note on the castes of Sháhjahánpur, Census Report of 1865. [4] *Supra* p. 90,105

Katehriya Rájputs burst into Rohilkhand and partially established its rule. In spite of Muslim conquest, the Rájputs continued for many centuries to extend their sway. So late as the end of the sixteenth century we find Tomars and Chauháns expelling Bhíls from Garha Khera of this district and Bisauli of Budaun. But all the chief clans of the district concur in affirming that on their arrival they found no civilized Bráhman, Rájput, or Baniya tribes. The previous occupants, where any, are always described as Ahírs, Bhuínhars, Bhíhars, or Bhíls, while the country is as often as not unoccupied jungle. But we now quit the period of legend and conjecture to enter that of history. In the beginning of the thirteenth century was established the Muhammadan empire of Dehli, and Katehr was almost immediately afterwards divided into the governments of Sambhal and Budaun, both frequently mentioned by the Muslim annalists. The name of Katehr seems now to have shrunk until confined to the country between the hills, the Rámganga, and the Khanau.

Close of the twelfth century. Muslim invasions.

A general sketch of the district at the time of their arrival would have shown the invaders the following broad outlines. A few scattered settlements of nomad graziers in the south; to north and east tribes of Bhuínhárs and Bhíls wandering amid a forest dotted here with the sites of half-forgotten cities; and west of the Rámganga a Katehriya colony. Neither then nor for three centuries afterwards could there have been much to tempt an invasion. Aonla is the only town mentioned by name in the chronicles of this period; and the special history of the tract is to be sought chiefly in the general annals of the Budaun Government. These have been already given at some length,[1] and it will here suffice to recapitulate briefly the events which seem to have specially affected this district.

Kutb-ud-dín's, 1196.

According to Farishta, Kutb-ud-dín in 1196, or according to Badáyúni, Shaháb-ud-dín in 1194, marched from Budaun to Bangarh and captured the latter fortress. But whether this Bangarh was Ahícchhatra as suggested by Mr. Moens, or the Bangarh in Budaun,[2] afterwards defended by Ali Muhammad, is uncertain.

Násir-ud-dín's, 1253.

In 1253 Nasir-ud-dín Mahmud crossed the Ganges at Máyápur in Saháranpur, and marching through Bijnors, along the foot of the hills, reached the Ráhab or Rámganga. In the course of the foray one of his favourite officers, Izz-ud-din Daramshi,[3] was slain. The monarch resolved to inflict a stinging revenge on that part of the

[1] *Supra* pp. 90-105. [2] Pp. 106-7. [3] Pp. 92, note 6.

submontane tract which he had not sufficiently punished already. He sent a force across the Rámganga to pillage Katehr in a manner "that the inhabitants might not forget for the rest of their lives," and himself proceeded to Budaun.[1]

Ghiyás-ud-dín's, 1266.

The next invasion was thirteen years later, in the reign of Ghiyás-ud-dín Balban. Hearing in 1266 that the neighbourhood of Budaun and Amroha was disturbed by a rebellion in Katehr, he marched from Dehli in such haste that he left his tents behind, and reached the scene of revolt in three days. "Sending forward a force of 5,000 archers, he gave them orders to burn Katehr and destroy it, to slay every man and to spare none but women and children—nay, not even boys who had reached the age of eight or nine years. The blood of the Hindús ran in streams, heaps of slain were to be seen near every village and jungle, and the stench of the dead reached as far as the Ganges. This severity spread dismay among the rebels, and many submitted. The whole district was ravaged, and so much plunder was made, that the royal army was enriched, and even the people of Budaun were satisfied. Wood-cutters were sent out to cut roads through the jungles, and the army passing along these brought the Hindús to submission. From that time to the end of the glorious reign no rebellion made head in Katehr, and the countries of Budaun, Sambhal, Amroh, and Kanwari, continued safe from the violence and the disturbance of the Katehriyas."[2]

Jalal-ud-dín's, 1289-90.

This extract shows that the Katehriyas had already crossed the Rámganga and settled in Katehr. That they were crushed, but not extirpated, is proved by the fact that less than a quarter of a century later they required another chastisement. It has been already mentioned that in the second year of his reign, 1289, Jalál-ud-dín Khilji halted at Budaun, while his son Arkali Khán went forward to punish his rebellious nephew Chhaju.[3] The result is described not only in the pages of the *Tárikh-i-Firozsháhi*, but in the heroic couplets of Amír Khusru.[4] Arkali, sings the latter, proceeded to the banks of the Ráhab or Rámganga, and found the enemy encamped on the opposite bank. Chhaju had wisely seized all the vessels on the river. But "the royal army crossed the river like the wind, on a few boats called *zauraks*, and spread confusion through the

[1] *Supra*, p. 94; *Tabakat-i-násiri*; Dowson's Elliot, II., 353; and *Tárikhi-Badáyúni*. These authorities call Katehr Kaithar; and Professor Dowson therefore imagines that Kaithal, far away in Nasir-ud-din's rear, is intended. But Kaithar and Kather are alternative forms of Katehr often used by Badáyúni. [2] *Tárikh-i Firozsháhi*, Elliot, III, 105, 160; Badáyuni. [3] P. 95. Mr. Moens calls Jalál-ud-dín Firoz. Firozsháh was certainly one on his titles. But historians have agreed to reserve that name for a later monarch of the Tughlak dynasty (1351-88.) [4] In his *Ghurrat-ul-kamál*, Dowson's Elliot, III, 536-9. For some account of this poet see p. 160, note 2.

camp of the enemy." After dyeing the earth everywhere with rebel blood, the victors returned to Budaun. Chhaju was forgiven; but his uncle, the emperor, seems to have remained in this part of the Ganges valley, and next year (1290) made a raid on Katehr. "He went on" (continues the poet), "hopeful as Darius, and his faithful soldiery accompanied him as far as Kábar." Here a struggle ensued, and the Muslims made their swords rusty with the blood of the Hindús. Every live Hindu who fell into the emperor's hands was crushed flat by the feet of elephants. Country-born Musalmáns who had joined in the insurrection were spared, but distributed as slaves amongst the imperial officers. When the emperor had bestowed the country on his own friends, he determined to proceed towards Hindustán, and to open a way through the forest. He cut down the woods of Taráya[1] that intercepted his progress, cleared the road of the robbers that infested it, and hung them on boughs, which thereon looked like trees in the island of Wakwak. After these highhanded proceedings he departed.

Though the Mughal inroad of Ali Beg (1308) is said to have extended to the neigbourhood of Budaun, and even Oudh, we have no warrant for saying that it harassed this district. This "descendant of Changíz Khán, the accursed," met defeat and death in Amroha of Moradabad.[2]

Recovery of Kábar by Katehriya Rájputs, *circ.* 1300.

The Hindús would seem to have recovered Kábar after the departure of Jalál-ud-dín Khilji; for we are told that the Muslims re-captured it in the reign of his nephew Alá-ud-dín (1313). It again fell into the hands of the Katehriyas during the reign of Firoz Tughlak (1351-88).[3] How under the same emperor the Katehriyas murdered the governor of Budaun (1379), and how their country was yearly wasted in consequence, has already been told in the graphic language of Farishta. The inhabited country round Aonla was depopulated and converted into jungle.[4] It was at this time probably that Gwála Prasiddh was destroyed.[5] According to Badáyúni, Sayyid Khizr Khan, great-nephew of the murdered governor, was deputed to punish the rebels. He signalised his appointment by slaying one Lakhúku, a Katehriya who seems to have been the actual murderer. But the prime cause of the mischief, Rája Kharak or Khargu Singh, was the same chief who, according to Katehriya traditions, in 1420 ejected the Ahírs and Bhuinhárs from the country between Rámganga and Deoha. He must therefore have taken advantage of the disorder caused by Timúr's invasion (1399) to return from exile and recover his domain. The Katehriyas

[1] *I. e.*, the Tarái. [2] *Tázíyat-ul-Amsar*, Elliot, III., 47-48. *Tárikh-i-Firozsháhi*, ibid., 198. [3] *Cunningham's Archæological Survey Reports, vol. I*, p 359. [4] *Supra. pp.* 97-8. It is in the passage from the *Tárikh-i-Firozsháhi* quoted in note *ibid.*, that Aonla is mentioned for the first time. [5] Bareilly Settlement Report, page 21.

now reoccupied Fíroz Tughlak's New Forest of Aonla, and began to build a few villages. Such was Atarchendi, a strong settlement in the difficult and then thickly wooded country between the old Aril and new Nawáb Nadi. The remains of the old Thákurgarh or Rájput's fortress are still visible on the banks of the former river; and the village is still held by Katehriya Rájputs.

They are again humbled by the Muslim emperors.

But though extending their possessions, the Katehriyas seem to have been for a while humbled. In 1410, and again in 1412, they tamely allowed the emperor Mahmúd Tughlak to come hunting in Katehr.[1] In 1413 his successor Daulat Khán Lodi made a similar expedition, being met and humbly received by Rai Har or Hari Singh, the brother of Khargu.[2] Badáyúni asserts that the ungrateful Daulat conveyed both this and other Katehriya chiefs as prisoners to Patiáli. But the statement is improbable, for the very next year (1414) we find Har Singh in full rebellion. By this time Sayyid Khizr Khán had succeeded to the throne, and his experience in raids on Katehr enabled him to make short work of this insurrection. General Táju-ul-Mulk was despatched with a large army into that country, and defeating Har Singh at Aonla, again laid all the neighbouring country waste. The vanquished Katehriya surrendered two years later, and on promising to pay tribute was reinstated in his possessions. But such clemency was misplaced, for in 1418 it was again found necessary to send Táju-ul-mulk against him. The revolt was this time more serious, and while devastating the country, Táju-ul-mulk was unable to wind up the war. The emperor took the field in person, and after driving Har Singh into the forests which extended for 36 miles round Aonla, completely defeated him with the loss of baggage, arms, and horses. The rebel chief fled across the Rámganga to the foot of the Kumaun hills, hotly pursued for five days by 20,000 cavalry. But he justified the old adage and lived to fight another day. In 1420 Táju-ul-mulk again visited Katehr, and levied tribute from "Rai Singh, the possessor of that country." This was evidently the irrepressible Hari,[3] or his brother Kharak, of whom during late years we have heard so little.

The Governor of Budaun punishes the Janghára Rájputs, 1421.

On the submission in 1421 of Muhábat, the rebellious governor of Budaun, he was sent to punish the contumacious Tomars (Janghára), whom "he plundered and took prisoners to a man."[4] To this expedition of Muhábat's is apparently due the emigration of the Janghára from Usahat and Salímpur of Budaun to Khera Bajhera of Sháhjahánpur. Hence they gradually spread over the whole of

[1] *Tárikh-i-Mubárak Sháhi*, Dowson's Elliot, IV., 43, 44. [2] Ibid.; and Dow's Farishta quoted by Bareilly Settlement Report. In the last-named work Har is throughout called Nur.
[3] Dow's Farishta and Badáyúni, quoted in Mr. Moens' Report. See also above, p. 98.
[4] Dow, II, 27.

Faridpur and Bisalpur. The date of the expulsion of the Ahirs from Khera Bajhera by their chief Udai Singh is in their own family histories given as 1387 A. D. If, as is possible, they were driven into Shahjahánpur by the severities of Firoz Tughlak, the date is perhaps correct. It was perhaps to the accession of a second wave of refugees flying from the wrath of Muhábat that they owed the rapid extension of their domains in this district. But in any case the period of their emigration eastwards across the Rámganga is fixed between the definite limits of 1387 and 1422.[1]

The Katehriyas again give trouble, 1494.

In 1424 the emperor Mubárak marched in a menacing manner towards Katehr; but he was met on the banks of the Ganges by Har Singh, who was weary of fighting and submitted. As the Katehriya's tribute was three years in arrears, he was confined for a few days until his accounts were settled. The imperial army then crossed the Ganges, and chastised the recusants dwelling between that river and Kumaun.[2] We hear no more of Har Singh, and for seventy years no more of his clan. But in 1494 the emperor Sikandar Lodi visited Katehr and quelled a fresh rebellion. The landholders of that country had concentrated in large numbers and offered a well-contested battle. They were at last routed, "and the army of Islám captured a great quantity of booty."[3] From this time forward, for many a long year, the Katehriyas remained quiet. All their gallant efforts at maintaining their independence had failed, and they seem to have resigned themselves to their fate, after carrying on a brave and almost unremitting struggle against their Muhammadan conquerors for 300 years. Occasionally, henceforward, we hear of isolated outbreaks, but these were mere attempts to avoid payment of the revenue due, not combined efforts to throw off the Muhammadan yoke. For years the country enjoyed comparative rest; and except an earthquake in 1506, no events of importance occurred. The jungle was gradually cleared, while population and tillage extended.

Sher Sháh establishes a garrison at Kábar, *circ.* 1543.

During the reign of Sher Sháh, however (1540-1545), the Katehriyas would again appear to have given some trouble. For we find that usurper marching to Kábar, capturing the town, and building there the castle of Shergarh, to keep the burghers in check.[4] Other memorials of this visit exist at Kábar. The Khawás Tál, to the south of the castle, was probably named after Sher Sháh's most trusted general, and the Islámpur quarter after his son and successor.[5] When

[1] Bareilly Settlement Report, pp. 26, 27. [2] *Ibid.* [3] *Tárikh-i Khán Jahán Lodi*, *Dowson's* Elliot, V., 93. From this note to the end of the paragraph the language is that prematurely applied by Mr. Moens to a period seventy years earlier. [4] Cunningham's *Archæological Survey Reports*, vol. I., p. 359. [5] Islám Sháh, the Salim Sháh of Elphinstone.

Khawás Khán was in rebellion against Islám Sháh, he again visited this part of the country, pillaging the parganahs which lie along the foot of the hills.[1] The Katehriyas seem to have earned favour in the eyes of Islám Sháh. For about 1552 we find him appointing Mitrasen, the Katehriya Rája of Lakhnór or Sháhabad in Rámpur, to the important government of Sambhal.

We now quit history for tradition, and tradition of a rather insecure kind. It is said that at the beginning of the sixteenth century Jagat Singh Katehriya founded Jagatpur near Bareilly.[2] There is no reason to doubt that this was the case; but to the statement that in 1537 his sons Bás Deo and Barel Deo founded Bareilly itself sceptical objections may be raised. It is far too probable that their names were invented, like those of so many mythical founders, to account for the name of the foundation. The real derivation of the word Bareilly is of course uncertain; but an excellent authority[3] deduces the name of the Oudh Bareli from the Bhars, a tribe who once roamed this district also. The multitude of bambus around the city might at once have suggested the prefix báns to distinguish this Bareilly from that. Only 35 years after its reputed foundation we find the town called Báns Bareli.[4] But the strongest argument against the legend is the great variety of form under which it occurs. The version just given was that recounted to Mr. Moens. But Mr. Stack's inquiries resulted in another version, which makes Rája Jagat Singh a Barhela Rájput, with two sons, Básdeo and Nágdeo. Básdeo built in 1550 a castle, calling it Bás Bareli, after his special and his tribal names; and Nágdeo built a part of the new city. A third story, supplied by a local banker and pamphleteer, Lála Lakshmínaráyan Káyath, makes Básdeo a *Barhal* Rájput of *Jagat* village, and the original name of the town Básdeo Barhali. There is one point only upon which all three versions are agreed, *viz.*, that a Rájput named Básdeo founded a masonry fort in the old city. Its remains are still visible, and its name is traceable in that of the Kot muhalla or quarter. Yet how popular legend may err as to the true history of places built but three centuries ago may be seen by reading the article on Khwája Phúl in the Cawnpore notice.[5]

Foundation of Bareilly, *circ.* 1537

[1] *Tárikh-i-Dáúdi*, Dowson's Elliot, IV., 484; and Prof. Dowson's note on the life of Khawás Khan, appendix E. to same volume. [2] Jagatpur is now a *muhalla* or ward of the old city. [3] Mr. W. C. Benett, C.S. It may be mentioned that Bareilly is not the only place so called in this district. Sheet 5 of the Revenue Survey map shows another spot so named, on the edge of the mála swamp in Pilibhit. But it is not pretended that the authority of Bás Deo and Bareldeo ever reached into that Banjára parganah. [4] *Tárikh-i-Badáyúni*, Elliot, V., 505. [5] That village is said to have been founded by an eunuch (*Khwája* Sarái) in the service of a princess named. *Phúl*. But in reality Phúl was the name of the eunuch himself, and not of a royal mistress Gazr., VI., 249, note 1.

The Katehriyas once more rose during the second reign of Humáyún, 1555-56; and in this rebellion Básdeo is said to have taken a part. It was suppressed on the accession of Akbar, whose general, Almás Ali Khán, slew Básdeo and captured his fort. The growing importance of Bareilly as a military post or otherwise was almost immediately afterwards recognized. Though remaining a part of the Budaun government, it was created the charge of a separate or subdivisional governor. Badáyúni tells us that in 1568 its government was conferred, together with that of Sambhal, on one Husain Kuli Khán; and this is the first mention of Bareilly in the histories. The revolt of Akbar's cousins, the Mirzás, and their flight to Gujarát (1566), have been already mentioned.[1] The disturbances which they afterwards created in that country forced the emperor to march thither and eject them (1572). But some of the fugitive princes, and amongst them Ibráhím Husain Mirza, found their way to Northern India. The governor of Kánt and Gola, Husain Khán Tukriya, had just returned, wounded, from an expedition against some banditti in another part of his sovereign's dominions, when he heard that Ibráhím was threatening this district and Sambhal. He advanced to Bareilly, and thence to Sambhal, while Ibráhím retreated.[2] In pursuing the Mirzás through the Panjáb he was afterwards joined by the Bareilly governor, Husain Kuli Khán.

Last revolt of the Katehriyas.

Bareilly is mentioned for the first time in history, 1568.

Later on in Akbar's reign Mirza[3] Aín-ul-mulk was appointed governor; but whether as the immediate successor of Husain Kuli Khán is uncertain. Memorials of his rule exist in the Mirzai mosque and the plot known as the Mirzái-bágh at Bareilly. He was succeeded by Bahrámand Khán. The divisions and revenue of the district, as fixed by Todar Mal and recorded in 1596 by Abúl Fazl, have been already shown.[4]

Its earlier governors.

In the last year of Jahángir's reign, or first of Sháhjahán's (1627), Sultán Ali Khán became governor; and in the following year (1628) Ali Kuli Khán was appointed. At some time before the death (1658) of Sháhjahán, Bareilly obtained a fresh step of promotion. It was created the headquarters of the Budaun Government, *vice* Budaun degraded.[5] In the same reign the Katehriyas were again the cause of disturbance. Though no longer daring to resist imperial governors, they had still sufficient vigour to annoy their neighbours.

[1] *Supra* p. 347. [2] Authority the same as in penultimate note. This Husain Khán Tukriya was not, as inferred by the settlement report, the same person as the Husain Kuli Khán, governor of Bareilly and Sambhal. But as they were both afterwards engaged in pursuing the Mirzas about the Panjáb, the mistake may be easily made. [3] When a suffix, as in the case of Ibráhim Husain Mirza just mentioned, this title denoted imperial blood; when a prefix, as in the present case, it was a title bestowed on officials. [4] *Supra* p. 602. [5] P. 104.

Making this district a base of operations, they between 1625 and 1638 steadily encroached on that of the Tarái, then held chiefly by the Rájas of Kumaun. They were pushed back within their former frontiers by Rustam Khán, governor of Moradabad.[1] Two other rulers of Bareilly, appointed by Sháhjahán, are remembered by name. Abdulláh Khán, of Malliabad, was succeeded by Rája Mánik Chand Khattri, of Sháhjahánabad. But the last of Sháhjahán's appointments, Rája Makrand Rai, who succeeded his father Manik in 1657, has left behind him more solid traces of his rule.

Rája Makrand Rái.

He founded the Makrandpur quarter, the cathedral mosque (*Jámi Masjid*), of the Sunnís, and near it a large new fort. In honour of his new master Alámgír or Aurangzeb, he built or renamed Álamgíriganj. He is also credited with the foundation of the new city[2] on a site formerly occupied by *sál* forest. All these works except the fort, whose site is now occupied by other buildings, remain. It was at the end of Sháhjahán's, and therefore probably at the beginning of Makrand's rule, that one Badr Jahán of Pihání, now in Oudh, refused to pay tribute. The governor's summons he answered by annexing all the eastern part of the district. But, imperial forces being sent against him, he was soon suppressed and captured. A satirical couplet still keeps his memory fresh among the people :—

" Sadr Jahán ke Badr Jahán,
Chhore Pihání jae kahán ?"

" Badr Jahán would have been chief of the world. But when he left Pihání, where went he ?" This Badr Jahán was not the only chief whose rebellion at about the same time disturbed the district. The energy and vigour of Makrand Rái found a congenial task in suppressing a Katehriyá revolt at Bareilly itself. The result was the banishment from the city of all Katehriyas, and the massacre of all such as claimed descent from Básdeo. The ejected Rájputs founded Faridpur, Chaubári, and other places in the Rámganga basin. Makrand was still ruling when, in the reign of Aurangzíb (1658-1707), Bareilly attained its present rank as the headquarters of a province. The governments of Sambhal and Budaun were united under the old name of Katehr, and he was appointed prefect of the whole.[3] But, despite his prosperity, he came to an untimely end. Kalián Rái was an influential Janghára chief of Faridpur; and when he died, his nephew, a pervert to Islám, seized the heritage of his infant sons. On coming of age, the eldest, Dhiyán Dás, stabbed the usurper. The deed was committed in the Government court at Faridpur, and

[1] See Batten's *Notes on the Kumaun Tarái.* [2] This, as already mentioned, is sometimes assigned to Nágdeo, the son of Jagat. So is the market afterwards named Alamgíriganj. For some further account of all these buildings see Gazetteer article on Bareilly city.
[3] *Supra* p. 105. Less than eighty years afterwards we find Moradabad a separate though perhaps subordinate government.

Makrand, in spite of an imperial order for his release, punished the contempt by blowing Dhiyán away from a gun. Turning Muslim to add force to his complaint, a kinsman of the executed lad reported Makrand's disobedience at Dehli. The result was that the complainant Lál Singh returned to Bareilly with a large force, and arresting Makrand, cut off his fingers one by one.[1]

Janghára revolt, 1679.

This must have happened before 1679; for when Aurangzíb in that year made his expedition against Ajmer, we find Bareilly governed by one Muhammad Rafi. Elated perhaps by the concession made to them in the case of Makrand, and seeing that the emperor's hands were full, the Janghára now seized the opportunity of revolting. Refusing to pay revenue, they burnt and sacked the villages of all who declined to join them. After a stubborn fight at Khardiha near Deoria, Muhammad Rafi defeated the insurgents and slew their leaders. Deoria was captured and burnt, while the Banjaras of the north, who had joined in the insurrection, were defeated and severely punished.[3]

During the anarchy which followed the death of Aurangzíb in 1707, the authority of the Bareilly governors was completely set at defiance. The Hindu chiefs again found themselves almost independent. While withholding the tribute due to the imperial treasury, they quarrelled amongst themselves. Every man's hand was against his neighbour. "It was a favourable time," writes Mr. Moens, "for any determined adventurer with a few followers to rise rapidly to power, by taking advantage of the general confusion and the jealousies and dissensions of the Hindu chiefs." Such a man soon rose to the surface in the person of Ali Muhammad, the founder of Rohilla rule.[2]

Rise of the Rohillas.

The Rohillas or Ruhelas were Pathán—that is to say men of Afghán or Balúch extraction. Their name is said to mean, in some transmontane language, *hillmen*. Why it should have been applied to the Pathán of what is now called Rohilkhand, rather than to other adventurers of similar origin, it is impossible to say. Ever since the reigns of Sher Sháh and his successors (1540-55), themselves Pathán, Pathán had flocked into India. To these brave and hardy highlanders the wars of Akbar and his descendants had given ample employment. They had preferred the

[1] Family history of Chaudhari Naubat Rái of Bareilly, quoted in Mr. Moens' report. Faridpur town was then called Pura; and Faridpur parganah was a portion of *mahál* Bareli. [3] *Ibid.* [2] The two great contemporary authorities for the Rohilla period are Captain Hamilton's *History of the Rohilla Afghans*, 1788; *and the Gulistán-i-Rahmat*, or life of the lord-protector Rahmat, by his son Nawab Mustajab Khán. The former represents the view of the Rohillas taken by their opponents; the latter, that taken by themselves. Minor authorities are the *Gul-i-Rahmat*, written by Rahmat's grandson; *the Siyar-ul-Mutakhirin*; Captain Francklin's *Reign of Sháh Alam*, 1798; Elphinstone's and Mill's *Histories of India*; Mr. Moens' *Settlement Report*; and an article contributed to the *Calcutta Review* by Mr. Stephen Whiteway, C.S., 1875. The light thrown on the subject by contemporary English politicians, such as Burke, is discoloured by party passion, and therefore worthless.

comparative wealth of India to the discomfort of their own cool mountains, and the beginning of the eighteenth century saw them numerously settled in the tract between Ganges, hills, and Oudh.

Origin of Ali Muhammad.

The man who was to strengthen by uniting their disjointed ranks was, however, a Pathán only by adoption. And here we may give some sketch of the relation which Ali Muhammad bore to other Rohilla chiefs. Mahmúd Khán, surnamed Shaikh Moti, was an Afghán of Kandahár. His family belonged to the Badalzai clan of the Bahraich race, and had long been renowned for sanctity. We need not pursue his genealogy further than by saying that, like all Afgháns, he traced his descent to Afghán, the grandson of Saul, and through Saul to Jacob. Mahmúd left, amongst other sons, two named Hasan[1] and Sháh Alam. Both are said to have migrated into India; but it seems that neither adopted that country as a permanent residence. Hasan left three sons, Dúndi, Niámat, and Silábat; Sháh Alam one only, named Ráhmat. But besides his son, Sháh Alam had a slave named Dáúd, who with his master's permission wandered off to seek a fortune in India. Dáúd first took service, about the year 1707, under the petty chief of Madka in South Sarauli.[2] At the head of some 200 men, adventurers like himself, he assisted his master against the neighbouring landholders; and in a raid on the village of Bakauli in Kábar, obtained amongst other prisoners a young boy of the Ját caste. Taking a fancy to the lad, Dáúd adopted him, made him a Muslim, and named him Ali Muhammad. This account of Ali's origin is no doubt extremely distasteful to the Pathán themselves. That their hero should have been born of a by no means exalted Hindu caste, that he should have been a captive taken in petty war, and the adopted son of a slave, grates on their feelings. They prefer to consider him the son of Dáúd, and Dáúd the son of Sháh Alam.[3] But that he was what we have here described him is shown by the best contemporary authority, as well as by a common saying of the Hindús themselves:—

"Aise se aise dekho Parbhu ke thát,
Aonla ká rája bhayo Bakauli ká Ját."
"See from God's will what mighty changes spring,
Bakauli's Ját became great Aonla's king."

Death of his adoptive father Dáúd.

As the fame of Dáúd's bravery and skill spread abroad, he was joined by a more numerous Afghán following, and employed by more important masters. For services rendered against the

[1] Hamilton calls him Hiunass; but the nomenclature of the *Gulistán-i-Rahmat* has been preferred. [2] Authorities agree that the village was South Sarauli; but while Mr. Whiteway calls it Madka, Mr. Moens writes Mudhkur. It was not, however, one of the villages ceded after the Mutiny to Rámpur, and its identification in the map of the parganah is difficult. [3] Hamilton has here for once consented to their views.

Marhattas, the emperor gave him grants of land in Sháhi of this district and Satási of Budaun. Hearing of his success, his former owner joined him. But Sháh Alam's claims for a share in the fruits of that success were inconvenient, and Dáúd caused him to be murdered in his bed. The unprincipled slave afterwards changed sides, and served the Kumaun Rája against the emperor. But, dissatisfied with what seems to have been but half-hearted service, that mountain potentate treacherously invited him to a friendly meeting, cut off his feet, and killed him by extracting the sinews from the stumps. At the age of fourteen Ali Muhammad found himself again an orphan.

Ali shows that he can walk alone.

But Ali Muhammad was a born ruler, and a ruler of precocious ability. His father's careful lessons in intrigue and soldiery had found a ready pupil. He at once took possession of Dáúd's estates in Budaun, and placed himself in command of Dáúd's forces.[1] In his search for powerful patrons, he fixed on Azmat-ulláh, governor of Moradabad, and his son Múin-ud-dín, governor of Bareilly. Having gained their confidence in the completion of the campaign against the Kumaun Rája, he turned his attention to the increase of his domains. One Muhammad Saleh, a court eunuch, had obtained the farm of Manauna, a large village near Aonla, and had seemed disposed to add thereto the patrimony of the young Rohilla. Obtaining the indirect permission of Azmat-ulláh, Ali Muhammad surprised his rival, slew him, and took possession of his land. The next object of his ambition was Aonla, his future capital. Fearing openly to attack its Katehriya chief, Dúja, Ali caused his assassination, and in the confusion that ensued seized the town and pargana. Complaints of these transactions of course reached court, for the nominal owner of Manauna and Aonla was no less a person than Umdat-ul-mulk, paymaster-general of the imperial forces. But Ali had bribed the prime minister, and was confirmed in possession of the lands he had seized. His success attracted hosts to his standard. For his services against the Barha Sayyids at Jánsath[2] the emperor created him a Nawáb and reduced the assessment of his domains (1737).

He is joined by Rahmat Khán.

The last was a needless concession; for, like all half-independent eastern chieftains, Ali Muhammad only paid revenue when he felt himself too weak to resist payment. He was now, as already mentioned,[3] joined by Rahmat, the son of Sháh Alam. This afterwards distinguished ruler was born about 1708, and had been left an orphan at the age of four. Being of a cautious and somewhat avaricious disposition, he began life as a small trader between Láhor and Dehli. He readily forgave

[1] Amongst the officers who assented to this measure was a grandson of Shaikh Moti, Málik Shadi Khán. The force seems to have consisted of but 300 men. [2] Gazetteer, III., 604-606.
[3] *Supra* p. 106.

his father's murder, and received twelve villages from the adopted son of the murderer.

In weakening the royal authority, and driving refugees eastward to recruit the Rohilla forces, the invasion of Nádir Sháh did Ali Muhammad a signal service. He took advantage of the occasion by annexing most of parganah Richha, and encroaching on the lands of all his weaker neighbours. Complaints of these usurpations having reached Dehli, the emperor ordered Rája Harnand Khatri, governor of Moradabad, to eject the Rohillas from Katehr.[1] Harnand was joined by Abdul Nabi, governor of Bareilly, who counselled prudence. But Harnand was not the man to take such advice, and was completely defeated in Moradabad by Ali Muhammad, who had marched swiftly from Aonla with 12,000 men. Both the imperial governors were slain, while the Rohilla seized most of what now began to be known as Rohilkhand.[2] The rebellion was too flagrant to pass unnoticed, and all that the friendly prime minister could do for Ali was to send his own son against him. But the peaceful termination of that son's expedition has been described in the Bijnor notice.[3]

He is recognised as governor of Rohilkhand, 1740.

Officially recognized as governor of Katehr or Rohilkhand, Ali now entered the city of Bareilly. He despatched Páinad Khán to eject Despat, the Banjára chief who then held Pilibhít. The operation was successfully accomplished, and that parganah added to the fief of Rahmat Khán (1740). The victorious Rohilla next took an opportunity which presented itself of avenging his adopted father. A successful invasion of Kumaun in 1744 was followed by an unsuccessful one in 1745. But the history of these campaigns will find its place in the notices on districts of the Kumaun division. It was not long after the failure of the second that Ali Muhammad found himself attacked. How his foresters fought with those of the Nawáb Vazir Safdar Jang, and how Safdar Jang set the emperor against him, has been already told.[4] Ali Muhammad had attempted to restore the old fort of Ahichhatra, but after sinking much money was forced, for want of more, to abandon the enterprise. He now turned to Bangarh, a fortress in Budaun, and about as far south of Aonla as Ahichhatra is north of it.[5] Here he was besieged by the emperor, and here he was forced to surrender, after being for five years the almost undisputed master of Rohilkhand.

But afterwards crushed by the emperor, 1745.

[1] It will be remembered that the term Katehr now included the whole of the modern Rohilkhand. [2] He had already held the south of this district and north of Budaun. He now sent his officers to administer Rámpur, Sháhjahánpur, and Morada bad. [3] *Supra* p. 348. [4] *Supra* p. 106. [5] This detail is mentioned because the settlement report makes Bangarh and Ahichatra identical. But see Maulvi Muhammad Karim's memoir of Budaun, Mr. Whiteway's essay, and the map of the Budaun district given above; see also p. 107.

If Safdar Jang had hoped to obtain Katehr for himself, he was disappointed. Badr-ul-Islám and Farid-ud-din, son of Ali's old patron, Azmat-ullah, were appointed governors. The Rohillas were expelled from the Tarái, while a proclamation forbade further Afghán immigration into Rohilkhand. Patháns were by the same edict warned not to approach Dehli, whither Ali Mhuammad was conveyed as a state prisoner. But only half a year later some five or six thousand[1] Patháns, headed by Rahmat Khán, appeared suddenly before the royal palace at Dehli and demanded his release. The capital was then, as they had taken care to discover, somewhat bare of troops; and the emperor yielded to their clamour. Keeping two of Ali's sons as hostages at Dehli, he dismissed Ali himself to the governorship of Sirhind. But the invasion of Ahmad Khán Abdáli, in 1748, proved as profitable to Ali Muhammad as had been that of Nádir Sháh. Ahmad seems to have entertained friendly feelings towards Ali, and had sent his sons, the hostages, to safety in Kandahar, the home of their adoptive grandfather. Ali at once therefore took the opportunity which the embarassments of the imperial power afforded and marched into Rohilkhand.[2] His old followers flocked to his standard, rejoicing that their chief should 'enjoy his own again." His sway was easily restored; and when in the same year (1748) Ahmad Sháh succeeded to the empire, Ali seized the opportunity of getting his possessions confirmed to him. His old enemy Safdar Jang was candidate for the office of prime minister; and Ali joined heartily in that noble's cause, sending Rahmat Khán with 1,000 horse to support him at Dehli. Safdar obtained the desired post; and in return procured for Ali an imperial grant conferring on him almost the whole of Rohilkhand. Having thus obtained the most complete authority, Ali devoted all his efforts towards rendering that authority permanent. He removed all the old officials and landholders, supplanting them by creatures of his own. The forest country at the foot of the hills was a den of robbers, and he spent considerable trouble in destroying their fastnesses.

His release and restoration, 1748.

But a hard life, and perhaps an hereditary disease, had left him small time to mature his arrangements. A cancer in the back, and a general disintegration of the system, warned him that his end was approaching. His two eldest sons, Faiz-ulláh and Abdulláh, were still captives in Afghánistán; and his four younger sons were as yet too young to take part in the administration. Summoning, therefore,

Deathbed arrangements of Ali Muhammad.

[1] Hamilton says 4,000; Mustajeb Khán, 7,000. [2] Hamilton. The *Gulistan-i-Rahmat* goes so far as to assert that he was sent back to Katehr by the emperor, who feared he might join the Abdáli. The Abdáli, it adds, had offered him the office of prime minister at Dehli. Ali entered Rohilkhand through the Bijnor district. [3] *Supra* p. 348.

his chiefs around him, he made before them a will which showed a large trust in their fidelity. His third son Sad-ulláh was to be his successor until, if ever, his elder sons returned. Rahmat Khán was to be protector or regent (*Háfiz*), and Dúndi Khán commander-in-chief. With them in the general administration were to be associated Niámat and Šilábat, the brothers of Dúndi. Fateh Khán was to be steward (*khánsámán*), with the special care of his three younger sons; while Sardár Khán was appointed paymaster of the troops. These chiefs were enjoined to consult together when any common danger required their concerted action. Each was to bring his quota of troops to meet the common foe and to pay his allotted share of the common expenses, and all were sworn on the Kurán to be faithful to the interests of Ali's children.

His death makes Rahmat regent, 1749.

The dying chief's last measure was to pay off the arrears due to his troops, and advance them 25 lákhs of rupees. In return was exacted from each soldier a written promise of loyalty to Ali's sons. Having completed these arrangements Ali was carried to court, and held a last levee. He again explained the enactments of his will, and expired, entreating the assembled officers to protect his children (1749). Thus died at the early age of 50 one of the greatest though least scrupulous of self-made men. He was buried at Aonla in a handsome tomb, which as yet shows no signs of decay.

Safdar Jang's machinations.

In Ali Muhammad's death Safdar Jang found what he thought a safe opportunity for renewed aggression. He had long sighed to add Rohilkhand to Oudh and make the Ganges the south-western frontier of his realm. But the new lord-protector of the Rohilla commonwealth was more than equal to the occasion. How easily he defeated Safdar's first cat's-paw, Kutb-ud-din, and his second Káim Khán, has been shown in the Bijnor and Budáun notices respectively (1750).[1] Rahmat's next exploit was the reduction of the Tarái country east of Pilibhít. Marching in person to that town, he despatched Shaikh Kabír to annex parganas Púranpur and Sabna. This operation was easily accomplished, and, crossing the Sárda, Kabír carried the war into Safdar's country, seizing Khairágarh of Oudh. Rahmat returned to Aonla.

He brings the Marhattas into Rohilkhand.

Here he found fresh complications awaiting him. Hard pressed by both Rohilla and Bangash Patháns, Safdar had enlisted the Marhattas against the latter. The Bangash chief applied to Aonla for assistance, which, though withheld by Rahmat and Dúndi, was granted by Sad-ulláh and Fateh Khán. The Marhattas thereon, as already

[1] Pp. 349, 108.

described, crossed the Ganges and defeated the two latter chiefs in Budaun.[1] The defeated Rohillas fled to Aonla, and left it in company with all their colleagues, including Rahmat himself. Safdar Jang occupied the evacuated city, and began to prepare boats for the passage of the Rámganga (1751).

The Rohillas hurried northwards to the foot of the hills; but the exact spot where they stood at bay is disputed by the two principal authorities. Hamilton says that it was Láldháng, on the Garhwál hills just outside Bijnor; Mustajáb Khán asserts that his grandfather, after defeating Safdar Jang near Aonla, retreated to Chilkia.

The improbabilities of the latter's story are however very great, and the version of the former is to be preferred. In either case the details of the lingering siege by Safdar Jang and the Marhattas are the same. They have been given in the Bijnor notice;[2] and it will suffice to repeat that when a second Abdáli inroad occasioned his return to court, Safdar Jang was fain to patch up a peace (1752). Before he returned towards Lucknow, accompanied by his late adversary Rahmat, he had received from the latter bonds for an indemnity of Rs. 50,00,000 and for a yearly tribute of Rs. 5,00,000. Handed over to the Marhattas, these bonds formed the groundwork for their later claims on Rohilkhand. On taking leave of Safdar near Lucknow, Rahmat was presented with a charter confirming him and his descendants in the possession of Puranpur-Sabna.

The Abdáli left India without approaching Dehli. But his friendly interest in Ali Muhammad had not expired with that chief's death, and he now sent Abdulláh and Faizulláh back to Aonla, with a request that the provisions of their father's will should be observed. Rahmat and his colleagues consented; but, unwilling to deprive themselves of all authority, they devised an execution of the will such as they knew would embroil Ali's sons and restore the power to their own hands. The State was divided into three parts, each part being consigned to the joint government of two brothers. Aonla fell to Abdulláh the eldest, and Murtaza the youngest son of Ali; Bareilly to Faizulláh the second, and Muhammad Yár the fourth; and Morádabad to the two remaining sons. The success, or rather ill-success, of this arrangement was proved more rapidly than even the guardians themselves could have hoped. The partisans of Abdulláh and Murtaza were artfully stirred up to fight in the streets of Aonla, and that city was plundered. Abdulláh accused Rahmat of favouring his brother, while Rahmat retorted by accusing Abdulláh of an intent to murder himself. On

Partition of Rohilkhand amongst Ali Muhammad's sons.

[1] P. 109. *Not* at Islámnagar in Aonla, as stated by the settlement report, but at Islámnagar, the capital of the parganah so named in Budaun. This was on the direct road from Rámghát, where the Marhattas crossed the Ganges, to Bisauli and Aonla. [2] P. 350.

this latter pretence Abdulláh was banished across the Ganges; but the indignation of his father's old retainers was strong, and he was recalled. These disturbances were nevertheless pleaded as excuse for a fresh partition of the country. Sadulláh, with a pension of eight lakhs, was made the nominal head of the State. Abdulláh obtained a fief in Budaun.[1] On Faizulláh was bestowed most of Rámpur and the Cháchait domain in this district. Murtaza left the country in disgust. Muhammad Yár had quitted Rohilkhand with Abdulláh, and was probably absent at the time of distribution, for he is not mentioned as obtaining any share. Ali's remaining son, Alláh Yár, died almost immediately afterwards of consumption (1754).

Rahmat's power is permanently established, 1754.

But the lion's share of course fell to the guardians themselves. Rahmat obtained almost the whole of Bareilly, besides portions of other districts. Dúndi Khán's large domain included no portion of this district; but parganah Aonla fell to the share of Sardár Khán. Rahmat at once proceeded to make himself at home in Bareilly. One wife and his eldest son, Ináyat, were provided with apartments in the fort at Bareilly itself. The remaining ladies of his household were sent to Pilibhít, where he built a seraglio (*mahalsarái*), a hall of audience (*díwán-i-ám*), and a council-chamber (*díwán-i-khás*). He changed the name of that town to Háfizábád. It was in the same year (1754) that the disgraced Safdar solicited Ráhmat's assistance against the emperor. Rahmat at once complied by leading 40,000 Rohillas across the Ganges. But at Hápur he was turned back by an imperial order bidding him, if his promise forbade him to fight under his sovereign's standard, to return to Rohilkhand. Safdar shortly afterwards died (1754), being succeeded by his son Shujá-ud-daula, the future master of Rohilkhand. In the following year Rahmat founded Háfizganj as a sort of half-way house between Bareilly and Pilibhít.

His prosperity.

A third Abdáli invasion of India, in 1757, was followed by a Marhatta invasion of Bijnor two years later. On this occasion the quarrel was with the chief Najíb-ud-daula,[2] who had always been more or less independent of the Aonla confederacy; but the danger being a common one, both Rahmat and Shuja-ud-daula lent their aid. The operations of the campaign have elsewhere been described once for all (1759).[3] Just before it opened Bareilly was visited by the refugee prince Ali Gauhar, afterwards the emperor Sháh Alam. On Ahmad Abdáli's fourth invasion he was joined by the Rohillas under Ináyat and Dúndi Khán.[4] At the battle of Pánipat they formed the right wing of the Duráni

[1] Parganahs Ujháni and Sahaswán; *supra*, p. 110. [2] *Supra* pp. 350-352. [3] *Ibid.*
[4] Rahmat was in mourning for his mother, and ill.

army, but distinguished themselves little, being turned at the first onset by Ibráhim Gardi Khán (1761).[1] Before leaving India, the victorious Ahmad appointed Rahmat his plenipotentiary (*vakíl-i-mutlak*) at Delhi, bestowed Etáwa as a recompense on him and Dúndi, and other districts on their fellow chiefs. But these grants were rather permissions to conquer than solid rewards. Ináyat was sent to subdue Etáwa, and, after great resistance from the Marhatta and other local barons, succeeded in doing so. About this time there fell a grievous famine on Rájputána. Many refugees from that country emigrated into Rohilkhand, and some left descendants, who, under the name of Márwáris and Mewátis, are still to be found there. Rahmat employed the new comers for two years in raising a mud wall round Pilibhít (1762-63).

Events of 1764.

The year 1764 was marked by several important events affecting the Rohillas. Sadulláh Khán died of consumption or of drink.[2] His tomb may be seen on the same plinth as that of his father Ali at Aonla; and the remains of a new fort which he constructed at Atarchendi are still visible. A tremendous conflagration burnt half the town of Bareilly and killed 1,500 inhabitants. While new buildings were again rising, many of the largest houses were destroyed by an earthquake. Great fissures opened in the earth, reservoirs were left empty, and water was thrown up in places which before were dry. The shock was felt with equal severity throughout the province of Oudh, and for violence and duration is said to have been exceeded by none on record since that of 1506. Ináyat, who had just returned with his father from a fresh and victorious expedition against Etáwa (1763), was despatched from Bareilly with 6,000 men to assist Shuja-ud-daula against the English. He was present at the battle of Patna in May, but returned to Bareilly without waiting to be defeated at Baksar in October. His father had meanwhile shown the vice not of retiring too early, but of arriving too late. The Sikh irruption of Bijnor,[3] against which Rahmat had gone to assist Najíb-ud-daula, was over before he came.

After the victory at Baksar the English advanced on Allahabad, and Shuja-ud-daula once more sought Rohilla aid. Despatching his family and treasure to Bareilly, he himself followed to urge his suit in person. At first reluctant, Rahmat afterwards joined him with 3,000 men, and the two were defeated together at Kora by General Carnac (May, 1765).[4] Peace was struck with the English in August, and Shuja-ud-daula's family returned from Bareilly to Lucknow under the care of Ikhtiyár Khán, prefect (*ámil*) of Karor. For the next five

[1] Elphinstone's History, Bk. XII., chap. 4. [2] The former is Hamilton's, the latter Mustajáb Khan's diagnosis of his disease. [3] *Supra*, p. 352. [4] Mustajáb Khan, while admitting that his grandfather crossed over into the Dúáb with Shuja-ud-daula, asserts that the former ultimately refused his aid. This statement is simply made to conceal the fact of Rahmat's defeat. See Hamilton, 156, and Mill.

years the Rohillas were at peace. In 1769, notwithstanding the strong opposition of his officers, Rahmat abolished all duties on merchandize throughout his dominions. He now replaced the mud wall at Pilibhít with one of brick, two miles and a half in circumference, and built also a strong mud fort at Jalálábad.[1] At the end of the year he visited the emperor Sháh Alam at Kora; and on his return built a splendid mosque at Pilibhít, in imitation of the *Jámi Masjíd* at Dehli.

Decline of the Rohilla power, 1770.

In the light of the disasters which followed, such acts of prosperity seem an irony. With 1770 began a series of misfortunes which in less than five years extinguished the Rohilla power. A force of 15,000 men which Ráhmat led to assist the Nawáb of Farukhabad against the Marhattas was mutinous and discontented, and after several defeats the Rohillas found themselves forced to cede Etáwa and other Dúáb territory to the victors. In the same year died two great pillars of the State, Najíb-ud-daula and Dúndi Khán; while in that following (1771) the Bijnor domains of the former's son, Zábita, were again invaded by the Marhattas. The causes of the raid and its success have been detailed above.[2] Faiz-ullah and Shaikh Kabír had marched into Bijnor to dissuade Zábita from provoking an invasion; but when the Marhattas crossed the Ganges, both retreated hastily to Bareilly.

Etáwa is surrendered to the Marhattas. Deaths of Dúndi Khan and Najíb-ud-daula.

Here all was consternation. Western Rohilkhand was occupied by the foe that had chastised the Rohillas last year; and Rahmat was absent on a visit of condolence at Farukhabad. On his return he found that Sardár Khán, the sons of Dúndi, and other chiefs, had already fled to Pilibhít. The panic seems to have affected Rahmat also, who was now an old man. Leaving Ináyat to defend Pilibhít, he retreated with most of his chiefs into the Tarái forests.[3] The alarm was altogether unnecessary, as the Marhattas did not enter this district. Ináyat and Zábita were both sent to enlist Shuja-ud-daula's assistance. The Oudh ruler declined, however, to interfere unless Rahmat came in person to beg his interference. In other words, he wanted time to consider the question whether he should not buy off the Marhattas, and himself seize the coveted plains of Rohilkhand. But the commander of his English contingent, Sir Robert Barker, persuaded him to help the Rohillas; and Captain Harper was sent to fetch Rahmat. The negotiations which followed will be found in the pages of Mill.[4] The result was a final treaty, which for greater

Marhattas' invasion of Rohilkhand, 1771.

The Rohillas incur a fatal debt to the Nawáb Vazír, 1772.

[1] In Shábjahánpur. Gangapur near Nánakmata.

[2] Pp. 352-3.

[3] His place of refuge seems to have been

[4] *Hist*, III., 491.

validity was countersigned by Sir Robert Barker, June 15th, 1772. Shuja-ud-daula undertook, "either by peace or war," to drive the Marhattas out of Rohilkhand; and to do so again, if they effected fresh invasion next winter. In return Rahmat promised to pay Shuja-ud-daula, within a little over three years, forty lakhs of rupees. The Marhattas shortly afterwards withdrew, and the Rohillas emerged from their forest fastness. Disease had thinned their ranks almost as effectually as war could have done. They are said to have lost 8,000 men of fever contracted in entrenchments.

Death of Sardar Khán.

Amongst these was the venerable Sardár Khán, who died immediately after his return to Aonla, at the age of near 100 years. He was a man of sanctity as well as valour, and had been one of the earliest and strongest contributors towards the foundation of Rohilla power. His tomb still exists at Aonla. The breath was no sooner out of his body than his two sons began quarrelling as to the division of their patrimony. The insurrection and defeat of the younger have been described above.[1] The next of the revolts which preluded the disruption of the State was more serious, being that of Rahmat's own son, Ináyat. Ever since the cession of Etáwa to the Marhattas without his consent, Ináyat had been discontented and sullen. Under the pretence that his forces had been weakened by the recent mortality, he raised 3,000 men, and with them took possession of Bareilly. His father ordered him to desist from further levies, and the order was obeyed. Rahmat visited Bareilly, and was reassured by what he saw there. But he had no sooner departed to Pilibhít than Ináyat's levies continued as before. Ráhmat re-advanced on Bareilly, and encamped for four days on the banks of the Nakatia. But here died one who was at once Rahmat's ablest officer and the only man who could have patched up the quarrel. With the death of Shaikh Kabír Ináyat lost all hope of reconciliation. He barricaded the streets of Bareilly and shut himself up in the fort. Rahmat sent his guns to the west of that stronghold, and ordered it to be battered to the ground. But Ináyat had seized the families of his father's officers residing in the town, and placed those families along the wall, opposite the guns. Rahmat countermanded the order for bombardment, and had recourse to stratagem.

Rebellion of the heirapparent, Ináyat.

Its suppression.

He wrote an order assuring his son of his forgiveness, and conferring on him the parganahs of Faridpur and Salímpur.[2] Ináyat seems at first to have suspected treachery, but he afterwards arrived at the conclusion that he had really gained a victory over his father, and marched out to take possession of his new domains. He advanced towards

[1] P. 111. [2] Salímpur is in Budaun. *Supra* pp. 209-15.

Salímpur, crossing the Rámganga at Kiára, in Karor, while his father followed by another route, crossing at Sardárnagar in Balia. His forces were on the fifth day of March overtaken at Kukri, a village beside the Andharia, on the extreme southern frontier of Balia. Ináyat repulsed the first attack, under the paymaster Ahmad, with considerable slaughter. But when Rahmat arrived with the artillery, affairs took a different turn. The rebels were soon forced to beg for quarter, and next morning Ináyat surrendered to his father. Rahmat seems at first to have taunted him, saying that he might still fight the quarrel out if he pleased; and afterwards ordered him into confinement. A few days later he was banished without provision. After remaining a year at Faizabad in great want, he returned to Bareilly. Rahmat still refused to support him, and he died shortly afterwards in an obscure village near the city, at the early age of 31. Thus was fulfilled the prayer which his vindictive father was more than once during his rebellion heard to utter:—"Cause the cup of his life, O God! to overflow whilst he be yet in his youth."

A fresh Marhatta invasion of Rohilkhand is repulsed by the Nawáb Vazír and his English allies, 1773.

The next danger was a Marhatta invasion of Budaun and Moradabad (November, 1772). This was repulsed according to treaty by Shuja-ud-daula and his British allies. The campaign forms no part of the history of this district, and has been described elsewhere.[1] The death, shortly after its completion, of the steward Fateh Khán left Rahmat the sole survivor of those to whom Ali Muhammad had entrusted his children. The defunct chief was buried in a graceful tomb, which may still be seen at Aonla. The quarrel between his sons Azím and Irshidád Ahmad has found its place in the Budaun notice.[2] The discomfited Azím took refuge at Pilibhít (1773).

These repeated dissensions between the Rohilla chiefs left them little prepared to resist external attack. Even the central authority of Rahmat himself was disregarded, and he was unable to collect the treaty indemnity for which Shuja-ud-daula's demand had been lately becoming so loud. He would have perhaps found less difficulty had he been trusted more; but it was justly feared that his avarice and treachery might turn to his own uses any money so collected. On the death of Fateh he had seized some of his lands and repudiated a debt of two lakhs long owing to that chief. He had taken two lakhs more from the paymaster Ahmad, ostensibly for the formerly defrauded Muhammad Yár, but really for himself. Similar requisitions had been made on sons of Dúndi Khán. The pension which since Sadulláh's death had been

[1] *Supra* pp. 111-13. [2] P. 113.

irregularly paid to his widow was now completely stopped, and her outcries were at length silenced by a bond which was of course waste-paper.

His repeated demands for payment of the indemnity being disregarded,

Shuja-ud-daula invades Rohilkhand.

Shuja-ud-daula resolved on the invasion and annexation of Rohilkhand (December, 1773). It has been already shown how he enlisted the assistance of the English, and of important chiefs amongst the Rohillas themselves[1]. The interference of Warren Hastings in this quarrel was fiercely criticised some twelve years later. He was taxed by Burke with the extirpation of "the bravest, most honourable, and generous nation upon earth." But his conduct is justified by the fact that a House of Commons, too willing to impeach him on other charges, refused to impeach him on this.

The invasion had been prefaced by several warnings, but found the Rohillas as unprepared as had been that of the Marhattas a year before. Early in 1774, Shuja-ud-daula and Colonel Champion advanced to the Oudh frontier of Rohilkhand, and thence sent, as a formal ultimatum, a final demand for the unpaid indemnity. Rahmat at once proceeded from Pilibhít [2] to Aonla, where he set up his standard. That standard was joined by Rájput yeomen and Bangash Patháns from the Dúáb; but several notable chiefs of the Rohillas themselves were conspicuously absent. Faizulláh and the prime minister, Pahár Singh, counselled conciliation in vain. Finding that the invasion would be made through Sháhjahánpur, and not, as at first threatened, through Budaun, Rahmat marched from Aonla to Tánda,[3] and from Tánda to Faridpur, crossing the Rámganga at Kiyára. Meanwhile Shuja-ud-daula and the British force had advanced to Tilhar in Sháhjahánpur. Marching from Faridpur and Tilhar respectively, the two armies met at Miránpur Katra in Sháhjahánpur, just outside this district (23rd April, 1774). Rahmat, who had for two days been in apprehension of measures which should cut off his communications with Aonla and Bareilly, had made a change in his position, intending to retire to the latter. But he was drawn out into action by Colonel Champion's feint of advancing on Pilibhít, where his family had been left. The battle that followed will be described in the Sháhjahánpur notice. It will

Death and

suffice here to say that Rahmat's army was utterly routed, and that he himself was slain.

Thus fell the great lord-protector of what may be called the Rohilla commonwealth. "Of his personal bravery" writes Mr. Whiteway,

Character of Rahmat.

"there can be no question; but his prudence and caution often neutralized his more generous qualities, and at some crises of his life, as

[1] *Supra* p. 113. [2] Hamilton. The *Gul-i-Rahmat* says he started from Bareilly.
[3] Tánda is a village somewhat over five miles south-south-west of Aonla, in the same pargana.

in 1751, almost paralyzed his action. The leading characteristic of his mind was perhaps avarice; and with it he combined an insincerity that gave him a facility in making promises which relieved him from a temporary difficulty, but which he never intended to fulfil. It was in the end a combination of these qualities which brought him to his ruin. He was a stickler for religious observances, and many of his tenets were those which at this day are held to be distinctive of the Wahábi sect. His biographer relates with a laborious minuteness the rigour of his fasts and the strictness of his ritual. But whatever may have been the outward munificence to the widow, the blind, and the orphan, he had very little of the real charity of religion; and his hard unforgiving treatment of his son Ináyat Khán will for ever remain a blot on his memory. With all this he was a fairly successful governor; and that avarice which afterwards helped to ruin him made him for a time a good ruler of men. The abolition of transit duties by Háfiz Rahmat in 1766 shows that he had the rudiments of higher statesmanship."

Events immediately succeeding the overthrow of Rohilla power.

His remains were conveyed to Bareilly, where they repose in a handsome tomb. His defeat was the signal for a general dispersal of his followers. Five of his sons escaped to Pilibhít; while Muhammad Yár, Faizulláh, the paymaster Ahmad, and the steward Irshidád, retreated to Aonla. The three latter continued their flight to Láldháng on the hills just outside Bijnor; but Muhammad Yár, who had accompanied them as far as Bisauli,[1] was turned back to Aonla by reports of the troubled state of the country. After the first panic, however, the disposition to await events and conciliate the conqueror gained ground. At a meeting of citizens, convened at Bareilly by Rahmat's son Muhammad Zulfikár, who had been left in charge of that place, it was resolved to send a deputation to Shuja-ud-daula.[2] On the night after the battle, a body of Shuja's horse took possession of the city, and Muhammad Zulfikár seems to have fled to Aonla.[3] Sadulláh's unfortunate widow at once wrote from the latter place to the victor, inquiring his intentions with respect to her. He replied assuring her that her allowance, nominal under the late government, should be really increased; and bade her keep Aonla quiet by allaying popular apprehensions. She seems to have obeyed this order most effectually. On the day succeeding that of the action Muhammad Zulfikár and his brother Muhábat, who had fled to Pilibhít, made their appearance in Shuja-ud-daula's camp. They were hospitably received, and Muhábat was next day sent back to Pilibhít with orders to quiet the minds of the people. He overtook the African captain who had been sent

[1] In Budaun. [2] *Gulistan-i-Rahmat.* Muhammad Zulfikár was Rahmat's seventh son. But Hamilton makes him the eldest, and represents him as flying to Bareilly after the battle.
[3] Hamilton.

to capture Pilibhít the day after the battle, but was not permitted to enter the town before him. A few days later the British force and Shuja-ud-daula himself arrived, encamping on the banks of the Deoha. The fort, which contained the family of Rahmat, surrendered without resistance, and that family was next day removed to Aonla. The Rohilla troops were disarmed and expelled from the town. Muhábat was next required to show where his father's treasure was concealed, but made the grand reply that his father had no treasure except the affection of his subjects. The allied forces then fell back on Bareilly, which they occupied for some time before removing to Aonla.

On their return march they were met, at Háfizganj, by Fateh-ulláh, the son of Dúndi. But instead of being rewarded for their cold support of Rahmat, both he and his brother were afterwards put under arrest.[1] From Aonla Shuja-ud-daula addressed circular letters to all the Rohillas of note who had not already submitted, bidding them to remain quietly and fearlessly at home. About the same time Muhammad Zulfikár was ordered to return to Bareilly, with the caution that he must expect no favours from the new government. The allied forces then marched to Bisauli, where Muhammad Yár visited, and was favourably received, by Shuja-ud-daula. He afterwards found a refuge with his brother Faizulláh at Rámpur, and received a handsome pension; but died in the same year (1774). From Bisauli orders were issued that a large number of Rohilla celebrities, including the family of Rahmat and sons of Dúndi, should be removed to confinement at Allahabad.

After spending the summer at Bisauli, the English and Shujá marched against Faizulláh and the other chiefs at Láldháng. The blockade which followed, and the ultimate surrender of Faizulláh on terms which gave him the Rámpur state and other territory, have been described elsewhere.[2] One of the stipulations upon which Faizulláh's followers most urgently insisted was the release of Rahmat's family, and a messenger was sent to recall Muhábat from Allahabad. But peace was concluded before his arrival; and meeting Shúja, he was conveyed by that chief to Faizabad. At Faizabad Shujá died, after giving his successor, Asaf-ud-daula, stringent instructions not to release the family of Rahmat (January, 1775).[3] These instructions, however, Asaf was compelled to disobey, as the release was insisted on by the British Resident at Lucknow. After much discussion Asaf in 1776 agreed to grant a yearly pension of one lakh to the families of Rahmat and Dúndi, in the proportion of Rs. 65,000 to the former, and Rs. 35,000 to the latter. The sons of Dúndi joined Faizulláh at Rámpur, where they found many Rohilla refugees from Bareilly,

[1] *Supra* p. 114. [2] *Supra* pp. 354-355. [3] Two rather scandalous accounts of his death are extant; neither has the sanction of Hamilton or the *Gulistán-i-Rahmat*. See Mr. Moens' report, p. 37, note.

Pilibhít and Aonla. The family of Rahmat remained at Lucknow, subsisting on the pension procured for them by the British Government.

The Government of Oudh.

By this time Rohilkhand was pacified, and had passed completely under the government of the Nawáb Vazír. Shujá had before his death appointed his son Saádat Ali governor of Bareilly. But Asaf-ud-daula had always been jealous of Saádat, suspecting that the British Government wished to appoint that prince Shujá's successor. One of his first acts, therefore, was to banish Saádat to Benares, and to post his own father-in-law, Súrat Singh, to the Bareilly government. The events of the next twelve or fourteen years may be passed over briefly, as they affected this district less than the neighbouring state of Rámpur. In 1778 the treaty of Láldháng was renewed under British guarantee. In 1780 Warren Hastings ordered Faizulláh to furnish the Nawáb Vazír with the contingent of 5,000 men due under that treaty. After some excuses Faizulláh offered 3,000 ; but the offer was rejected, and meeting Asaf-ud-daula at Chunár, the Governor-General authorized him to resume Faizulláh's fief. The permission was, however, as Hastings himself left on record, merely nominal. It was only intended to frighten Faizulláh, and Asaf was allowed to take no advantage of it. We find accordingly that in 1782 a proposal was made to Faizulláh to commute his military service for a scutage or money payment. He was believed to be immensely rich, and the demand was for no less than 15 lakhs. This he consented to pay, but declined to offer another 15 lakhs in order to have his life-tenure in the fief made perpetual and hereditary. The interference of the English authorities in these negotiations redounds little to their credit, but is explained by the fact that the Nawáb Vazír owed money to their Government.[1]

Transit dues are reimposed, 1788.

In 1788 Lord Cornwallis executed a treaty with the Nawáb Vazir, permitting him to reimpose in Rohilkhand the transit duties abolished by Rahmat. The chief conditions were as follows :—

I.—No traders, English or native, to be free from transit duties.

II.—Passes (*rawana*) to be granted on all goods crossing the border, specifying their quantity and value.

III.—Cloth, silk, metals, and cotton-goods to be liable to a duty of 2½ per cent, and salt and raw cotton to one of 5 per cent., each on a fixed value of Rs. 6 per maund of Rs. 96 to the ser : everything else was to be charged 5 per cent.

IV.—Goods imported in transit and not for sale to pay the pass (*rawana*) duty, but not the local dues (*chungi*).

[1] The whole question will be found discussed in Mill's *History*.

Revolution at Rámpur.[1]

From these bald details we pass to the story of a campaign whose final decision, though still affecting Rámpur, forms an interesting episode in the history of this district. Faiz-ulláh died in 1794, apparently of the same disease as his father, Ali Muhammad. He was succeded by his eldest son, Muhammad Ali, a man of haughty disposition and almost ungovernable temper. He in a few days rendered himself so unpopular, that one Naju Khán and other chiefs proposed to replace him by Faiz-ulláh's fourth son, Ghulám Muhammad. The bait was too tempting to be resisted by Ghulám, who readily entered into the plot. On the 14th August the conspirators marched with about 500 men to the palace of Muhammad Ali. He had a blind belief in his brother's loyalty, and refused to believe even the servant who came breathlessly to announce their approach. Entering the council-chamber, they bade Muhammad descend from the princely cushion of which he was unworthy. He drew his sword and resisted, but was cut down, and carried by friendly arms to the security of his women-chambers. Ghulám at once assumed the vacant cushion. To Naju, as the reward of treachery, he gave his sister in marriage. The privacy of his brother's seraglio he did not venture to invade; and he obtained possession of that brother's person only by a solemn oath not to injure a hair of his head. The wounded Muhammad was conveyed to the castle of Dungarpur, and shortly afterwards shot dead in his sleep. The new Nawáb's lord paramount, Asaf-ud-daula, was at first inclined on receipt of a good bribe to recognize his accession. But of this the English Resident at Lucknow[2] altogether refused to hear. The Farukhabad brigade under Sir Robert Abercrombie was marched out to depose the usurper. Advancing by forced marches from Fatehgarh to the Sankha bridge, seven miles north-west of Bareilly, the British general halted to await the arrival of the Lucknow contingent.

Battle of Bhitaura or Fatehganj West.[3]

But the Lucknow contingent were not destined to share his laurels. Gathering together a rabble of about 25,000 men, Ghulám marched on Bareilly to oppose him. The Rohillas reached Mírganj in three days, crossing the Dojora on the fourth, and taking up a position at Bhitaura, barely two miles from the British force. An hour before daylight on the 24th October the British line was under arms on the west bank of the Sankha. Riding forward to reconnoitre, their general found the enemy posted on the plain between himself

[1] A full account of this revolution will be found in Francklin's *History of the Reign of Sháh Alam*, 17, appendix; and in the *Gulistán-i-Rahmat*. [2] Mr. Cherry, afterwards murdered by Asaf's deposed successor at Benares. It should be remembered that without Asaf's consent neither Muhammad nor Ghulám had any right to their father's fief, which was a life tenure. [3] A scientific account of this action will be found in the *History of the Bengal Artillery*, by Major F. W. Stubbs, R. A. (1877), vol. I., chap. 5.

and the village of Bhitaura, amid patches of jungle which partially concealed their hosts. As their front extended beyond his flanks, the reserve was ordered up to lengthen the line; and with the rising sun behind them, the British force advanced into action. In coming forward to meet it the enemy took advantage of the jungle; and the native cavalry under Captain Ramsay were ordered to charge them out of their dewy thickets. Captain Ramsay advanced; but either mistaking his instructions or becoming confused,[1] he suddenly wheeled by divisions to the left, riding along the front of the British line and exposing his flank to the enemy. Of this error the Rohillas at once took advantage. Their cavalry charged under Naju and Buland Kháns, completely routing the horse of Captain Ramsay, and driving it back to break through the right of the British line and hamper the guns. The latter kept up as well as they could a fire of grape, which, without staying the tide of flight or attack, did great execution. Naju and Buland Kháns were slain. The British centre and left stood firm, and some of the flying troopers were at length rallied by Lieutenants Gahan and Richardson.

And defeat of the Rámpur usurper, October, 1794.

Meanwhile the enemy's line, formed in wedges rather than columns, was close at hand. As they came on they scattered, and rushing forward with sword, spear, and matchlock, disputed the ground gallantly. They even seized the British bayonets with their left hands, while plying the sword with their right. But courage without discipline was of no avail against courage with it, and they were at length beaten into flight. Ghulám had watched the battle from the mound where the monument to the 14 British officers killed in the action now stands.[2] He had prematurely, when he saw Captain Ramsay's discomfiture, ordered his drum to be beat for a victory. But the victory which renamed Bhitaura *Fatehganj* was an English victory; and the baffled fratricide spurred off on his swiftest horse. Sir Robert Abercrombie pursued the fugitives as far as the banks of the Dojora, where he halted a day to bury the dead; and afterwards marched to Mírganj. The governor of Bareilly, Shambunáth, sent his retainers to plunder in the wake of the victors. They cut off the heads of Naju and Buland, and conveyed them to Asaf-ud-daula, who had by this time

[1] Captain Ramsay's exact motives will never be known, as without waiting for inquiry he fled the field and the country. Had flight been his original intention he would hardly have led his troopers along the front of the British line. Whether he was afterwards discovered in America, as told by Mr. Whiteway, or in the army of Buonaparte, as stated (III., 30) by the *East India Military Calendar*, is uncertain. Thornton says that he both fled to the New World and took service under Napoleon. But tradition seems unanimous that he was captured by the British in one of their later wars.

[2] For a copy of the inscription giving the names of the officers see Gazetteer article on Fatehganj West.

arrived with his contingent at Tísua.[1] He afterwards joined General Abercrombie at Mírganj, and the combined forces pursued Ghulám to the foot of the hills. Here the usurper surrendered. He was banished to Benares; and a treaty executed with his chiefs in December placed the infant son of Muhammad Ali in possession of a reduced fief which is now the Rámpur state. The succession afterwards reverted to the descendants of Ghulám, whose great-grandson is the present Nawáb.[2] The British force returned to Fatehgarh, and Asaf-ud-daula to Lucknow.

Nepálese incursions, 1794 98.

Between 1794 and 1798 Nepálese incursions on the northern frontier of Rohilkhand kept the Oudh Government in a state of constant anxiety. They at one time captured and held Kilpuri, then and for many years afterwards a portion of this district; but were at last ejected by forces sent from Bareilly under Atá Beg and the governor Shambhunáth. Meanwhile, in 1797, Asaf-ud-daula had died. He was succeeded by Vazír Ali, who after a brief reign was in the same year deposed; and Saádat Ali, a former governor of Bareilly, ascended the throne (January, 1798). Saádat had been the first of the Nawáb Vazír's deputies, and was himself the last Nawáb Vazír who governed this district. In 1801, as already described, Rohilkhand passed into the hands of the British.[3]

Mr. Tennant's account of the Oudh misgovernment.

The administration of Oudh was by all accounts a maladministration. Its exactions and tyrannies deprived the district of its former prosperity and threw large tracts of land out of cultivation. The inhabitants sought, in Rámpur or the Tarái, an asylum from the vexations of almost irresponsible prefects. The general appearance of the country during this régime is well described by an English clergyman, who in 1799 accompanied a British force on its march from the Dúáb to Lucknow. His route lay through Chandausi (of Morádabad), Bisauli (of Budaun), Aonla, Aliganj, Bareilly, and Faridpur.

"Bareilly," writes Mr. Tennant,[4] "is a large town, capital of Rohilkhand. This fine country we have passed through has within the last 20 years become a vast desert. Extensive wastes everywhere meet the eye which were lately in cultivation, but which are now covered with long grass, which in the hot season becomes so parched as to be easily combustible. Such an extent of desolate and rich fields is nowhere to be met with but in Rohilkhand: amidst the present solitude and gloom of this province, you see evident traces of its former cultivation. The clods left by the plough are not yet melted down so as to assimilate with the surface: nor is the grass of that extraordinarily coarse and reedy species which rises upon fields in their primeval wildness, or that have been long out of tilth. A very little effort would again bring it back to its productive state were there inhabitants to cultivate the soil. But, from the quantity

[1] Naju and Buland were afterwards buried on the same mound as the British officers (*vide ibid.*) [2] Kalab Ali Khán, succeeded 1864. [3] *Supra* p. 116. [4] See, if obtainable, his *Indian Recreations*. Mr. Tennant is the "apparently unprejudiced observer" of Mr. Moens, and the "prejudiced and superficial observer" of Sir Henry Elliot.

of land under crops, the population of Rohilkhand must be very small. The wild animals are in danger of devouring the people and their subsistence. You here scarcely ever see a barley field that has not several huts of straw to accommodate watchmen in the night. The deer invade the crops in such numbers that without this precaution they would be destroyed. It was, I believe, one of the charges against Mr. Hastings that he lent a brigade to Asaf-ud-daula for the extermination of the Rohillas. The face of the country offers but too strong evidence of the fact of depopulation, but it must have been owing to a rigorous policy afterwards that the country remains desolate. Bareilly is a large town and crowded with inhabitants, who loiter or wander through the streets without much appearance of business. It is probable that the want of protection forces a great number into the town: but how they support themselves there does not admit of an easy solution. Few manufactures are vended in a country where the inhabitants are scanty, and where even these are so poor as not to aspire at any of the luxuries of life. Sweetmeats and confections, different kinds of grain and ornaments for the women, seem a great part of the commodities that are exposed for sale in the shops. Brazen water-pots are here manufactured, but in smaller quantities, since the ruin or emigration of all the wealthy chiefs. The fort[1] is a large irregular mass of building, equally destitute of elegance or strength. It may, however, prove a check on an irregular army without a battering train. Like all the other forts in India, it has no bastion for guns. The sugarcane, which thrives remarkably throughout the country in Rohilkhand, is more luxuriant than perhaps in any part of India.

"The first march from Bareilly to Faridpur conveyed us for 14 miles through fields almost entirely waste. Two bridges of brick facilitated our passage over two small rivers which water this once plentiful region. Near the line of march lies Katra—a motley assemblage of ruinous mud houses, not one-tenth part of which are at present inhabited."

It is only fair to the Oudh Government to add that much of the desolation witnessed by Tennant was a relic of Rohilla times. This point was, eleven years earlier, strongly insisted on by Captain Hamilton. The important mart of Chandausi, through which Tennant passed, is itself a monument of the Oudh administration; and in the Morádabad notice some attempt will perhaps be made to give the other side of the picture.

Introduction of British rule, November, 1801.

But whatever may have been the good points of the Oudh rule, and the fiscal blunders of the early English administration, there can be no doubt that the transfer from Nawáb Vazír to Company was as the change from Chaos to Kosmos. In 1801-02 the Board of Commissioners for the Ceded Provinces began sitting at Bareilly. The first requisite of popular comfort, the security of life and property, was almost at once attained. Amongst the principal charges preferred by the Governor-General against the Nawáb Vazír were the want of a judicial administration, the violation of revenue engagements, and the exaction of arbitrary and oppressive imposts. It was now attempted, and as a rule successfully, to redeem these defects. But the British officers were not allowed an unbroken peace and plenty in which to effect their reforms. The famine of 1803-04 and the

[1] This was the stronghold built by Makrand Rái, not the ancient fort still traceable in the old city, on the modern British fort in cantonments.

irruption of Amír Khán in 1805 have been already chronicled.[1] The only parts of this district which the latter affected were the northern parganahs; and Pilibhít is the only place mentioned as suffering from the raids of the Pindáris. But the same year saw the eastern parganahs harassed by a local Rájpút rebellion. Mán Singh and Bhajja Singh, Janghára chiefs of Intgáon in Bísalpur, fell into arrears of revenue, and to avoid payment fled into the forest. They soon gathered around them a band of outlaws which for months kept the neighbourhood in a state of alarm. When the rains fell they settled at Púranpur and plundered in every direction. Out of 123 villages in the parganah named after that village, all but 37 were deserted. Parganah Marauri, then distinct from Bísalpur, was thoroughly harried; and out of a revenue of Rs. 39,577 it was found possible to collect Rs. 15,800 only. When pursued the rebels took refuge in Muhamdi of Oudh; but in 1806 they were with considerable difficulty dispersed, and their leaders killed.[2]

Disturbances of 1805. Amir Khán and the Janghára.

The part played by this district in the Nepálese campaigns of 1813-16 was insignificant. In the course of the war an old Marhatta officer, Major Hearsey, was employed to levy Patháns in Bareilly and march them into Kumaun, then a Nepálese possession, *viâ* Pilibhít. Early in 1815 he started from the latter town, marching up the banks of the Sárda and quitting the district. In attempting to effect a junction with Colonel Gardner, who was advancing on Almora, he was afterwards attacked by Gurkhas. His Rohillas, as always happened when they were brought to close quarters with the Nepalese, fled, and the Major himself was taken prisoner.[3]

Nepálese war, 1813-16.

The next disturbance of the peace was just after the close of the war, in 1816. "At that time," writes Mr. Moens, whose account is taken from Mill,[4] "there was a general spirit of discontent throughout the district. The Rohillas, notorious for their military propensities and impetuous disposition, were compelled to live in a state of irksome tranquillity. Among them were representatives of families formerly of rank and consideration, which had been reduced to insignificance by the change of government, and who where utterly deprived of all hope of recovering their lost position. The system that sought to render all alike amenable to justice, and to put them on an equality before the law, even with their old Hindu subjects, was peculiarly distasteful to men who regarded themselves as superior to all law, able to protect their own rights, and avenge

Revolt at Bareilly, 1816.

[1] Pp. 561-62, 356-61. [2] Collector to President, Board of Commissioners, letters dated 7th and 11th March, 1806. [3] Prinsep's *Political and Military Transactions in India* (1825), chap. IV. [4] *Bareilly Settlement Report*, pp. 42-43; Mill's *History of India*, (1858), vol. VIII., pp. 86-91.

their own wrongs if they were only left free to do so. The defects of the judicial administration, its expensiveness and delays, the unrelenting pressure of the assessments on the land, and their recent, sudden, and excessive enhancement in 1812, the failure on the part of Government to fulfil their distinct promises of a permanent settlement[1]—all these causes enhanced the unpopularity which difference of origin and religion affixed to a foreign government. Neither was the past forgotten. The defeat of the Rohillas at Bihtaura, 22 years before, which was currently attributed not to the superior valour and discipline of the victors, but to the treachery of their own leaders, and the still fresh recollections of their past power under the loved Háfiz Rahmat—all rankled together in the hearts of the Muhammadans. The Magistrate, too, Mr. Dumbleton, was exceedingly unpopular owing to his reserved disposition and uncourteous manners. In this temper of men's minds, Regulation XVI of 1814, for the imposition of a new house-tax,[2] was promulgated. Few of the principal men would undertake the apportionment and collection of the tax in their respective wards of the city; and those who at first assented were compelled by pasquinades and popular songs, by abuse and threats, to decline the fulfilment of the duty. Frequent assemblages of the people were held, especially at the house of Mufti Muhamad Ivaz—an individual of great age and reputed sanctity, who was held in profound veneration throughout Rohilkhand. Business stood still, the shops were shut, and multitudes assembled near the court-house to petition for the abolition of the tax. The Magistrate, finding the people unwilling to assist, ordered the assessment to be made by the kotwál—a Hindu of an overbearing and tyrannical disposition. His harsh measures aggravated the popular discontent.

"On the 16th April mobs of both Muhammadans and Hindús assembled in the streets and in the vicinity of the Mufti's house. The Magistrate went down to the city attended by a few horsemen and 30 sepoys of the provincial battalion. As he advanced clearing the streets, the mob fell back; but when near the Mufti's residence they turned to cover his flight. The suwárs who went forward to clear the road were resisted by the people, who were armed with swords and pikes, and two of the troopers were killed and several wounded. The sepoys then fired, but though many fell, the mob stood their ground until the escape of Muhammád Ivaz was secured. He received a slight wound in the affray, but he succeeded in reaching the Husaini

[1] See Board of Commissioners' letter to Governor-General, dated 27th October, 1818, para. 15.

[2] This was the watch and ward, or *chaukídári* tax, now levied under Act XX of 1856. The objection to the new regulation was its universal application and enhanced rates. The inhabitants had long, writes Mill, been accustomed to assess themselves with a moderate rate for the express purpose of maintaining a municipal police. But the impoverished gentry had hitherto been exempt.

Bágh, where the green flag of Islám was hoisted, and it was proclaimed that the religion of the faithful was in danger. He was at once joined by a number of armed Muhammadans from the town; and letters having been despatched to the neighbouring districts, Muhammadans from Pilibhít, Sháhjahánpur, and Rámpur began to flock in. In the course of two days about 5,000 men were assembled, armed with swords and matchlocks. The force at the disposal of the Magistrate consisted of only 270 men of the 27th Native Infantry, 150 of the provincial battalion, and two guns. Troops were sent for from the neighbouring stations, and a regiment of irregular cavalry under Captain Cunningham, and a 2nd battalion of the 13th Native Infantry under Major Richards, started by forced marches from Morádabad, the former arriving on the 19th. Repeated conferences were held with the Mufti and his chief adherents by officers deputed by the Magistrate. The Mufti was willing to treat, but he could not control his adherents: and many of the more respectable individuals, including the family of Háfiz Rahmat, who had at first joined the insurgents, withdrew. The rioters claimed the abolition of the *chaukídári* tax, the surrender to them of the Kotwál to suffer the law of retaliation for the bloodshed on the 16th, provision for the families of those who fell on that occasion, and a general amnesty.

"As compliance with these terms was refused, they hastened to decide the struggle before the arrival of the 13th Native Infantry, of whose approach they were aware. On the morning of the 21st they commenced proceedings by murdering the son of Mr. Leycester, one of the Judges of the Court of Circuit,[1] as he was passing unarmed from one post to another. This was followed by a general charge on the sepoys, who were greatly outnumbered and surrounded. Captain Cunningham with his cavalry at once charged the rebel masses and threw them into confusion. They then took up a position in a grove surrounded by low walls, but were soon driven out by the troops, who pursued them into the old town, and set fire to the huts in which they had taken shelter. The conflict was soon over, and the insurgents dispersed, leaving between three and four hundred dead, and a large number of wounded and prisoners, while the loss to the troops was only 21 killed and 62 wounded. The arrival of the 13th Native Infantry settled the matter, and the town submitted peaceably to the regulations. Of the rioters, the Mufti and some of the principal ringleaders quitted the Company's territories and retired to Tánk.[2] Of those apprehended the greater number were at once pardoned and set at liberty on promise of good behaviour, at the suggested intercession of their countrymen in the ranks of the

[1] Mr. Leycester has been before mentioned in this volume, as the first Collector of Morádabad, and the gallant defender against the Pindáris of the Morádabad court-house. *Supra*, p. 358.
[2] Then ruled by the Rohilla Pindári Amír Khán.

provincial battalion and the Rohilla horse, who had faithfully discharged their duty, although in deadly conflict with many of their relatives and friends. The numerous bodies of Muhammadans who were on the march from all sides to join the insurgents at once returned to their homes when news of the result of the action reached them, and the district was gradually restored to its former tranquillity."

A result of the outbreak was the construction of the bastioned British fort in cantonments. The only important event which need be mentioned between this and the next riot was the last settlement of land revenue, already described.[1] The peace of Bareilly was again disturbed in 1837, when the Hindu festival of Rámnauami[2] and the Musalmán festival of Muharram fell at the same time.

Riots of 1837.

On the 6th of the month Muharram, the models of Saints Hasan's and Husain's tombs were taken out to the places representing the fatal field of Karbala,[3] and here the Muslim owners of the models remained. On the 8th the Hindús marched out in their Rámnauami procession. There followed disputes which gave rise to a good deal of angry feeling. Hindu and Muslim refused to hold commerce or communication with one another. At length, after protracted discussion, the two parties were outwardly reconciled by the Magistrate, Mr. Clarke. But ill-feeling still rankled, and some time later the leading Hindu of the city,[4] who had defrayed the expenses of the Rámnauami festivities, was stabbed by a Musalmán carpet-maker. The assassin was hanged; but the famine of the same year[5] supplied another motive for disturbance, and gang-robberies or bread-riots ceased only with the return of plenty.

The next great landmark in the history of the district was another revolt, but a revolt beside which that of 1816 was as a mosquito beside a tiger. The rebellion of 1857 was surprising only in degree. Two months of seditious rumours had prepared the authorities for disturbances of a sort. April and May had heard a credulous people told that the British Government intended to destroy venerable customs and Christianize all men by force. About the middle of the latter month disaffection was strengthened by news of the successful rising at Meerut;[6] and the anxiety of the English community displayed itself by the despatch of ladies

Rebellion of 1857. Premonitory symptoms.

[1] *Supra*, pp. 610-13. [2] The Ramnauami commemorates the birth of Ráma, an incarnation of Vishnu. [3] Hasan and Husain, the grandsons of Muhammad, and the great saints of the Shía Muslims, were slain at Karbala Irák, 661 A.D. At the Muharram festival the battle is fought over again in pageant, and the saints are supposed to be duly buried in shrines called tázia. [4] Chaudhari Basant Rái, Kanaujia Bráhman. [5] *Supra* p. 562. [6] The exact date when this news arrived is stated neither by Kaye nor the official mutiny narratives. We know, however, that it reached Budaun about the 15th May; and Mr. Alexander mentions that "indistinct rumours" of the castrophe had disquieted Bareilly on the 12th.

and children to Naini Tál, some 75 miles distant on the heights of the lower Himálaya.

The troops stationed at Bareilly were the 18th and 68th regiments of native infantry, a battery of native artillery, and the 8th Irregular Cavalry. The warnings of 1816 had been disregarded. The district was still known to be filled with disaffected Muslims, but no European troops were quartered at its capital. Though Patháns, living in a country of which their fathers had been dispossessed, the cavalry were believed "true as the steel of their own sabres."[1] Permission had even been given to increase their strength.[2] The military division was commanded by Brigadier-General H. Sibbald, C.B.; Mr. R. Alexander was Commissioner, and Mr. J. Guthrie Magistrate.

The bad tidings from Meerut visibly changed the demeanour of the soldiery; but to the experienced eye of the second-in-command, Colonel Troup, that demeanour seemed one of fear rather than malignity. The attitude of natives, both in city and cantonments, was one of apprehensive excitement. On the 20th May the Commissioner wrote that a prisoner had murdered an official of the jail; and that the act, being regarded as the prelude to an outbreak, had created much sensation. Native officers had even informed Colonel Troup that they must enter the jail and see their comrades, who were being there maltreated. This was all the more ominous because the jail confined none of their comrades. It was clearly but a pretext for quarrel; and the British authorities saw that something must be done to allay the quarrelsome spirit. At a general parade next day General Sibbald and Mr. Alexander harangued the force, reassuring it of the friendly intentions of Government, and promising forgiveness for the mutinous demeanour excited by delusive rumours. Plastic as ever to the impressions of the moment, the troops were soothed, and in their own words "commenced a new life."[3] On the 22nd a Muhammadan professor of the college preached an imprudent sermon *(wauz)* against the legality of a revolt against the British; but for some days there was quiet in the military lines. The Lieutenant-Governor at Agra confirmed the promises of pardon made at Bareilly, but before his orders could reach the latter station, it contained not a living European. For on the 29th some soldiers of the native infantry, while taking their morning bath in the half-dry Nakatia, were overheard discussing the massacre of the English. They had sworn, it appeared, to accomplish the butchery that day, in the dead of the hot summer noon. The irregular cavalry was at once got under arms; and the cheerfulness and alacrity with it obeyed, in full knowledge of the occasion, seemed to show that

[1] Kaye's *Sepoy War*, vol. III., chap. 2. [2] *Alexander's mutiny narrative, para.* 15.
[3] Thus Kaye; but Mr. Alexander says "a sullen silence characterised all present".

it would be true to the death.[1] No rising occurred that day or the next; but mutineers of the 45th Regiment arrived from Firozpur with the usual inflammatory rumours. A large body of Europeans, they said, had gathered in the neighbourhood to crush the native brigade. The intending rebel Khán Bahádur informed Mr. Alexander that the troops had now determined to revolt, and that nothing was left for him but "to look out for his life." A rising was indeed felt imminent, and it was feared that not even the loyal irregulars would interfere to save their officers. Yet it was agreed—for drowning men will catch at straws—to make their lines the place of rendezvous when the rising came. The idea of occupying the fort must have occurred, but if so, was for some valid reason discarded. Its guns, aided by the field pieces of the artillery, might have swept sedition out of cantonments.[2]

Rising of the troops.

The storm burst on the morning of Sunday the 31st,—a day which some believe to have been fixed as the date of simultaneous rising in all our cantonments. An hour before noon firing was heard in the artillery lines. The sound was followed by the no less alarming sight of English homes set ablaze by parties of the 68th Regiment. A shot emptied General Sibbald's saddle as he rode to the place of rendezvous; and before Colonel Troup could walk into the camel-shed where a few Englishmen were already assembled, he had succeeded to the command of the station.

But the mutiny was not yet complete. The cavalry made some show of loyalty, and the 18th were found in their normal state of summer inactivity, naked and unarmed. They seemed, however, bewildered, and were slow in obeying the order to fall in. One of their own officers has[3] described them as "a rabble professing devotion and sorrow," but filled with a perhaps unconscious wish to follow the example of their mutinous comrades. The result of the hot and hasty council in the cavalry lines was that the English should retreat northwards to the cool security of Naini Tál. But the cavalry were drawn up on parade, and their officers wished to prove their loyalty. Colonel Troup consented that they should be allowed "a crack at the mutineers." On that smooth parade-ground a charge of horse would have been irresistible,[4] but it was never made. On fronting the 68th the troopers saw the green standard of Islám flying; and by a perhaps impulsive, perhaps preconcerted, movement rode forward to fraternize with the rebels. A few native officers followed their English leaders to the hill. The mutineers now turned their guns

[1] *I bid.* [2] The garrison of the Allahabad fort just afterwards showed what, granted guns and Europeans, can be done to hold a position of this kind. [3] Captain Gowan, *supra*, pp. 124, 126. [4] It must be remembered that breech-loading rifles were not then in use.

on the wavering 18th, hitherto kept together by its officers. But t
ment wanted no such cogent argument for revolt, and its almost i
defection made the mutiny complete. Having nobly waited to the
officers were unable to retreat to Naini Tál. More than half of them w
in attempting to escape, but some, including Captain Gowan, were
for a period of exciting adventure and ultimate safety.

Massacres.

The results of massacres on this and the next few days may here
marized once for all. Several civilians who had t
fuge in the houses of friendly citizens were hunte
slain. No quarter was given to any once captured person of European e
About 55 such persons, including women and children, were slaughte
about 85 escaped. Amongst the murdered were Messrs. D. Robertson[1]
Raikes of the Civil Service; Major Pearson of the 18th; Surgeons
Hansborough; Dr. Buch of the college; Captains Richardson and
and Lieutenants Hunter, Stewart, and Dyson[2] of the 18th; Ensign R.
of the 68th; and Messrs. Wyatt and Orr, Deputy Collectors.[3]

Events at Pilibhít.

Tidings of the revolt travelled swiftly across the district. The
fugitives were seen spurring through Baheri at mi
and news of their flight reached Pilibhít from th
and Bareilly almost simultaneously next day (1st June). The Joint-Ma
Mr. C. P. Carmichael, despatched his family towards Naini Tál, and
the course of events. The town had for ten days been in an excited st
seditious placards had been found posted on the Muslim places of wors
Carmichael had, therefore, ample cause for anxious suspense; but his
was destined to be short. Symptoms of insubordination appeared t
As their monthly wages were being distributed to Government servar
tahsíli, a petty police official seized a bag of rupees and refused to gi
His superior officer the Inspector was for shooting him there and th
the tahsíldár wisely intervened, with the remark that any commenc
bloodshed would lead to general revolt and massacre. Meanwhile a
crowd of Muslims had filled the road in front of the tahsíli, with t
guised intention of plundering its treasure. Mr. Carmichael was ridir
in hot haste when stopped by the Police Inspector, who convinced hir
presence would be not only useless, but fatal. Satisfied that the treasur

[1] Not to be confused with Mr. Dundas Robertson of Saháranpur: see Gazettee
[2] Or Dixon; the name is variously given. [3] Sir John Kaye says that "
bers of the higher class of civilians" were slain. It would be impossible to
many, even by including Dr. Hay, who was a military man. Civilians of the u
whether private or official, as a rule, escaped. The persons killed seem to have be
of subordinate rank, and in many cases of mixed blood. See appendix of
"*Mutiny Narrative.*"

tahsíldár were in great danger, the Joint-Magistrate sent for the leading Muhammadans of the city, who had that very morning professed their loyalty. They at his request consented to take over charge of the treasure, rendering account thereof hereafter. But they had no sooner touched the heavy bags than greed got the better of their honesty. They began carrying the treasure to their houses; but the crowd were unwilling to be thus disappointed, and a free fight ensued. Blood was spilt, and the noise of general uproar and desultory firing reached Mr. Carmichael. The Police Inspector now counselled a retreat. There was indeed no time to be lost, and Mr. Carmichael started with a few faithful followers for Naini Tál. Overtaking his family, and making a detour to avoid Amariya, which was already in insurrection, he reached Haldwáni next day. The district was now completely cleared of its British officers.[1]

Establishment of a native Government.

Those who wished to succeed to the vacant government of the country had of course no time to lose. Here, as in other districts, the military chiefs showed no desire to embarass themselves with civil rule. Their want of ambition in this respect, so contrary to European experience, is one of the most striking features in the history of the great rebellion. There were two candidates for the viceroyalty of Rohilkhand, both civilians, and both Rohilla Patháns. Mubárak Sháh was a man of good family and vigorous character. But historical tradition cast all its weight on the side of his less energetic senior, Khán Bahádur, the grandson of Háfiz Rahmat.[2] Directly the firing was heard in cantonments, both pretenders started for the chief police-station with imposing trains of followers. They met on the road; and a glance at his rival's party, swollen by the Sayyids of Naumahla[3] and all the Muslims of the old city, convinced Mubárak that he must yield. He consented outwardly to become a supporter of Khán Bahádur. An impromptu throne was erected in front of the Kotwáli. Incense was burnt and the green standard unfurled. And there, on the spot which was to witness his brief triumph and his felon's death, Khán Bahádur was proclaimed the emperor's viceroy in Rohilkhand.

Khán Bahádur's first acts were to remove the traces of British rule by burning public records and completing the massacres already begun. A proclamation was issued directing the despatch of all Europeans, and forbidding their shelter under pain of death. Amongst the first to suffer under this order were the shopkeeper Mr. Aspinall and his family, whose murderer was, by an

[1] Carmichael's *Mutiny Narrative* for Pilibhít. [2] He was a pensioned Subordinate Judge (*Sadr Amin*). [3] The Naumahla quarter was raised after the rebellion, and part of its site enclosed in the grounds of the College, now High School.

impressive example of unforgetful justice, hanged twenty-two years later.[1] Mr. Hansborough, Superintendent of the Jail, who had gallantly defended himself on the gateway of that building throughout the day of revolt, was captured on the 1st June. He was cut to pieces before Khán Bahádur, proclaiming in a loud voice that they might destroy him and others, but could never destroy the British Government. The dead bodies of Messrs. Raikes, Robertson, and others were dragged naked through the city and flung down before the green flag.

Khán Bahádur's difficulties.

And now, to quote the impressive language of Sir John Kaye, "Khán Bahádur began to set his house in order, to organize his new government. He had already made proclamation of his assumption of authority. He had paraded the streets of Bareilly on an elephant, with a number of followers, with bands and banners and other properties and paraphernalia of mock-royalty; and now he began to address himself to the establishment of an administration. The various posts in the *súba* (province) were distributed. Justice was administered and revenue was collected in the name of the emperor. It was sound policy to utilize as much as possible of the old agency, and as there were few of our native officers who were not willing to take the rupees of the restored Muhammadan Government,[2] it was expected that business would go on very much in the old groove. But in this he was disappointed. The turbulent spirit which had been raised did not readily subside. Disorder and violence were rampant everywhere. Men rose against each other as ruthlessly as before they had risen against the white men, and were quite as unscrupulous in robbery and murder.

"The main source of trouble, at the outset, to Bahádur Khán was the presence of the sepoy brigade. The viceroy was afraid of the soldiery. They had shown no disposition, at the beginning of the rebellion, to fraternize with his political party. Their continuance at Bareilly would have been a source of danger to the new Government. The native brigadier was named Bakht Khán, a name afterwards distinguished in the annals of the war, and he had been disposed to favour the pretences of Mubárak Sháh rather than those of his more successful rival. The defeated candidate, however, had not given up the game. He might obtain from the emperor that which he could not secure for himself. So he again opened communications with Brigader-General Bakht Khán, persuaded him to march the troops to Dehli, and having made a show of

[1] Shams-i-Ahmad, executed at Bareilly in April, 1879. [2] Whether unwilling to do so or not, most had to do so. All Government officials were ordered to continue at their posts and carry on their duties under pain of severe punishment.

accompanying them, sent a memorial to the emperor by the hands of his friend, petitioning His Majesty to appoint him viceroy of Rohilkhand; and then he returned to Bareilly."[1]

Exactions of the soldiery,

Before Bakht Khán's departure Khán Bahádur had called upon him in state. After firing on the Viceroy's followers the general granted him an interview; but refused to admit his rabble into cantonments, treated him with marked coolness, declined at first to receive his complimentary present (*nazr*), and did not return the call. At a second interview two days later Bakht Khán refused to lend two guns for which Khán Bahádur had come to ask. But he must have been somewhat conciliated the same night by a present worth Rs. 2,000 which the viceroy's prime minister secretly brought him. The soldiery wisely resolved before their departure to mulct the city of as much ready money as possible. They seized Baijnáth Misra the banker, and Kanjet Lál the Government treasurer. The latter was ordered to produce whatever money he had, and the former whatever money had been deposited with him by British officers. Both refused, and Khán Bahádur's formal permission for their removal into cantonments was extorted. Here the hapless men of means were made to stand for two whole days in the scorching sun. They were threatened with burning alive and blowing away from guns. But they were at length released on paying Rs. 54,000 to the general and Rs. 4,000 more as a private bribe to one of their principal tormentors. About the same time the troops seized Rs. 14,000, which the tahsíldár of Sháhi was bringing in to Khán Bahádur. Their departure on the 11th June was the cause of unmixed gladness, notwithstanding the outrages which they committed in quitting the district.

And their departure, 11th June.

Anarchy in the district.

Their westward march at length left Khán Bahádur free to attempt the repression of the disorder now rampant throughout the district. Anarchy had afforded every man an opportunity of wreaking vengeance on his foe, or seizing the land to which he throught himself entitled. The Rájputs of Akha,[2] for instance, had a dispute about a wall. They had fought, and their ringleaders been imprisoned. Released just before the outbreak, they now renewed hostilities. The victorious party killed the four sons of their chief adversary, cut off his feet and hands, and flung him into the Rámganga with the corpses of his children. As regarded mutilation, the rebel Government itself set a bad example. The right hand and left foot of a noto-

[1] The accounts of Sir John Kaye, Mr. Alexander, and Mr. Carmichael have now been exhausted, and the sole authority for the rest of this sketch is the narrative of Mr. Inglis.

[2] There is more than one Akha in the district; but this was probably the village so named in parganah Balia.

rious thief were amputated, notwithstanding the services he had rendered in the slaughter of British officers.

A ministry appointed.

A prime minister had been already found in the person of Soba Rám Káyath, formerly an official of the British Commissariat. Other officers too had been appointed, and a committee or ministry was now formed to superintend their labours. It included three kinsmen of Khán Bahádur, an influential resident of the Old City, a judge (*kázi*) and a landholder, all Muslims; and two Hindús, a landholder and a doctor of laws (*pandit*). The first question considered by this ministry was that of the finances. The soldiery, who in the absence of a British Government had unquestionably the best right to them, had decamped with all the available funds. To squeeze the peasantry was considered useless, and the only resource left was to squeeze the citizens. With this view a question was propounded to the Hindu doctor and two extra-ministerial Muhammadan lawyers—"If a Rája or Nawáb is in want of money for public purposes, how much of his subjects' moveable property may he take?" The answer was, "a tithe." To assess this tithe a committee of at first entirely Hindu constitution was appointed. The result was an assessment of Rs. 1,07,000, payable in four instalments. The first instalment, Rs. 82,000, was easily collected by seating recusants on heated plates of iron, or placing cow's bones before such as were Hindus. But a bribe to the prime minister remitted the remaining portions.

Khán Bahádur is confirmed as viceroy of Rohilkhand.

The hands of the Government were on the 21st June strengthened by a charter purporting to come from the emperor at Delhi, and confirming Khán Bahádur in the viceroyalty of Rohilkhand. Many, however, doubted its authenticity. The viceroy aired his new-born authority by again extorting money from the banker Baijnáth, and by the seizure of Rs. 8,000, lodged with another Hindu by an English gentleman named Berkeley. But, even aided by these windfalls, the lately collected tax was found insufficient to pay for the elaborate establishments, including a gun-foundry, which Khán Bahádur had thought fit to institute. It was resolved, therefore, to make some effort towards collecting the revenue of those Rájput strongholds where the Muslim power was as yet scarcely recognized. The relations of the Rájputs to Government had from the first been on a far more friendly footing than in Budaun; and it was hoped that a little diplomacy alone would be needed to entice the land-tax from Bísalpur, Faridpur, and Nawábganj. The Rájputs were profusely belauded at every levee (*darbár*). The Hindu landholder of Khán Bahádur's council, Jaimal Singh, received permission to raise a regiment amongst

Attitude of the Rájputs.

his clan of Janghára Rájputs.[1] The same privilege was accorded to Raghunáth Singh of Badauli in Fardípur, and to another Rájput named Sarnâm Singh, who seems, however, to have lacked landed influence. Many other Rájputs now came in to present their offerings and tender their allegiance. On Jaimal was bestowed the honorary title of collector, while Raghunáth was made a Rája and empowered actually to collect the revenues of Faridpur. Towards the end of June the latter was despatched to Aonla to eject Hakím Saádat Ali, who had come thither from the loyal state of Rámpur to adjust some dispute between Hindús and Muslims. Saádat had, however, left Aonla before the new regiment arrived.

The army clamours for pay, and Raghunáth's regiment mutinies at Faridpur.

The raising of these new regiments merely increased the difficulty of managing what was already an almost unmanageable rabble. Khán Bahádur's army seems now to have included 4,618 cavalry, 24,330 infantry, and 40 guns. It was inevitable that this force should before long give some trouble. Grumblings arose for pay unpaid; and when the revenue of Bísalpur at length arrived, it was stopped by two regiments of horse, who helped themselves to Rs. 5,000. To provide pay for his infantry Raghunáth was given an order on the Káyath tahsildár, who for some reason unknown had been appointed to supersede him in Faridpur. When the order was presented, he was haughtily told that he must wait until the instalments for the spring harvest were collected. From the man whom he regarded as an intruder this provocation was more than Raghunáth could bear. Assembling several thousands of his clan, he slew the tahsíldár and the tahsíldár's supporters. A regiment of cavalry, which hastened to avenge this contempt of established authority, was defeated with the loss of its Pathán commander and 50 men. These frays excited great anger at Bareilly. Both the viceroy and his prime minister resented the slaughter of their tribal brothers, and the latter caused two Rájputs to be blown away from guns. But calm reflection soon showed the impolicy of breaking with so powerful a body as the Rájputs. A kinsman of Jaimal Singh was released from the unjust confinement to which vengeance had consigned him, and Jaimal Singh was himself persuaded to return to court. But, though outwardly conciliated, the Rájputs had been irrevocably estranged.

The viceroy's revenge estranges the Rájputs.

The next jealousy which occasioned disturbance was that of the Naumahla Sayyids, who disliked the presence of so large a Hindu element in council. They reported that an English gentleman was concealed in Soba Rám's house, and that house was accordingly attacked

Quarrel with the prime minister.

[1] This regiment does not appear in Khán Bahádur's army list, and was probably never raised.

and plundered. The insulted minister now refused to attend council; but as a body, supposed to be that of Mr. Wyatt, was shortly afterwards found in a well, many were convinced of the justice of the accusation against him. Soba Rám's appointment was however far too good to be deserted, and after some show of reluctance he was urged into resuming its duties.

Having thus created an apparent harmony amongst his divided followers, Khán Bahádur resumed the task of strengthening his rule. That rule, he felt, could never be firmly established until the English were ejected from the mountain stronghold which commanded his plains. In July, therefore, he despatched a force under his grandson to attack Naini Tál. But Bani Mír never marched further than Baheri. Afraid to face the English, he reassured himself of his valour by plundering the defenceless country around. In October two officers were sent, with a regiment of foot and some cavalry, to supersede him if he declined to advance. He elected to return to Bareilly, while the troops advanced under Ali Khán Mewáti. After burning Haldwáni and Kot-godown at the foot of the hills, they were attacked and signally defeated by a British force from Naini Tál. It was suspected that information of the rebel movements had reached Naini Tál from some person at Bareilly. All natives who could read or write English were imprisoned for two days, while all Bengális were banished from the city.

Expeditions against Naini Tal.

This was not the only disappointment which about the same time startled the rebel Government. In August, Khán Bahádur had despatched costly presents, under a strong escort, to the emperor at Dehli. But the emperor was engaged in a struggle which allowed him little leisure for courtly trifling. Weeks passed, but the robe of honour which was expected in return never came. What did arrive was the disturbing rumour of British victories. To revive the drooping spirits of his followers Khán Bahádur resolved to invest himself with a spurious robe of honour. He caused it to be noised abroad that the imperial gift was on its way to Bareilly, and had reached Aonla. Some horsemen were sent to meet it, and bring it with suitable state to a garden[1] outside the city. On the 2nd October, then, Khán Bahádur proceeded to this garden with as much of glittering pomp as he could muster. His elephants and his followers were arrayed in their best. And as the viceroy was invested with the robe, a royal salute and the shouts of the surrounding crowd proclaimed his doubtful triumph. It is said that at this moment the officer who had conveyed his present to Dehli suddenly stepped forward and whispered to Khán Bahádur that the emperor was a prisoner in the hands of the English. The viceroy's countenance fell.

Khán Bahádur pretends to receive a *khilat* from Dehli.

[1] Then known as Dipchand's.

He went straight to his palace, and afterwards took but little part in the government of the country.

Defections.

And now the rats began to desert the sinking ship. The farm of the revenues in Bísalpur and Badauli had as a conciliatory measure been granted to Raghunath and other Rájputs. They had sworn on Ganges water mixed with salt to remain faithful to the rebel Government. But Raghunáth and his kinsman Kailas felt that after the routs at Faridpur they had nothing to gain and everything to lose by fidelity. They hastened furtively to Naini Tál, and afterwards rendered good service in the British cause.

Further exactions from the wealthy.

To crown his many worries, the viceroy was again beset with financial difficulties. He had managed by plunder and confiscation to amass a large quantity of silver ornaments. These were now melted and coined into rupees at a mint established in an unjustly confiscated house.[1] But the ornaments produced far less cash than had been hoped, and it was again thought necessary to imprison the unfortunate banker Baijnáth. On this occasion Baijnáth obtained his release by simply bribing his jailor. Nothing could have been simpler than to kill him and confiscate his property, but the murder of a Brahman would have greatly incensed the Hindús. In the same month of October, popular feeling was dangerously stirred by the death of another holy man who had perished on account of his wealth. Spies said that one hundred thousand rupees were concealed in the house of Baldeo Gír, an influential Gosáin of pargana Dúnka; and two Pathán officers rode from Bareilly one night to plunder it. Reaching the Gosáin's home at daybreak, they found he had prepared to receive them by barring his doors. They at length obtained entrance through a backyard, and seizing his mistress by the hair, threatened her with further ill-treatment unless she showed where the treasure was concealed. Seated on the housetop, the Gosáin witnessed their ungallant behaviour. He fired at them a musket loaded with small copper coins, killing both at one discharge. For this act the tahsíldár of Sháhi arrested Baldeo, sending him and several of his kinsmen into Bareilly for trial. The Muslim Judge before whom the case was tried justly released them, on the ground that they had been unjustly attacked. The reward of this righteous decision was his dismissal; while the kinsmen of the slaughtered Patháns seized Baldeo and cut him to pieces with their swords. A month or two later Baijnáth was again confined and his house searched, on the ground that some Europeans were concealed therein. None being found, Baijnáth was brought before Khán Bahadur and asked for money. On refusal he and his sons were accused of

[1] That of one Rámprashád, who had refused to take office as treasurer.

correspondence with the English at Naini Tál, and loaded with irons. They were at length released, as before, by payment of Rs. 2,800 to the superintendent of the jail.

Arrival of rebel fugitives from other districts.

After the fall of Dehli (September 19) the district was invaded by a swarm of rebel refugees. Chief amongst these was Walídád Khán of Malegarh, to whom Khán Bahádur granted an allowance of Rs. 15 daily. The presence of such fugitives was awkward, as they were a standing contradiction of the false news which the viceroy from time to time circulated. Troopers were secretly sent out from Bareilly, to return publicly with tidings of victories gained over the English at Lucknow, Dehli, and Farukhabad. To rouse the enthusiasm which these distrusted announcements had failed to excite, the aid of religion was enlisted. The green standard of Muhammad was raised in the Husaini garden, and all true believers were invited to rally beneath it for war against the infidels. So long as food was given to the volunteers, about 200 men of low degree remained around the flag; when the dole was discontinued, they deserted. The same policy was repeated some months later, when the Muslim flag was supplemented by a holy Hindu standard (*patáka*) unfurled on the banks of the Rámganga. But the result was even more disappointing than before.

The expeditions against Naini Tal are renewed.

Meanwhile another expedition had been made against Naini Tál. Ghulám Haidar Khán, with a large force of all arms from Bareilly, was joined at Baheri by Fazl Hakk with the troops from Pilibhít. Advancing to the foot of the hills, they commenced their ascent at night, under the guidance of a man who said that he had just escaped from an English prison, and would show them an undefended path. But they had not climbed far before they were fired on by a picket, and thinking they had been led into an ambush they at once turned and fled; most continued their flight to Bareilly, but a detachment under an officer named Habib-ulláh remained at Baheri. This detachment afterwards surprised the police station at Káládúngi, where the Morádabad and Naini Tál road ascends the hills. Killing the police officer in charge, they despatched his head to Bareilly. Annoyed at the scanty reward which attended this exploit, Habíb-ulláh shortly afterwards quitted Bareilly for Lucknow. But before he left, in January, another distinguished refugee had arrived. Only two days after the false announcement of rebel victories at Farukhabad, the rebel Nawáb of that place made his ill-timed appearance. An exactly similar exposure took place towards the close of the same month. A trooper brought news of the complete defeat, at Lucknow, of the British army; and a

few days later letters arrived announcing that the rebel Nána Sáhib was flying towards Bareilly.[1]

Feeling that disasters were thickening east, west, and south, Khán Bahádur made one last desperate effort for success on the north. The opening of February saw the whole of his available forces massed at Baheri, under Muhammad Ali, for an attack upon Naini Tál. The army had advanced northwards as far as Charpura, when it was met by an English force and utterly routed, with the loss of General and Lieutenant-General (February 3). A few rebels halted at Baheri, under Mahmúd Khán. The rest fled to Bareilly, where the viceroy received them with indignant reproaches. "Worthless cowards," he explained, "you take ten days to march from Bareilly to Charpura, but only one to return after seeing the English." Fearing that the English might follow up their victory by an advance on Bareilly, he sent guns and men to join Mahmúd Khán in entrenchments at Baheri. At the same time a force of all arms under Fazl Hakk was marched through Pilibhít to Barmdeo, to resist a rumoured British advance from Almora.

An aggressive policy is discarded for one of defence.

The rebel chief felt indeed that the day of aggression was past, and that for the future he must confine his efforts to resistance. Yet as a forlorn hope he despatched an envoy with gifts to the Maháráias of Patiála and Kashmír, urging them, for the sake of their Sikh religion, to help him against the infidels (6th February). What became of the envoy will never, perhaps, be known. But his despatch clearly shows that Khán Bahádur despaired of converting into valour the religious zeal of his own Hindús and Muslims.

On the 25th of the following month Nána Sáhib arrived. But the rebellion in Bareilly had from the first assumed a Muhammadan character, and he found himself in a false position. Disgusted at the failure of his attempts to suppress cow-butchery in the city, and frightened at the rapid approach on all sides of the British forces, he resolved to desert at the earliest opportunity. When the English Commander-in-Chief arrived at Jalálabad,[2] the Nána obtained leave to march the forces out to oppose him at Faríḍpur. But once arrived at Faríḍpur, the cowardly Hindu fled, by way of Bísalpur, into Oudh. The next refugees were Muslims from the east and west. After the fall of Lucknow (March 15) Prince Fíroz Sháh, who had passed through Bareilly on his way to that city, returned with about a thousand followers. He lingered but a few days in Bareilly, passing on into the Morádabad district. In the middle of April the rebel Nawáb of Najíbabad reached Bareilly on his flight from Bijnor.

[1] The Nána had quitted Cawnpore on the 17th July, 1857. Since then, apparently, he had been wandering in Oudh. [2] In Sháhjahánpur. Commander-in-Chief was Sir Colin Campbell, afterwards Lord Clyde.

With the close of that month it was clear that no hope was left. British forces were advancing through the adjoining districts of Sháhjahánpur, Morádabad, and Budaun. The rebel administration was at its wit's end. It was at first determined to throw entrenchments across the roads converging from those districts on Bareilly. Forces were sent out and a few defensive works raised. But the idea was soon abandoned; and while no measures were taken to strengthen that city, it was resolved to make the final stand at Bareilly. On the 30th April the British columns of Morádabad and Budaun gained decisive victories at Bisauli and Kakrála respectively. The latter force afterwards joined the column of the Commander-in-Chief, and with it entered this district from Sháhjahánpur. Sir Colin Campbell reached the banks of the Nakatia near Bareilly on the 5th of May, and easily routed the rabble that Khán Bahádur had sent to defend the bridge. That same evening the late viceroy fled the city which for nearly a year he had misruled. Accompanied by the Najíbabad Nawáb, he reached Pilibhít, and thence made good his escape into Oudh. On the restoration of British order in that province, he fled to Nepál; but, being surrendered by the Nepálese in 1860, was hanged in front of the Kotwáli at Bareilly before an immense crowd of scowling Muslims.

Defeat of the rebels at the Nakatia bridge, May 5th, 1858.

A few of his followers remained at Bareilly, to be defeated on the 6th May by the Morádabad column. On the 7th, British authority was restored in the city, and thence made itself felt throughout the district. Resistance was at an end. Following the example of rebels less bold than himself, Máhmud Khán quitted his post at Baheri and fled into Oudh. Thus ended in Bareilly the rebellion of 1857-58. To the historical observer the most curious symptom of its feverish course was the absence of administrative talent and organising power. Revolutions, elsewhere so fertile in the obtrusion of able men, here served merely to emphasize sectarian prejudices and local jealousies.

Arrival of the Morádabad column, May 6th.

During the twenty years succeeding the great rebellion the history of Bareilly has been richer than that of most neighbouring districts. The scarcity or famine of 1860-61 was succeeded in 1869 by a similar calamity;[1] and the peace of the two principal towns was in 1871 disturbed by riots exactly similar in their origin to that of 1837. A cycle of 34 years had again brought round the coincidence of Rámnauami and Muharram. The former fell on the 30th March, 1871, or the 8th of the Muhammadan month named after the latter. At Bareilly the Rámnauami is observed by conveying an idol of Ráma to a grove on the outskirts of the

Riots of 1871,

At Bareilly.

[1] *Supra* pp. 563-64.

city, where the image is washed, adorned with flowers, and, after ceremonial performances, carried back to its temple. For the progress of this idol the Magistrate[1] had laid down a route which should avoid both the crowded thoroughfares and the course of the Muslim processionists.[2] The triumph was accompanied by about 400 police and several of the district officers. But the event showed that many of the Muslims had resolved at all costs to interrupt the Hindu festival and to plunder the Hindu citizens. On his way home from the sacred grove, about sunset, the prior (*mahant*) who had conducted the ceremonies was beset and murdered by members of the rival faith. Another Hindu lost his life when the procession, on its return journey, repulsed an attack of Muhammadans. Foiled in their attempt to disturb the Hindu observances, the Muslims broke up into parties and fell back on the city, intent on rapine and bloodshed. Plundering began at once in many of the different quarters. The Magistrate sent parties of police to patrol all places from which disturbances were reported. He also called out the military; but by midnight, when these arrived at the principal police-station, all was quiet. In the morning a few of the ill-disposed attempted to make head again, but were at once dispersed. It was not till the day advanced that the extent of the disturbances become fully known. Seven persons were reported killed and 158 wounded. Among the former was an ascetic who had conducted the ceremonies at another Hindu festival, and was now brutally murdered in his own garden-house.

At Pilibhít the relative position of the Hindu temple and the principal and Pilibhít thoroughfare [3] forbade precautionary arrangements such as those enforced at Bareilly. The resident Joint-Magistrate[4] simply ordered that the Hindu procession should start at 2 P.M., before which the Musalmáns must complete their usual parade.[5] The day in fact was to be halved between Hindús and Muhammadans, the latter taking the earlier and larger share.

The Muhammadans, however, delayed their procession until too late, and it was altogether forbidden. They then lingered about the principal thoroughfare, hoping to attack the Hindu procession as it came from the temple. In this they were not disappointed. Despite their police escort, the Hindús were driven back on that temple. A scene of great confusion followed. Both the Magistrate and police officer were struck, while several Hindu shops were plundered and burnt. After several vain attempts to disperse the mob, the Magistrate ordered a file of four policemen to fire. Six rioters were wounded,

[1] Mr. Elliot Colvin. [2] A Government order passed in January of the preceding year had forbidden religious processions through the main street of Bareilly, and directed that such processions should be confined to the nearest road, right or left, outside the town. [3] Drummondganj. [4] Mr. E. White. [5] The local custom is to parade a Muhammadan flag for nine out of the ten days of the Muharram; and on the tenth to carry out and bury the models of Hasan's and Husain's tombs.

and the mob melted away without awaiting a second volley. A certain amount of disturbance continued until afternoon next day, when the arrival of some cavalry from Bareilly completely quieted the town. In the course of the riot one person had been killed and 26 persons wounded.

Special inquiries were at once ordered by Government, with the result of showing that these outbreaks were clearly premeditated.[1]

Emeute in the jail.

A Judge of the High Court held an extraordinary original criminal sessions at Bareilly, sentencing 5 rioters to death and 8 to transportation for life. Some of those sentenced to transportation were afterwards the ringleaders in a serious *emeute* within the jail. The Superintendent had issued a most injudicious order, directing that the sacred thread should be removed from such Hindu prisoners as wore it.[2] This induced the Hindús to make common cause with the Muslims; and together they succeeded in breaking out of the barracks. But before they could scale or otherwise pass the main wall they were overtaken by watchmen and armed police. A conflict ensued, the prisoners defending themselves with staves torn from the looms. After three volleys from the police the outbreak was quelled. The casualties amongst the prisoners were 7 killed and 31 wounded.

The memorable facts of the past few years have been the completion of the current land assessment, 1872; the opening of the Oudh and Rohilkhand Railway, 1873; the Prince of Wales' visit, 1876; and the famine of 1877-78. Better communications may perhaps tend to avert a recurrence of such calamities as that last named, and it is hoped that the next event of note may be the opening of a light railway to Pilibhít.

[1] These inquiries were conducted by the late Mr. F. O. Mayne, C.B., Commissioner of Allahabad, and Mr. C. P. Carmichael, then Inspector-General of Police. [2] The sacred thread or zonarium is a sash of thin strings knotted together and worn, like the sash of a commissioned officer, from the left shoulder to the right side of the waist.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

BAREILLY (BARELI) DISTRICT.

CONTENTS.[1]

	Page.
Ahichhatra	696
Amaria	*ib.*
Aonla	*ib.*
Aonla tahsíl	699
Aonla pargana	703
Baheri	710
Baheri tahsíl	711
Balaíkhera	*ib.*
Balia	*ib.*
Balia pargana...	*ib.*
Bamroli	716
Baraur	*ib.*
Bareilly	*ib*
Barkhera	729
Basháratganj	730
Bhamora	*ib.*
Bharolia	*ib.*
Bhojupura	*ib.*
Bhúta	*ib.*
Bijoria	*ib.*
Bilsanda	*ib.*
Bísalpur	731
Bísalpur tahsíl and pargana ...	733
Chaubári	741
Chaumahla pargana	*ib.*
Deoraniya	747
Deoria and Dewal	*ib.*
Dúnka	752
Faridpur	*ib.*
Faridpur tahsíl and pargana ...	753
Fatehganj East	759
Fatehganj West	760
Gaini	761
Gwála Prasiddh	*ib.*
Háfizganj	762
Haldi Kalán	*ib.*
Hardáspur	*ib.*
Jahánabad	762
Jahánabad pargana	768
Jamania	769
Kábar	*ib.*
Kábar pargana	772
Karor tahsíl and pargana ...	777
Kasganja	783
Khamaria	*ib.*
Mádhu Tanda	*ib.*
Mírganj	*ib.*
Mirganj tahsíl and pargana ...	784
Muzaffarnágar	790
Nawábganj	*ib.*
Nawábganj tahsíl and pargana ...	*ib.*
Neoria Husainpur	796
Pachomi	*ib.*
Parasuákot...	797
Piyás	*ib.*
Pilibhít	*ib.*
Pilibhít sub-division and tahsíl ...	802
Pilibhít pargana	*ib.*
Púranpur	808
Púranpur pargana	*ib.*
Rathaura	817
Rámnagar	*ib.*
Richha	823
Richha pargana	824
Saneha pargana	829
Sarauli	834
Sarauli pargana	835
Senthal	841
Shahi	*ib.*
Shergarh	*ib.*
Sherpur Kalán	*ib.*
Shishgarh	842
Shinpuri	*ib.*
Sirsawan pargana	843
Tisua...	847

[1]The following list contains all tahsíls, parganas, tahsíl or pargana capitals, municipalities, house-tax, towns, villages with over 3,000 inhabitants, sites of police-stations or post-offices, and places of historical or antiquarian interest. It therefore adds or omits many villages mentioned in the now somewhat obsolete Gazetteer of Thornton. Most of Thornton's villages, indeed, possessed no other claim to notice except that they stood beside roads, and could supply the weary occupant of the old staging-carriage with coarse food or water. To remember the existence of such places as Khalílpur (Kullelpur), Labera (Labeira), Mahop, or Meori would now-a-days tax the memory of even the district officer.

AHICHHATRA—See RAMNAGAR.

AMARIA, a village in the Jahánabad parganah of the Pilibhít tahsíl, lies near the left bank of the Apsara river, 36 miles from Bareilly. It has a 3rd class police-station and district post-office, but contained in 1872 only 1,542 inhabitants.

AONLA,[1] the capital of the parganah and tahsíl so called, stands on the metalled Budaun road, about two miles south of the railway-station which bears its name. Its distance from Bareilly is 17 miles. The population in 1872 numbered 11,153 souls, distributed at the rate of about 87 to the acre.

Site and appearance.

The town stands on a well-wooded site, raised in places above the level of the surrounding country. Around it are orchards and sandy lanes hedged with tall grass; and near it, on the east, flows the artificial Nawáb's river. It is divided into four disjointed portions, called respectively *Kila*, or *the fort*; *Paka Katra*, or *the brick-built market*; *Kacha Katra*, or *the one of mud*; and *sarái*, or *the hostelry*. These are in fact separate villages, the intervals between them being filled with shady graveyards or the precincts of decaying mosques. Aonla is indeed a city of tombs, relics of the time when it was the capital of Rohilkhand and the court of a powerful ruler. Its inhabitants boast it to possess 1,700 mosques and 17,000 wells. The latter number must always have been a vast exaggeration; but to judge from existing remains the former may have been based on fact. The first objects that attract the attention on quitting the railway-station are the mouldering tomb and ruined palace of one Sayyid Ahmad, a cavalier of fortune under Háfiz Rahmat.[2] The next are the numerous shrines of the town itself, as they rise above the trees in the distance.

Kila or Aonla khas.

In Kila, Ganj, or Aonla Khás are centred most of the principal buildings. It derives its name from the small castle, still standing, in which the Rohilla chieftains held their court. This consists of two yards, entered from the street by a plain and unimposing gateway. Along the inner walls of the yards are ranged various brick buildings whose dilapidation is more conspicuous than their size. In the outer court, against the wall which divides it from the inner, stands the *díwán-khána*, or hall of audience—an open pillared structure which may once have had some claim to beauty. In the inner are some buildings used until a few years back for the accommodation of tahsíli and police-station. Almost opposite the gateway of the castle stands the mosque of the paymaster

[1] From notes taken by the compiler during a personal visit to Aonal. [2] This Sayyid Ahmad was a man of sanctity as well as valour. The *Gulistán-i-Rahmat* informs that he was called "Sháhjí Miyán," and employed by Rahmat in the negotiations preceding the battle of Daunri. *Supra* p. 108.

Sardár Khán, who died in 1772. But the most conspicuous sepulchre in this part of the town is a lofty three-domed mosque, which, as preserving the remains of some chieftain's wife, is known as the Begam's. The graceful proportions of another tomb in this quarter, the Báraburji, or twelve-domed mosque of the steward Fateh Khán, are insufficient to atone for its shabbiness and want of size. The two principal streets contain some respectable buildings, and show in their new masonry structures signs of returning prosperity. The largest house, or rather collection of houses, is the palace of Hakím Saádat Ali. After filling a subordinate position under the Magistrate-Collector of Budaun, this gentleman attained high office under the Nawáb of Rámpur; and his success in routing the rebels at Islámnagar has been mentioned above.[1] Since his death his family has rapidly decayed.

Paka Katra.

Paka Katra is a densely crowded village surrounded by a grand old brick wall, which almost entitles it to be called a fort. From the wall, which is now somewhat ruinous, the place probably derives its epithet of *paka*. It has a good many small houses of both baked and unbaked brick, but mud is as usual the prevailing material. Over these small houses in the midst of the Katra towers the lofty residence of one Ajudhya Prashad Bráhman.

Tomb of Ali Muhammad.

Just south of Paká Katra, in a high-walled enclosure of many acres, lies the tomb of the chief who wrested Rohilkhand from the dominion of the Dehli emperors. The mausoleum of Ali Muhammad is raised on a high plinth, ascended by a flight of about a dozen steps. A huge tamarind throws its arm across the stair, as if to forbid approach. The tomb itself is a large square building surmounted in the centre by a dome and at the corners by octagonal cupolas. On each wall, between the cupolas, rise two square-shafted minarets. The interior consists of the square dark chamber beneath the dome and its surrounding cloister. On the walls of the former, which contains the grave of the chief, are inscribed several hardly appropriate texts from the Kurán. On those of the latter may be observed the charcoaled signatures of several British and native travellers. The name of Smith has been justly distinguished in many fields; but that is no reason why it should obtrude itself on the walls which shelter the departed great of other families. The tomb offers no exception, as regards material, to the general rule in this part of the country. It is of brick plastered with *chunam*. Interest in an ancestral monument will probably prevent the Nawáb of Rámpur from allowing the building to fall below its present fair state of repair.

[1] P. 131.

Other tombs.

On the same plinth as, and on either side of, the greater mausoleum are placed two other tombs. Over one of these is built a neat little mosque; the other, that of Ali Muhammad's son Sádulláh,[1] is enclosed only by a light masonry screen with domed alcoves at the corners. The surrounding enclosure, which is cultivated, contains many other tombs. But the richest collection of such monuments is grouped around a magnificent stair-sided tank which faces the southern gate. Here, amid the tall grass beneath the trees, Rohilla chivalry must have been buried by the squadron.

Kacha Katra and Sarái.

Kacha Katra and Sarái are large villages of the ordinary agricultural type, their inhabitants living, like swallows, in mud-built sheds. The modern public buildings of Aonla are the police-station (1st class), the tahsíli, the tahsíli school, the dispensary endowed by Hakím Saádat Ali, and the imperial post-office. A telegraph-office is attached to the railway-station.

The Chaukídári Act (XX of 1856) is in force and in 1877-78 the house-tax thereby imposed, added to a balance (Rs. 33) from the preceding year, gave a total income of Rs. 2,195. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 1,686. The number of houses was in the same year reckoned at Rs. 2,097, and of these 981 were assessed with the tax, whose incidence was Rs. 2-2-4 per house assessed, and Re. 0-3-0 per head of population. The local trade is slight, but has increased since the railway made Aonla the nearest station to Budaun. A metalled road now connects the former with the latter, and through the latter with other large cities across the Ganges.

History.

The name of Aonla is in all probability derived from the half-sacred tree so called (*Emblica nugrobalans, Phyllanthus emblica*). That name is first mentioned about 1380 A. D.,[2] when the surrounding country became a royal forest. The forest is again referred to in 1418, when the Katehriyas, who then occupied the town and neighbourhood, were forced to seek its refuge. In the reign of Akbar (1556-1605) Aonla was considered of sufficient importance to be created capital of the parganah which still bears its name. It continued to be held by Katehriyas until about 1730, when the assassination of its chief, Dúja Singh, was procured by Ali Muhammad. Ali shortly afterwards made the town his residence; and its most prosperous era perhaps began with his return from exile in 1748. For more than a quarter of a century Aonla remained the site of the Rohilla court; and here, as already shown, are buried most of the great Rohilla chiefs. Some surprise must undoubtedly be felt that the relics of this period are not more magnificent. Aonla would have been a far finer city if for every half dozen

[1] He died in 1764. [2] *Supra* p. 97.

mosques of brick one of stone had been built. But stone was expensive, and the Rohilla commonwealth was too poor to afford it.

After Ali Muhammad's death Aonla fell to the portion of his sons Abdullah and Murtaza. They however fought in the streets, and the city was plundered. An arrangement was at once (1754) made which transferred its possession to the paymaster Sardár Khán. The death of Sardár in 1772 was the signal for another disturbance. But the elder of his sons, Ahmad, at length succeeded in defeating the younger and retaining possession of the town. The short campaign of 1774 greatly enlivened Aonla. It was occupied first by the advancing Rohilla army, next by defeated Rohilla fugitives, and lastly by the victorious English and Oudh forces. Under the rule of Oudh (1774-1801) Aonla sank into insignificance. But in 1813, after the introduction of British rule, we find it the head-quarters of a tahsíl, and this position it has ever since retained.

AONLA, a tahsíl of the Bareilly district, with headquarters at the town just described, is bounded on the north-east by the Karor and Mírganj tahsíls; on the north-west by Rámpur state; on the south-west and south by the Budaun district; and on the east by the Faridpur tahsíl. It occupies, in fact, the south-western corner of the district, and has, according to the latest official statement,[1] a total area of 308 square miles and 155 acres. Its total population by the census of 1872 was 196,236 souls; and its total land-revenue is Rs. 2,43,536. A detailed account of the tahsíl will be found in the articles on its four parganahs, AONLA, BALIA, SANEHA, and SARAULI (South).

Irrigation from the Aril.

The system of irrigation from its principal river is, however, a subject common to the whole tahsíl. And the following remarks on the water-supply of the Aril, in parganahs Aonla, Saneha, and Sarauli, will find appropriate quotation here:—

"In the Bareilly district," writes Mr. E Stack, "its course lies entirely in the Aonla tahsíl. The first dam on the river is in the Budaun village of Masíhnagar. Some three miles further down there is another dam, in the Bareilly village of Dalíppur, or Islámnagar Dalíppur, a village of pargana Sarauli. Both these dams are small earthen structures, costing some Rs. 40 each. They are usually not made till January, and they furnish water for the early rice. So far the Aril flows in a deep valley, and its bed is narrow and tortuous, while the rapid slope upwards on either side prevents extensive irrigation. Some five miles below Dalíppur is the first large dam, that of Rámpura-Deokola. In these five miles the Aril valley gradually widens, and the river bed takes wider sweeps and gains greatly in volume of water; so that by the time Rámpura-Deokola is reached, there is considerable scope for irrigation canals. Five miles below Rámpura-Deokola is the large dam of Atarchendi. By this time the Aril has grown to a large deep river, flowing through a level country, and connected with an extensive system of channels and tributaries, partly natural, partly artificial. Five miles below Atarchendi is the small dam of Kudha. In this interval the Aril almost loses its character of a river and becomes an ordinary *nala*, dry in the hot season and containing but little

[1] North-Western Provinces Government Circular No. 70A., dated 4th July, 1878.

water in the winter. The bed is narrow and very tortuous, but less marked by ravines than in the upper course of the river from the Budaun frontier to Rámpura-Deokola, while the surrounding country is level and the river valley imperfectly defined. A couple of miles below Kudha the river passes into Budaun again. Thus it will be seen that the Aril is dammed in four places in this district, *viz.*, (1) Dalíppur, (2) Rámpura-Deokola, (3) Atarchendi, and (4) Kudha. The first and fourth of these, *i. e.*, the highest dam and the lowest, where the river enters and where it leaves the district, may be left out of consideration for the present. The other two dams must be treated together as belonging to one system of irrigation.

"At Deokola the Aril receives an affluent, the Pairiya. This river rises in the north-western corner of the Aonla tahsíl. It has a course of about twelve miles. At Bhímlaur, some four miles above Deokola, it is dammed, and affords water to two or three villages. The combined stream of the Pairiya and the Aril flows about half a mile before it is stopped by the Rámpura-Deokola dam. This dam holds up a very large area of water, filling the Khangawán *jhíl*, as well as the lowlands on either side of the river. The fall on the other side of the dam is very great. As one approaches the dam from the lower course of the river, the water has all the appearance of a great lake raised above the level of the surrounding country. The dam lies east and west, Rámpura being at the eastern, and Deokola at the western extremity. The escape channel which gives water to the river below used to be at the Deokola end, but is now at the Rámpura end. It has a rapid fall, and cannot continue to be used for many years longer.

"Between Rámpura-Deokola and Atarchendi the Aril receives an affluent called the Katra, near the village of Mánpur. This river, or rather drainage channel, has its beginning a few miles further north. Its own volume of water is inconsiderable. At Girandnagar (called Mazra on the survey map), two miles above Mánpur, the Katra is dammed, but not so as to raise the water to the level of the fields. Half a mile below Mánpur the Aril is crossed by the bridge on the Bareilly and Aonla road. From this point to the Atarchendi dam the river is a very fine stream, broad and deep, with beautifully clear water. This year (1878-79) its depth at the bridge was 13 feet, and it deepens all the way to the dam.

"Under the village of Darwápur, three-quarters of a mile above Atarchendi, a stream called the Pairiya, but which has no connection with the Pairiya mentioned above, and which is in fact a large drainage channel parallel to and west of the Aril, approaches so close to the Aril that it has been used for many years past as an outlet for the flood water of the Atarchendi dam in the rains. To prevent a similar escape of water in the winter and hot season, a dam is thrown across the mouth of the discharge channel, which by constant use has become almost as broad as the Aril itself. This Pairiya runs westward about half a mile, when it turns south, and is dammed at Sendha, about five miles south-west of Atarchendi. As for the Aril itself, the Atarchendi dam stops all the water, and the river below is perfectly dry. If there is water to spare, a little is let out and finds its way to Kudha. There is a small dam at Kirpia, not quite half way.

"The distribution of water from the Aril is managed as follows. By the Rámpura-Deokola dam enough water is held up to admit of irrigation by basket-lifts as far up the river as Mau, where the Aril is crossed by the old Nawábi bridge, on the road from Aonla to Rámnagar, and no doubt also for some distance above this. About a mile below Mau a deep *nala* runs back from the river to the south, which is filled with water as far as the village of Ajudhia, and serves as an irrigation reservoir. The first free irrigation channel (without a basket-lift) is in Deokola, above the dam. Between Rámpura and Khangawán there is another, which joins the Kuli nala. This nala also gets filled from the backwater held up by the Atarchendi dam. It is a drainage channel running north and south between the Aril and the Katra, and, though for the most part lost in *dhák* jungal, helps to water a number

of villages in this intermediate region. Another nala runs southwards from Deokola, above the dam, towards Turkunia. Thus the villages watered wholly or in part from the Rámpura-Deokola dam and the channels connected with it may be enumerated as below :—

1. Rámpura.
2. Deokola.
3. Khangawán Shyám.
4. Kadauna.
5. Ajudhia.
6. Champatpur.
7. Mau.
8. Barákhera.
9. Púranpur.
10. Anandpur.
11. Rámnagar.
12. Bajhera.
13. Rahgawán.
14. Girandnagar.

"The irrigation system of the Atarchendi dam is much more extensive. It begins with the Katra, which is really in the lower part of its course a backwater of the Aril. The villages along the Katra and the Aril get their water direct from both rivers. Proceeding down the Aril after its junction with the Katra, the first large irrigation channel is that which runs from the Lohari bridge along the north-western border of the Aonla road, and subsequently crosses under the road and continues its south-westerly course till it joins a channel leading to Bilauri, through several other villages. About three-quarters of a mile below the Lohari bridge a wide and deep nala runs back from the Aril eastwards, and subsequently breaks into three channels—one running south-east towards Nisoi, another eastwards towards Ismáilpur, and the third and largest turning northwards and crossing under the Aonla road three-quarters of a mile north-east of the Lohari bridge. This nala, where it leaves the Aril, is called the Manauna Khazána. About a mile further down the Aril is crossed by the railway bridge. Along the southern side of the railway is a water-course made to protect the embankment. It is the common 'chaugaza' of the country. This water-course carries water eastwards as far as a drainage channel called the Khalási nadi, which should give water to Gudauli and the adjacent villages. Finally, there is a channel on the left bank of the river near the dam, and two on the right bank. These give water to Atarchendi and Sadullahganj. The villages watered wholly or in part are as follows :—

1. Khajúr Dándi	...	Along the banks of the Katra or the Aril.
2. Ghunsi	...	
3. Ráhgawan	...	
4. Shádinagar	...	
5. Mánpur	...	
6. Lohári	...	
7. Darwápur	...	
8. Dhakaura	...	
9. Atarchendi	...	
10. Phulási	...	By the channel which sets off at the Lohari bridge.
11. Paiga.	...	
12. Bhímpur	...	
13. Bahjuia	...	
14. Chakarpur	...	
15. Bihta Chauhán	...	
16. Kamaria Dándi	...	
17. Bilauri	...	
18. Maraura	...	By the Manauna Khazána and the railway water-course.
19. Ismáilpur	...	
20. Amrauli.	...	
21. Nohora Hasanpur	...	
22. Núrpur Buzurg	...	
23. Pahládpur	...	
24. Nisoi	...	
25. Jalálganj	...	
26. Rawinagar	...	
27. Bihta Buzurg	...	
28. Sadullahganj	...	
29. Fathganj	...	

30.	Gudauli	...	By the Khalási nadi and its connected channels.
31.	Muhammadganj	...	
32.	Rutia	...	
33.	Husainpur	...	
34.	Chingr	...	
35.	Bhindaura	...	
36.	Kirpia	...	
37.	Malgawan	...	
38.	Jagmanpur	...	

"Not all these villages were watered this year. The last year when the system was in good working order was 1283 fasli (1875-76A.D.) In that year the lands of 32 villages were watered, comprising a total area of Government bighas 6,909.

"Such being the nature and extent of the Aril irrigation system, the objections to its present state fall under two main heads, *viz.*, (1) the uncertainty of the water-supply, and (2) the wastefulness of distribution.

'(1) The Rámpura-Deokola dam has been regularly made year by year. But the Atarchendi dam has not been made properly since 1283 fasli; and even in that year the supply of water was not at all equal to what it should be. As explained above, there are two dams in Atarchendi—one to hold the Aril up, and one to prevent the Aril from backing down into the Pairiya. These dams are made by the zamíndars of Atarchendi, a community of Thákurs who have multiplied on what was once a fine estate until they have for the greater part sunk into indigents. According to the *wájibularz*, it is their business to build the two dams, and they are allowed to recover water-rates at two *per cent.* on the revenue of 44 villages watered. This provision has, however, for many years remained practically a dead letter. The cost of the two dams is about Rs. 350. They are both built of earth with straw mixed to hold it.

"The dam on the Aril proper is supposed to last for a term of years; while that across the mouth of the Pairiya should be broken every rainy season, so as to afford relief to the flood water, and renewed immediately after the end of the rains, so as to catch a good supply for the winter and hot seasons. The Thákurs, however, have neither the means nor the public spirit to perform this duty efficiently. Bábu Girdhári Lal, of Bilauri, has recently obtained by purchase the rights of some of these men in the dams, but without co-operation from the Atarchendi zamíndars there is no certainty that he will be able to carry the work through year after year. In 1284 and 1285 fasli there was no dam at all, and great suffering and loss to the cultivators was the result. In 1286 fasli the dams were not built till November (1878), and the supply of water was insufficient.

"My diaries for December and November contain mention of the expedients which had to be employed in order to get a supply of water. Briefly, I had to go several times to Rámpura-Deokola and cut the dam there at its eastern end. At last by January the Atarchendi dam was tolerably full, and a considerable area was under irrigation. But the water never reached the Khalási nadi, and all the villages dependent on that nadi have been left dry; and similarly with the group of villages dependent on the channel from the Lohári bridge. The rains of the present year (1879) will undoubtedly sweep away the dam on the Aril proper, as well as that on the mouth of the Pairiya, and the whole business will be to do again next year, with probably the same amount of trouble in cutting the Rámpura-Deokola dam, and the same danger of a collision between the Thákurs of Rámpura and those of Atarchendi. Besides, it is not certain that the Rámpura-Deokola dam will always have water enough to spare. This happened to be the case in the present year, and the villages dependent on that dam were in no way prejudiced. But in other circumstances it would obviously be unjust to insist upon their doing without water that the Atarchendi system might have it.

"Another and very important point is the increasing difficulty of making a good dam. This applies both to the Rámpura-Deokola and to the two Atarchendi dams, but especially to the two latter. Where the dam breaks, the flood water scoops a great hole in the bed, and next year's dam has to be built either higher or lower down the river. The Rámpura-Deokola dam has been gradually moving higher up, while both the Atarchendi dams have been moving lower down. These changes, besides throwing land out of cultivation, conduce to the insecurity of the dams, and discourage the zamindárs from attempting to rebuild them if they are casually broken by late showers, as was the case with the Atarchendi dam of 1284 fasli.

"Again, if the dam is a solid structure and lasts several years, there is a new difficulty in the shape of escape channels. The have always a tendency to become the main stream in course of time. This has happened to one escape channel of the Rámpura-Deokola and to one of the Atarchendi dam, while a second escape channel of the latter has had to be stopped to prevent a similar result, and, as above noted, the present new escape of the Rámpura-Deokola dam cannot for the same reason continue to be used many years.

"(2) The wastefulness of distribution is very great. Below the Rámpura-Deokola dam, half a mile of water is wasted in filling up the old escape channel above mentioned, which is now a deep backwater, perfectly useless, irrigating nothing. The Káli nadi is a similar backwater which serves only as a useless absorbent. The systems of the Lohári bridge channel, the Manauna Khazána, and the Khalási nadi, are all wasteful in the extreme. The water is supposed to find its way from one nala to another through a succession of shallow basins (*dabri*); and unless the river is fairly flooding its banks, these nalas and basins swallow up all the surplus before it reaches the group of villages it is meant for. It has already been noted that this was what happened this year as regards the Lohári and Khalási branches. The new railway water-course which has taken the place of one of the old drainage lines affords a striking contrast to this wasteful system. It has carried water this year much further than would ever have been the case according to the old plan.[1] One of the zamindárs of Gudauli wanted to make a new straight cut to his village this year, but was prevented by their opposition, and the consequence was that the village never got any water at all. In Atarchendi itself they like to see the streets flooded by way of ensuring a good supply of water."

AONLA, a parganah of the tahsíl just mentioned, is bounded on the north by parganah and tahsíl Mírganj, the frontier sometimes coinciding with the variable course of the Rámganga river; on the west by parganah Sarauli and the Budaun district, being in places divided from the former by the Aril and Pairiya rivers; on the south, again by Budaun, from which it is severed for a short distance by the Nawáb nadi; and on the east by parganah Saneha, the Aril again supplying, with its affluent the Katra, an occasional boundary. Its total area, according to the official statement last quoted, was 127 square miles and 618 acres, a measurement which is a few acres larger than that of the scientific revenue survey. Details of its population and revenue will be hereafter given. The parganah contains 268 *maháls* or estates, distributed amongst 225 villages or *mauzas*.

[1] The Atarchendi zamíndárs absolutely object to any interference with these old drainage lines.

Physical features.

Like all other parganahs of the same tahsíl, Aonla may be roughly divided into two portions—the *khádir* or Rámganga flats in the north, and the *bángar* or uplands in the south and centre. The basin of the sluggish Aril, which crosses its area from north-west to south-east, is too small to be treated as distinct from the rest of the uplands. The Aril is joined by the Pairiya near the western, and quitted by the Nawáb nadi near the eastern boundary. It receives also on its northern bank the Kuli and the Katra, two intermittent tributaries rising, when they rise at all, within the parganah itself. The name of Pairiya is applied not only to the stream properly so called, but to an old water-bearing bed of the Aril which quits the latter just north of the castled Atarchendi, to join at last the Nawáb nadi. The Nawáb nadi was originally a canal dug by the Nawáb Ali Muhammad Khán (17 30-49). It flows south and west, to rejoin the Aril on the south-eastern border.

The Rámganga khádir of Aonla occupies in fertility a place midway between that of the western Sarauli and eastern Saneha. The difference in elevation between it and bángar tracts is generally small; indeed, the latter can show hollows lower than any in the Rámganga basin. The lowest recorded points are 528 feet above the sea at Mahtia Dándi and the deserted site of Dánpur; the highest is 779 feet at Mutlakpur or Gúlargáon. The flatness of the upland landscape is relieved solely by low sandhills, or by the shallow ravines which fringe the banks of streams. The lowlands by the Rámganga are of course an unadulterated plain, chased only by beds which the fickle river has deserted, to revisit in times of flood. But the scenery is not without its beauties. Sombre groves and green guava-orchards supply a verdure even when the crops have been cut and summer has parched the land. There are sandy lanes hedged with tall pampas-grass, and in the south-eastern portion of the uplands wide patches of what was once an unbroken *dhák* forest. But the bright scarlet flowers of this tree are becoming yearly a rarer sight; and the demands of the fuel-eating railway may before long have deprived the blue-bull of his last remaining cover. The last leopard was shot here in 1871. Bare or uncultivated patches are scarce. But it is said that on the great *úsar* plain, south of Islámabad and Sendha in the same tract, not a blade of grass will grow. On other waste plots marketable grasses are luxuriant enough, selling at good prices to the lumberers of Aonla. Amongst such growths is the fragrant gándur (*Andropogon muricatum*), whose root supplies the *khaskhas* used in making door-screens (*tatti*).

Irrigation.

The soils of this fertile parganah are as usual divided into loamy (*dúmat*), clayey (*mattiyár*), and sandy (*bhúr*) moulds, occupying respectively 54·0, 21·1, and 24·9 per cent. of the cultivated area. Their productiveness is increased by a fair allowance of irrigation, chiefly from rivers and wells. In the year of measurements for the current settlement it was ascertained that 26·8 per cent. of the total area was actually watered. Or, deducting from the total area the *khádir*, which requires irrigation only in exceptional years, we find that of the reminder 31·7 per cent. is watered, and 47·5 irrigable from existing sources. In the Rámganga basin water is found within 8 or 9feet from the surface, and in the upland within from 16 to 26 feet. The system of irrigation from the Aril was described in the last article. The wells of the uplands are worked with bullocks and leathern buckets.

Products, markets, and communications.

The products of the parganah are as usual almost entirely agricultural, and important manufactures there are none. The principal staples are, for the autumn harvest, *bajra* millet and rice, with a little cotton and indigo; for the spring harvest, wheat, barley, and chick-pea or *gram*. Indigo cultivation is extending, and several small factories have been started by natives since the rebellion of 1857. The rices grown are coarse in variety and inferior in outturn; but about a quarter of the total area is *dosáhi*, a term which here means land sown with spring crops after bearing rice in autumn. The average outturn of wheat per acre (1,079lbs.) is much greater than that of France or Prussia, and slightly greater than that of Ireland in 1780. In one village (Katsári), indeed, the outturn was found to exceed the general average of England (1,680lb.). A sale for the local produce is found at the chief towns or villages, Aonla, Gurgáon, Shiúpuri,[1] and Manauna. At the two former weekly markets are held. But the communications of the parganah are not such as to foster trade. The Oudh and Rohilkhand Railway, with a station at Aonla, passes through its centre; and a metalled road connects the station with Budaun. But the unmetalled line from Bareilly which joins this road is the only remaining highway. West of the Nawáb nadi are the usual village tracks. But between that river and the Saneha border lies a most difficult country, imperfectly reclaimed from its primitive jungle, and intersected by a network of water-courses which during the rains renders traffic almost impossible. The Rámganga provides during the same season a temporary trade route.

[1] Shiúpuri lies on the frontier of Sarauli, and in the table of distances at page 532 was by an oversight entered as part of that parganah.

In comparing the condition of the parganah at the openings of the past and present revenue settlements, the report on the latter classifies the area as follows :—

* Settlements of land revenue.

Area.		IX., 1833, settlement.	Present measurements.	Increase, per cent.	Decrease, per cent.
		Acres.	Acres.		
Total		79,174	82,107	3 7	...
Barren		5,091	9,767	91·8	...
Revenue-free		6,730	762	...	88·7
Total ...	Old waste	34,296	15,569	...	54·6
	New fallow	768	461	...	40·0
	Cultivated	32,289	55,557	72·0	...
	Assessable	67,253	71,578	6 2	...

The increase in "barren" area is due merely to a difference in the system of classification. We learn from Mr. Conolly's report, that at last settlement "the surveyor's account of land capable of cultivation included groves, *roads*, and all land which he could not affirm to be absolutely incapable of tillage. In this way much was included which was not properly culturable." The increase in cultivation is real and encouraging. But as the railway now drains the parganah, a still larger advance under this head must be expected.

The current settlement.

The current settlement was effected by Mr. S. M. Moens. His general method of assessment has been described above,[1] and we need here mention only the special details which affected this parganah. He divided it for purposes of assessment into four circles—(1) the khádir, (2) the 2nd class bángar, (3) the jángal, and (4) the 1st class bángar. The first speaks for itself; the Pairiya, the Aril, and the nawáb Nadi formed a continuous river boundary between the second and the fourth; and the third included 22 villages in the wooded south-eastern portion of the uplands. The fourth circle was by far the largest and highest. The relative fertility of these divisions may be seen from the rent-rates which Mr. Moens assumed for the various soils of each, thus :—

Soil.	Rent-rate per acre in circle.											
	I.—Khádir.			*II.—Bángar, 2nd class.*			*III.—Jángal.*			*IV.—Bángar, 1st class.*		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Dúmat ...	5	4	0	3	10	0	2	10	0	3	10	0
Do. irrigated ...	...			4	8	0	3	10	0	4	12	0
Mattiyár ...	4	0	0	2	10	0	2	0	0	3	0	0
Do. irrigated ...	...			3	6	0	3	3	0	4	0	0
Bhúr[2] ...	3	0	0	2	6	0	1	9	6	2	8	0
Do. irrigated ...	...			3	4	0	2	6	0	3	8	0
Do. 2nd class[2] ...	...			...			...			1	12	0
Do. 2nd class, irrigated.	...			...			...			3	0	0

[1] *Supra* p. 612.

[2] The first class *bhúr* was level, growing a spring crop one year and an autumn crop the next. The second class *bhúr* was hummocky and irregular, growing usually a coarse autumn crop alone.

Notwithstanding that prices had since 1838 risen about 44 per cent. all round, there had been little increase in the rental rates actually paid.[1] Applied to the taxable area, Mr. Moens' assumed rates gave the parganah a total rental of Rs. 1,92,368;[2] and deduced from this sum at 50 per cent., the demand would have reached Rs. 96,184. The figure actually proposed was Rs. 93,530, or including the 10 per cent. cess, Rs. 1,02,883. The results and incidence of the new assessment may be thus compared with those of the old.

Settlement.	Incidence per acre on						Total demand, excluding cesses.	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p	Rs. a. p	Rs. a p	Rs. a. p.	Rs. a. p.	Rs. a. p	Rs.	Rs.
Former ...	1 14 8	1 2 11	0 14 6½	0 14 8½	0 12 2	0 12 6½	60,554	63,908
Present ...	...	1 14 3½	...	1 7 6	...	1 4 0	...	93,530
Increase ...	...	0 14 4½	...	0 8 9½	...	0 7 5½	...	29,622

Though not yet sanctioned by Government, the new demand is provisionally in force. A slight alteration has in 1878-79 reduced its figure to Rs. 92,769.

Landholders and tenantry.

Amongst the proprietors who pay this revenue, Rajpúts are more than three times as numerous as any other caste. Amongst their tenants Kisáns and brother-Rájputs predominate. The following table will, however, show how landlords and cultivators were at settlement found distributed between the various classes:—

Landholders.		*Tenants.*	
Rájputs	827	Kisáns	1,998
Shaikhs	246	Rájputs	1,730[3]
Káyaths	233	Muráos	1,389
Brahmans	154	Chamárs	960
Cowherds (Ahír)	102	Brahmans	838
Sayyids	84	Sweepers	426
Mahájans	81	Shepherds	287
Pathán	50	Kahárs	234
Other castes (less than 50 members each)	124	Cowherds	211
		Carpenters	200
		Other castes (less than 200 members each)	...
Total ...	1,901	Total ...	9,637

[1] This is as striking a proof as any of the fact that this part of India rents are regulated by custom rather than competition. [2] In 1872, the census reckoned the sum paid by tenants to landlords as rent and *cesses* at Rs. 1,59,215. This seems far too low. [3] Though numerically inferior to the Kisáns, Rájput tenants hold most land.

Speaking of the Rájputs, Ahírs, Kisáns, Chamárs, and Muráos, Mr. Moens says:—"The two former are lazy and turbulent, the three latter, as usual, thoroughly good cultivators. The Ahírs are here, as elsewhere in Bareilly, notorious as a caste for being *facile princeps* in lying, fraud, and ingratitude. There are numerous proverbs on these points. They have all got a mental twist; and I have long given up all hope of getting the whole truth out of an Ahír, even when it is his interest to tell it."

The number of joint proprietors was on some estates very large, and in two cases exceeded 100. Of the total area 7,636 acres were returned as cultivated by the owners themselves, and 77,099 acres by tenants with rights of occupancy. The average holding, including all classes of cultivators, was 6·4 acres.

Alienations.

During the term of the last settlement 28 per cent. of the parganah permanently changed hands. The details for transfers of all sorts are, by private sale, 14,566 acres, at Rs. 4-7-5 an acre; by sale in execution of decree, 8,778 acres at Rs. 7-6-4; and by mortgage 7,440 acres at Rs. 3-11-9. Mr. Moens attributes the lowness of the prices partly to the number and strength of the Rájput village communities. "No capitalist," he writes, "would risk money in a share in a village with the knowledge that he would have half a dozen suits to fight through the civil courts to get even nominal possession of his purchase, and the subsequent certainty of an annual suit for even the small share of profits assigned to him in the village papers. As an instance of these difficulties we may note that the well-known Hakím Saádat Ali Khán, an unusually strong, wealthy, and intelligent landholder, bought numerous shares in this *parganah*, of which neither he nor his successors were ever able to obtain possession."

Population.

According to the census of 1872 parganah Aonla contained 158 inhabited villages, of which 53 had less than 200 inhabitants; 65 between 200 and 500; 26 between 500 and 1,000; 9 between 1,000 and 2,000; 3 between 2,000 and 3,000; and one between 3,000 and 5,000. The only town containing more than 5,000 inhabitants is Aonla, with a population of 11,154.

The total population in 1872 numbered 80,413 souls (37,522 females), giving 628 to the square mile. Classified according to religion, there were 67,649 Hindús, of whom 31,414 were females, and 12,764 Musalmans, (6,108 females). Distributing the Hindu population amongst the four great classes, the census shows 4,215 Brahmans, of whom 1,973 were females; 6,768 Rájputs, including 2,836 females; and 2,598 Baniyas (1,253

females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 54,068 souls (25,352 females). The principal Brahman sub-divisions found in this parganah are the Gaur (427), Kanaujiya, and Sáraswat. The chief Rájput clans are the Chauhán (2,936), Gaur (284), Katehriya (2,545), Janghára, Gautam, Ráthor, Shiúbansi, Bais, Bargújar, and Sakarwar. The Baniyas belong to the Agarwál (338), Barasaini, Chausaini, Dasa, Purbiya, and Gurwála subdivisions. The most numerous amongst the other castes are the Koli (1,297), Gadariya (2,096), Káyath (1,495), Kahár (4,365), Dhobi (1,255), Chamár (9,924), Barhai (1,329), Ahír (3,164), Nai or Hajjám (1,151), Bhangi or Khákrob (1,500), Kisán (11,695), and Káchhi (6,965). Besides these, the following castes comprising less than one thousand numbers are found in this parganah:—*Máli*, Lohár, Ját, Bharbhunja, Dakaut, Gosáin, Sonár, Teli, Kalwár, Nat, Chhípi, Patwa, Kumhár, Gújar, Bairágí, Pási, Kurmi, Bhát, Dhánuk, Khatik, Darzi, Ghosi, Ramaiya, Chuna, and Ahar. The Musalmáns are distributed amongst Shaikhs (10,103), Sayyids (456), Mughals (92), and Patháns (2,103) or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 333 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,666 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 834 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 15,901 in agricultural operations; 3,774 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,396 persons returned as labourers, and 239 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,597 as landholders, 47,053 as cultivators, and 30,763 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,396 males as able to read and write out of a total male population numbering 42,891 souls.

History.

The general and fiscal histories of the parganah can be gathered from those of the district, already given. We here deal only with the changes of Aonla, the administrative unit. In the *Aín-i-Akbari* (1596) it is entered as a *mahál* of the Badáyún government and Dehli province, with an area of about 71,688 acres and a rental of about 17,265 rupees. Under the succeeding government, that of the Rohillas (1748-74), the parganah became the favourite domain of Ali

Muhammad, and its changes of ownership were identical with those of its capital. During the rule of Oudh (1774-1801) we hear nothing of Aonla, except some casual mention by the traveller Tennant of its desolate condition. On its cession to the Company (1801) the parganah was included in the Morádabad district; and at this time it was sometimes called Manauna, its collections being made at the suburb so named of its capital. In 1805-06 it was transferred from Moradábad to Bareilly, the district in which it has ever since remained. And after the last settlement of land-revenue 14 villages in the Rámganga basin, including Ajáon itself, were added to this parganah from that of Ajáon.

ATARCHENDI, a village beside the Aril, on the western frontier of parganah Aonla, lies 10½ miles south-west of Bareilly, and had in 1872 a population of 1,108 inhabitants. From the latter detail it will be seen that the place has little present importance. Its historical associations are in fact its only claim to notice here. Guarded on one side by the Aril, and on the others by the *dhák* forest which stretched from that river to near Aonla, it was in the fourteenth century chosen as the site of a Katehriya stronghold. The spot once occupied by the old Thákurgarh or Rájput's fort is still shown. The fort itself must have fallen to ruin before the time of the Rohillas, for Sadulláh Khán, the son of Ali Muhammad, founded here a second castle. The remains of this brick-built fastness cover 13¾ acres, its foundations and the towers on its river-face being still distinctly traceable. A further relic of Sadulláh exists in the village of Sadulláhganj, on the opposite or Saneha bank of the river. The forest which once made Atarchendi defensible is fast disappearing, and even ceases to harbour game; but a wild pig or two are occasionally shot by the Katehriyas who still hold the village. The name of Atarchendi may perhaps show that the Aril here flows in an old bed of the Rámganga. It is said to be derived from *Ataria*, the remaining fragment of a village swept off by diluvion, and *chendi*, equalling *chhora huá*, left. Atarchendi possesses a large irrigation dam on the Aril, and a good camping grove beside that river.

BAHERI, a village of parganah Chaumahla, is the headquarters of the Baheri tahsíl. It stands on the metalled Naini Tal road, 31 miles north of Bareilly, and about one east of the Kichaha. Between that river and the village intervenes the Baheri distributary of the Kichaha-Dhora canal, and about the same distance off on the opposite or eastern side flows the main line of the canal itself.

The population amounted in 1872 to 1,019 only. But Baheri has a tahsíli, a first-class police-station, a tahsíli-school, an imperial post-office, a dispensary, a staging-bungalow, an inn for natives (*sarái*), and a market on Sundays,

Tuesdays, and Thursdays. There is little trade, but a considerable through traffic. The village is mud built. Of its three wards, Baheri, Shaikhúpur, and Tánda, the last is, as its name shows, the headquarters of the Banjáras.

BAHERI, a tahsíl of the Bareilly district, with court and treasury at the place just described, is bounded on the east by tahsíl and subdivision Pilibhít; on the north by the Tarái district; on the west by the native state of Rámpur; and on the south by tahsíls Mírganj, Karor, and Nawábganj. It occupies, in fact, the north-western corner of the district; and has, according to the official statement of 1878, an area of 349 square miles and 373 acres. Its total population by the census of 1872 was 197,393 souls; and its total land revenue is in 1878-79 Rs. 3,34,832. A detailed account of this tahsíl will be found in the articles on its four parganahs, CHAUMAHLA, KABAR, RICHHA, and SIRSAWAN.

BALAIKHERA or Balaiya-Pasiápur—See JAHANABAD.

BALIA, a village near the right bank of the Rámganga, is remarkable only as giving its name to the parganah in which it lies. Its distance from Bareilly is 13 miles, and its population amounts by the census of 1872 to 2,540 souls. It can boast only two or three brick-built houses, but has a market twice weekly and an elementary school.

BALIA, the most eastern pargana of the Aonla tahsíl, is bounded on the east by pargana and tahsíl Faridpur, and on the north-east by pargana and tahsíl Karor, the boundary at times and places coinciding with the shifty course of the Rámganga river; on the west by pargana Saneha of its own tahsíl; and on the south by the Budaun district. Its total area according to the official statement of 1878 [1] was 37 square miles and 306 acres; and according to the earlier revenue survey [2] some 3 square miles less. Details of its area and revenue will be hereafter given. The pargana contains 84 *maháls* or estates, distributed amongst 50 villages or *mauzas*.

Physical features.

The physical features of Balia need not detain us long. The pargana lies almost entirely in the flat alluvial plain of the Rámganga; and the only upland or *bángar* is a small patch in the centre of the southern border. The height of this patch, as compared with that of the lowlands, it is impossible to say. No elevations were taken thereon by the revenue survey; but the highest and lowest observed points in the pargana, 569 and 523 feet respectively above the sea, lie just outside its eastern border. The pargana is in fact as devoid of hills as it is of forests, lakes, and rivers. The Rámganga is without it rather than of it, and the only natural reservoirs

[1] North-Western Provinces Government Circular No. 90A., dated 4th July in that year.
[2] Not to be confounded with the unskilled settlement survey, whose areas will be hereafter given.

are pools in deserted beds of that river. A succession of such pools is furnished by the Andhariya or blind water-course, which in the rains becomes a stream, flowing through the south-western corner of the pargana. But for purposes of irrigation rivers and lakes are hardly required.

The *khádir* flats, *i.e.*, the bulk of the pargana, suffer rather from over-saturation than drought; and when this is not the case, can be moistened from unbricked wells which tap water from 9 to 12 feet below the surface. On the edge of the Rámganga itself, where inundation is dreaded or the soil is poor, patches of tamarisk or tall grass may be sighted; but as both are saleable, such land is not to be considered utterly barren. The soils are throughout the pargana of the usual description, loamy (*dúmat*), clayey (*mattiyár*), and sandy (*bhúr*). The first is returned as occupying 55·2, the second 22·6, and the third 22·2 per cent. of the cultivated area. The *bángar* patch in the south has a surface of almost pure clay, which, though productive, is difficult to work. Hence its villages are comparatively uninhabited.

Economical features.

The pargana has no towns, and therefore no manufactures. Its only products are agricultural. *Bajra* millet occupies about 3,600 out of the 8,600 acres sown for the autumn, and wheat about 6,100 out of the 9,200 acres sown for the spring harvest. The next places are taken in autumn by rice and *juár* millet, and in spring by chick-pea or gram. These products find a sale either in the local markets at Balia and other villages, or at Sadullahganj, just over the border in Budaun.[1] The communications are, however, limited to one metalled highway, the Budaun and Háthras road. After crossing the Rámganga this enters the pargana at Sardárnagar, and spans its north-western corner. As it narrows to a point the same corner is traversed by the Oudh and Rohilkhand Railway, which, however, has no station in Balia.

Settlements of land revenue.

The following table shows the comparative areas of the pargana at the time of the past and present settlements, as given in the report on the latter :—

Measurement.	*Unassessable.*	*Assessable.*			Total.
	Barren, revenue-free, &c.	Culturable waste.	Cultivated.	Total.	
Last settlement ...	5,775 acres.	3,432 acres.	14,061 acres.	17,493 acres.	23,268 acres.
Current settlement,	3,522 „	2,629 „	17,956 „	20,585 „	24,107 „
Increase or decrease,	−2,253	−803	+3,895	+3,092	+839

[1] *Supra* p. 138.

The increase in total area is explained by alluvial gifts from the Rámganga. The decrease in revenue-free and culturable waste is almost sufficient to account for the increase of cultivation according to the later measurement. 15·4 per cent. of the cultivated area is watered.

That now current.

The current assessment was effected by Mr. F. W. Porter, under the supervision of Mr. S. M. Moens. The general method of assessment, already described at page 612, it is useless to recapitulate, but special details affecting this pargana must be given. Mr. Porter divided the pargana, according to its natural divisions already described, into two circles of assessment, and for the various soils of each he assumed the following rental rates :—

Circle.	*Dúmat* or loam.	*Mattiyár* or clay.	*Bhúr* or sand.
	Per acre.	Per acre.	Per acre.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
I.—*Khádir* or Rámganga basin...	4 8 0	3 8 3	3 4 0
II.—*Bángar*, 2nd class, in southern centre of pargana.	4 0 0	2 14 0	2 10 0

The application of these rates to the ascertained areas gave the pargana a total rental of Rs. 70,780.[1] Deducted from this sum at 50 per cent., the demand would have reached Rs. 35,360. The figure actually proposed was Rs. 33,680, or including the 10 per cent. cess, Rs. 37,048. The following table contrasts the results and incidence of the new demand with those of the old :—

Settlement.	Incidence per acre						Total demand, excluding cesses.	
	On assessable area.		*On cultivated area.*		*On total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 4 0	1 3 0	1 9 11	1 5 8	0 15 9	1 0 3	23,339	24,402
Present ...	...	1 12 10	...	2 0 11	...	1 8 8	...	33,680
Increase ...	...	0 9 10	...	0 11 3	...	0 8 5	...	12,646

An increase of 51·8 per cent. was undoubtedly large, but the demand of the former settlement was extraordinarily light. Though not yet formally

[1] The 1872 census estimates the sum paid by tenants to landlords as rent and cesses at Rs. 58,980. This figure is far below the mark.

sanctioned by Government, Mr. Porter's assessment is provisionally in force. A slight alteration has reduced it in 1878-79 to Rs. 32,324.

Landlord and tenant.

Almost two-thirds of the landholders who pay this demand are, as will be seen from the marginal list, Rájputs. These belong chiefly to the Janghára, Pramár, Ráthor, and Chauhán tribes. The traditions of the Pramárs assert that Akbar (1556-1603) granted their ancestor Mahípat a fief of seven villages in this pargana, then held chiefly by Goblas, Katehriyas, and Janghára. In one of these villages, then called Kariaon, but now Sardárnagar, Mahípat built a castle. The castle was stormed in the time of his son Pratáb Singh by the jealous clans just mentioned. Returning from Dehlí when he heard of the disaster, Pratáb defeated the intruders, and drove them to the forests at the foot of the Himálayas. He then built a new castle at Badri, the next village to Sardárnagar; and until ousted by the Oudh Government his family retained their former possessions. Badri they still hold. A very large proportion of the cultivating class is supplied by the kinsmen of the Rájput and Brahman proprietors. To each plough was an average of 2 cultivators and 7·5 acres cultivation.

Rájputs	817
Káyaths	201
Brahmans	147
Baniyas	10
Other castes (less than 10 members each)	29
Total	1,204

Alienations.

Of the whole pargana but 5,636 acres changed owners during the term of the last settlement. Of this area 2,717 acres passed by private sale, at an average price of Rs. 11-4-2 each; 843 by mortgage at Rs. 10-2-0 each; 1,747 by sale in execution of civil decree at Rs. 8-15-2; and 329 by other orders of civil courts at Rs. 9-3-0. That there should have been no sales for arrears is a strong proof of the lightness of assessment. The estates sold by decrees of civil courts were chiefly those of Brahmans and Káyaths, whose litigious character and bad management are here notorious. Of the prices just quoted, those returned for private sales are likely to be least accurate. Such transfers were in most cases conveyances from one member of a Rajput clan to another, the prices being merely nominal.

Population.

According to the census of 1872 pargana Balia contained 49 inhabited villages, of which 11 had less than 200 inhabitants; 19 between 200 and 500; 15 between 500 and 1,000; 3 between 1,000 and 2,000; and one between 2,000 and 3,000; the total population in 1872 numbered 23,950 souls (11,212 females), giving 647 to the square mile. Classified according to religion, there were 21,620 Hindús, of whom 10,133 were females; 2,329 Musalmáns, whom 1,080 amongst were

females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 1,832 Bráhmans, of whom 871 were females; 1,539 Rájputs, including 655 females; and 968 Baniyas (474 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 17,281 souls (8,133 females). The principal Brahman sub-divisions found in this pargana are the Gaur, Kanaujiya, and Sáraswat. The chief Rájput clans are the Chauhán (460), Ráthor (203), Janghára, Gaur, Katehriya, Gautam, Shiúbansi, Bais, Pramár or Ponwár, Tomar, and Raikwár. The Baniyas belong to the Agarwál, Mahár, and Chausaini sub-divisions. The most numerous amongst the other castes are the Kahár (2,645), Chamár (2,511), Ahír (1,361), Kisán (2,130), and Káchhi (2,703). Besides these, the following castes comprising less than one thousand members are found in this pargana :—Koli, Máli, Lohár, Gadariya, Káyath, Dhobi, Ját, Barhai, Bharbhunja, Nai or Hajjam, Bhangi or Khákrob, Dakaut, Gosáin, Sonár, Teli, Kalwár, Nat, Patwa, Kumhár, Gújar, Bairági, Kurmi, Bhát, Dhánuk, Khatík, Beldár, Darzi, and Jogi. The Musalmáns are distributed amongst Shaikhs (2,318), Sayyids (3), Mughals (4), and Patháns (104), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 57 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 520 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 241 in commerce in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 5,047 in agricultural operations; 1,098 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 622 persons returned as labourers, and 108 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 830 as landholders, 4,683 as cultivators, and 8,437 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 244 males as able to read and write out of a total male population numbering 12,737 souls.

History.

Since its first appearance about the middle of the last century the territorial changes of pargana Balia have been few. In the time of Akbar it had been a part of Saneha; but the Rohillas (1748-74) attached it to what was left of Akbar's parganah Bareli, thenceforward known as Karor. From Karor it was after the fourth British settlement of land-revenue (1814) transferred to Salímpur; and when in 1824 the

remainder of Salímpur was contributed towards the formation of the Sahaswán (Budaun) district, Balia remained in Bareli as a distinct pargana of the Aonla tahsíl. Such it has ever since remained. After the last settlement 19 of its villages were transferred to Saneha, while four were annexed from Salímpur.

BAMROLI or Bamrauli, a large mud-built village of Bisalpur, stands at the end of a cross-country track which connects it with the capital of that pargana. Its distance south-east of Bisalpur is 11, and east-south-east of Bareilly, 36 miles. The population by the census of 1872 is 3,139 souls.

Bamroli holds market twice weekly and possesses an elementary Government school. The Chaukidári Act (XX. of 1856) is in force here; and during 1877-78 the house-tax thereby imposed gave, with miscellaneous receipts and a balance (Rs. 35) from the preceding year, a total income of Rs. 330. The expenditure, which consisted chiefly of police and conservancy charges, amounted to Rs. 294. In the same year the town contained 455 houses, of which 301 were assessed with the tax, the incidence being Re. 0-15-8 per house assessed and Re. 0-1-6 per head of population. The chief commodity of the market is its sugar.

BARAUR, a considerable village of pargana Nawábganj, stands on the right bank of the east Bahgúl river, 22 miles from Bareilly. Near it, on the west, flows the Churaili right distributary of the Bahgúl irrigation canal. The population amounted in 1872 to 2,478, but the village contains few brick-built houses. It has a fourth-class police-station or outpost and an elementary school.

Here, also, the house-tax under Act XX. of 1856 is in force. It in 1877-78 yielded, with miscellaneous receipts and a balance (Rs. 28) from the preceding year, a total income of Rs. 5,386. The expenditure, which was chiefly on police and public works, amounted to Rs. 390. In the same year the village contained 301 houses, of which 243 were assessed with the tax, the incidence being Re. 1-7-7 per house assessed and Re. 0-2-4 per head of population.

BAREILLY, or more correctly Bareli, the capital of the district so named and of Rohilkhand, is situated in north latitude 28° 22′ 9″ and east longitude 79° 26′ 38″, 312 miles by rail from Allahabad. Its population was 92,208 in 1847, 111,332 in 1853, and 105,649 in 1865. The census of 1872 gives its site an area of 1280 acres, with an average of 80 persons to the acre. There were in the same year 102,982 inhabitants, of whom 59,036 were Hindús, 43,463 Musalmáns, and 483 members of the Christian and other faiths.[1] Distributing

Area and population.

[1] From notes taken by the compiler on a personal visit to Bareilly; and others by Messrs. E. Stack, C.S., F. L. Petre, C.S., and Lakshmínaráyan Káyath, Honorary Magistrate.

the population amongst the rural and urban classes, the returns show 972 landholders, 2,456 cultivators, and 99,554 persons pursuing occupations unconnected with agriculture. The number of houses according to the same returns was 22,800, of which 6,800 were built "with skilled labour," *i.e.*, of masonry, and 15,900 of mud. Of the former dwellings 4,442, and of the latter 8,195, were occupied by Hindús. Taking the male adult population, who numbered 37,020 persons over fifteen years of age, we find the following non-agricultural occupations pursued by more than fifty males:—servants, 13,978; labourers, 3,736; shopkeepers, 2,349; weavers, a class common in the old city, 1,306; shoemakers or sellers, 820; beggars, as numerous as elsewhere in a country where mendicity is unrestrained, 703; *purohits* or family priests, 695; water-carriers, 626; tailors, 576; brick-layers 531; goldsmiths,[1] 526; butchers, 487; potters, 482; *pandits* or doctors of Hindu divinity and law, 476; sweepers, 467; carpenters, 465; merchants, 450; washermen, 376; cloth-sellers, 367; blacksmiths, 360; grain-dealers, 359; wire-drawers, 343; confectioners, 336; persons of unspecified trade, including probably many bad characters, 308; cotton-cleaners, 270; grocers, 262; dyers, 250; grain-parchers, 249; flower-sellers, 238; fishmongers, 225; blanket-weavers, 220; oil-makers, 209; pedlars, 167; singers and musicians, 154; tobacco-sellers, 131; greengrocers, 125; lac-workers and sellers, 108; money-changers, 107; sellers of *pán* or betel-leaf, 103; milk and butter sellers, 102; cart-drivers, 101; inn-keepers, 95; doctors, 88; schoolmasters, 67; cooks, 65; tinmen and tinkers, the same number; and money-lenders, 60.

Site and general appearance.

The city and station stand on a plateau slightly raised above the fertile basin of the Rámganga, which now flows some miles south-west of their site. On east and west respectively two streams, the Nakatia and Deoraniya, wander past towards that river. So well watered a spot is of course green and shady also. The station belongs to the verdant rather than the dusty order, and affords a grateful contrast to the visitor fresh from the parched sward and sandy breezes of Allahabad or Cawnpore. Its wealth of vegetation gives it, despite its flatness, a picturesque and park-like appearance. Many of the roads are fringed with bambus and great trees, the resort of the redheaded parroquet. From its bambus, indeed, the town has derived the soubriquet (*báns*) by which it is distinguished from the Chieftains (*rái*) Bareli of Oudh. Devoid as it is of ancient buildings, Bareilly has several modern towers, which, rising above the foliage, indicate its position to the surrounding country. The town is approached on south-east and south by the

[1] This should probably be "metallargists." The term *sunár* or goldsmith is applied to workers in other precious metals besides gold.

Sháhjahánpur and Chandausi branches of the Oudh and Rohilkhand Railway; by the metalled roads from Sháhjahánpur on the south-east, Pilibhít on the north-east, Naini Tál on the north, Morádabad on the north-west, and Budaun on the south; and by unmetalled roads from Bísalpur on the east and Aonla on the west.

The native city.

Northernmost between the two streams just mentioned lies the native city, and southernmost the British cantonment. Between the two is sandwiched the civil station. The centre of the city, and almost its entire breadth, are traversed by a long and well-kept street, skirted on sither side by a continuous line of neat and even handsome masonry shops. This, which may be called the High Street, is about a mile and a half in length; and in different parts of its fairly straight course from east to west goes by various names. Such names are often those of the square or circular markets into which it at intervals widens out. Thus, starting from the junction of the Pilibhít and Sháhjahánpur roads on the east, the street pierces and takes the name of two circuses called Golganj, two squares known as Shahámatganj and Zulfikárganj, and a third named the Kotwáli Chauk. On quitting this last square, which lies somewhat west of its centre, the street is crossed from north to south by the Naini Tál road. It then passes through the Chándni Chauk or Moonbeam square,[1] and enters its finest and most western stage, called after a former Magistrate [2]Inglisganj. Before reaching its end at the junction of the Aonla and Moradabad roads, it traverses two other squares, the Kila or Katra (fort or market) and the Kila-ka-bázár.

The buildings of this street are two-storied constructions of brick coated with white plaster. They are mostly low in height and uniform in character; but in the squares their loftiness increases, and their plaster is sometimes worked into tracery of a not unpleasing effect. Beside or near the street are ranged the principal public buildings of the town. The Kacha sarái or unbaked hostel, so called because partly built of unbaked brick, opens into it on the south between Zulfikárganj and Kotwáli chauk. The Paka sarái or baked hostel, again, opens into the south of the Chándni chauk by a richly designed plastered gateway facing a similar structure on the opposite side. Both these inns are large walled quadrangles of the customary type, with buildings grouped along the inside of the walls. Their interiors are fairly shaded with trees, under which may be seen the usual litter of carts, bullocks, fowls, ponies, and straw. The town has several other native hostels. Behind,

[1] The term *chandni* is applied to anything white or shining, and the Chándni Chauk is skirted by white plastered buildings. But it is probably named after the Chándni Chauk at Dehli or some other city possessing a street thus called. [2] Mr. John Inglis, C.S.I., who before his restirement in 1877 was officiating as Chief Commissioner of Oudh. Most, if not all, of the streets under description were built during his magistracy.

i. e., south of, the Kacha sarái stands the chief (*sadr*) dispensary of the district, an unambitious masonry structure built on escheated land. The kotwáli (chief police-station) and tahsíli form respectively the northern and southern sides of the Kotwáli chauk: Both are large two-storied buildings with spacious court-yards and imposing frontage, and both are monuments of Mr. Fleetwood Williams' magistracy. Just south of the tahsíli, in the corner between the Naini Tál and another road, rises a triangular edifice occupied by the municipal hall, Rohilkhand Literary Institute, and tahsíli school. This is a not ungraceful, though perhaps somewhat pretentious, essay in a mixture of the Gothic and Saracenic styles. It is faced by a garden. Also south of the tahsíli, and beside the building just mentioned, stands an united church and school belonging to the American Methodist Mission. The church is a whitewashed novelty of slight architectural merit, but possesses a clockless clock-tower which forms a conspicuous feature in a distant view of Bareilly. Before quitting the neighbourhood of the principal street we may note that the only mosque and temple worth mentioning adorn respectively its south-western and north-eastern sides. The mosque known as Gudri-ka-masjid has, besides domes, two towers plastered with serrated tracery; and on the top of that nearest the road grows a *pákar* (*Ficus cordifolia*) tree of considerable size. So large a tree cresting so large a tower is perhaps an unique sight; and the fact of a sacred Hindu tree being allowed to flourish on an unabandoned Muslim shrine is perhaps a little surprising.[1] The Hindu temple of Jwála Prashád is remarkable only for its brightly painted exterior and its great popularity during the Janamashtumi festival. South of the Kila-ka-bázár is the similarly decorated dwelling of Altáf Ali Khán Kamboh, which contains some curious portraits of the Nawáb Vazírs, afterwards kings, of Oudh. A few paces west of the same market the Morádabad road crosses the Deoraniya on a solid masonry bridge, built in 1842 by a landholder named Bahádur Singh, and bearing his name. Both bridge and river, however, are more frequently called Kila, a title which recalls the old mud fort built near them by Governor Makrand Rái. Not the slightest vestige of this stronghold now exists, and its site has been occupied by other buildings, notably those of the Kila and Kila-ka-bázár markets.[2] The gateway connecting the Paka Sarái with Chándni Chauk has already been mentioned. It is faced by one of the same design leading into the Sahukára quarter, and another fine plastered gateway spans the road as it passes westward out of Katra square.

[1] For the history of this mosque see below, "antiquities." [2] The Imperial Gazetteer (1877) is mistaken in naming this fort amongst existing buildings. We know from Hamilton's Gazetteer that it was already "crumbling to ruin" about 1820; and Mr. Inglis' improvements must have removed its last traces.

In describing the chief street of the city we have described also its principal buildings. The only structure which remains to be noticed is the new central jail, built west of the Naini Tál road, on the northern outskirts of the town. In the same direction lie, surrounded by their gardens, several fine suburban residences. The chief is the Kashmíri kothi built by Mr. Hawkins, a Judge of the provincial court and the host of Heber.

A swarm of tributary alleys, some paved with brick and all more or less tortuous, open into the principal street. Amongst the narrow by-ways on the north may be mentioned one lately converted out of a fetid water-course (*Ganda nála*). Reform has not, however, extended to its name, and it is still known as the Stinking Ditch. The larger roads of the city are of course metalled. The following list of the principal *muhallas* or quarters [1] will supply also the names of many thoroughfares :—

	Name of quarter.		*Translation or derivation of that name.*
New city.	1. Chhípítola	...	Cotton-printers' quarter.
„	2. Bazaria Motílál	...	The little market founded by Motílál Baniya.
„	3. Zakhíra	...	The treasury or store-house.
„	4. Bákarganj	...	Bákar's market; a village absorbed by the city.
„	5. Kanghítola	...	Comb-makers' quarter.
„	6. Katehar	...	Inhabited by Katehriya Rájputs.
„	7. Kila khás	...	The fort proper, *i.e.*, the site of Governor Makrand Rái's fort.
„	8. Sahúkára	...	Inhabited chiefly by money-lenders, who on the *lucus a non* principle are called *sahúkárs* or upright dealers.
„	9. Chaddha ním[2]	...	Ním-tree knoll.
„	10. Kauwátola	...	Crows' quarter, so called because crows used to roost or build in a ním tree which stood here.[3]
„	11. Pul kázi	...	Judge's culvert, so called because it contains a small bridge, built near the house of the city *kázi*.
„	12. Gadhaya or garhaiya	...	The pond.[4]
„	13. Kanaujiya muhalla	...	The ward founded by a carpenter who was Kanaujiya by name or nationality.
„	14. Chaudhari muhalla	...	Headman's quarter.
„	15. Ganda nála	...	Explained above.
„	16. Gulábnagar	...	The town of Rosewaters the mendicant, who dwelt here.
„	17. Gadhi or garhi	...	The castle built by Ráo Pahár Singh, prime minister to the Lord Protector Rahmat.

[1] The city contains altogether no less than 291 of such divisions. [2] It is characteristic of Forbes that while giving the quainter and less decent sense of this word, his dictionary omits to mention that it means a mound or knoll. [3] One of the most striking features of evening in an Indian city is the manner in which birds of the same feather flock outward to the same roost. All the parroquets of the neighbourhood screech past hurriedly in one direction, towards some suburban grove. [4] For some idea of the great wealth of Hindi words bearing this meaning see Elliot's *Glossary*, art. "Ahári." The word *digi* might be added to the list there given.

	Name of quarter.		Translation or derivation of that name.
New city.	18. Zakáti muhalla	...	Alms-takers' quarter ; so called after a pensioned Káyath family who lived here under some Muslim Government.
,,	19. Mirchiatola	...	Pepper-sellers' quarter.
,,	20. Cháh Bái	...	Bái's well.
,,	21. Kúcha Moti Singh	...	The street of Moti Singh Baniya.
,,	22 Jasauli	...	A village absorbed by the city.
,,	23. Mulúkpur	}	The towns of Mulúk, Kunwar, and Biháti, brothers of Governor Makrand Rái.
,,	24. Kunwarpar		
,,	25. Biháripur	}	
,,	26. Makrandpur	...	The town of Makrand himself.
,,	27. Bámhanpuri	...	Brahmans' town.
,,	28. Muhalla Khatriyán	...	Khatris' quarter.
,,	29. ,, Kharawan	...	The quarter of Khare Sribástab Káyaths.
,,	30. Gali Zargarán	...	Goldsmiths' lane.
,,	31. Khwája Kutb	...	Called after a *Khwája* or merchant prince named Kutb-ud-dín—that is, pole star of the faith.
,,	32. Gali Mirdaha	...	Surveyor's lane, named after a wealthy land-surveyor named Iláhi Bakhsh—that is Theodore.
,,	33. Manaiántola	...	So called after a class of Baniyas who live there.
,,	34. Gali Bhátán	...	The Hindu minstrel's lane.
,,	35. Gali Khair-ul-láh	...	The lane of Khair-ul-láh the mace-bearer.
,,	36. Katra Mán Ráe	...	Mán Rae's market ; so called because Mán Rae, the minister of Ali Muhammad, built here a house and a gateway. The latter still stands.
,,	37. Madári Darwáza	...	The gate of Madári Lal Káyath.
,,	38. Kúncha Sítárám	...	The street of Sítárám Baniya.
,,	39. Darzi chauk	...	Tailors' square.
,,	40. Barhimpur	...	Probably the name of a village absorbed by the city ; and possibly a corruption of Ibrahímpur or Bahrámpur.
,,	41. Alamgíríganj	...	Founded by Governor Makrand Rái in honor of his master, the emperor Alamgír or Aurangzeb (1658-1707).
,,	42. Muhalla Kánúngoyán	...	The quarter of the pargana-registrars.
,,	43. Bágh Birkatán	...	Said to have been so called after a garden (*bágh*) in which a mendicant named Birkat built a temple. But it is difficult to see why this individual should have been given a plural termination, and the derivation bágh *bargatán*, or garden of Indian fig-trees, is suggested as equally probable.
,,	44. Bágh Ahmad Ali Khán	...	The garden of Ahmad Ali Khán, a rich burgess.
,,	45. Kasáitola	...	Butchers' quarter.
,,	46. Ináyatganj	...	Ináyat's market. Founded by Ináyatulláh, the unfortunate son of Háfiz Rahmat.
,,	47. Bánsmandi	...	The market of bambus, which are still sold here.
,,	48. Zulfikárganj	...	The market built by Zulfikár or Excalibar Khán, son of Háfiz Rahmat.
,,	49. Faltínganj	...	Mr. Fulton's market.
,,	50. Gangápur	...	Gangá's town, so named after a resident named Ganga Bái.
Old city.	51. Kázitola	...	Judge's quarter.
,,	52. Kasáitola	...	So called for the same reasons as their namesakes in the new city.
,,	53. Ináyátganj	...	
,,	54. Gher Jáfar Khán	...	The circle of Jáfar Khán, a well-known land-surveyor (*mirdaha*).

	Name of quarter.		*Translation or derivation of that name.*
Old city.	55. Katra Chand Khán	...	Chand Khán's market.
„	56. Sahaswánítola	...	The quarter of emigrants from Sahaswán (*supra* page 199.)
„	57. Jagatpur	...	Jagat's town, the name of a village absorbed by the city, and by some said to have been founded by Jagat Singh Katehriya, father of Básdeo.
„	58. Cháh Baljáti	...	Baljáti's wells, so called after three wells built by a Banjára woman named Baljáti.
„	59. Kot	...	The castle, so named after the earthen fort built here by Básdeo Singh Katehriya, reputed founder of Bareilly.

The last eight quarters here named belong to the Old City. This is now a shabby and decayed suburb of the new, which it adjoins on the south-east. It is inhabited chiefly by Muslims, and shaded in many places by their favourite tamarind. Ruined or ruinous mosques and houses are numerous. Here are far more open spaces and graveyards, far less appearance of business and a crowded population, than meet the eye in the new city. The only buildings of note are the Mirzái Masjid and tomb of Sháhdána, which will both find further mention in the paragraphs on the city antiquities. In both old and new cities drinking water is supplied by manifold brick wells with raised parapets. The spring-level is indeed some 20 feet only below the surface.[1]

The Old City.

South of the city, amidst their well-grown enclosures or compounds, lie the houses and public buildings of the civil station. About the houses there is nothing remarkable. They are one-storied buildings of the usual type, with great thatched rooves, suggestive to English eyes of an over-grown barn. The principal bungalow is that belonging to the Náwab of Rámpur, who places it sometimes at the disposal of distinguished visitors The public buildings are somewhat numerous. On the southern outskirt of the old city stand the Cowieganj Mission Church and lunatic asylum. The former and most eastward is a thatched and towerless building adjoining the Sháhjahánpur road ; and the name of its site is derived from that of Mr. Cowie, a missionary clergyman. The latter is as usual a square walled enclosure containing detached barracks. South, again, of the Cowieganj Church, in the corner between the Sháhjahánpur and Bísalpur roads, revolves the race-course. Between the more westerly Budaun and Naini Tál roads, not far south of the municipal hall, stands the high school. This is a

Civil station.

[1] An analysis of the water of the Rámganga when that river flowed past Bareilly was made by Dr. Whitwell. But the subject has, so far as this city is concerned, lost its importance, and will not be reverted to until the article on Moradabad is written.

palatial bungalow which until lately housed the abolished Bareilly college. A boarding-house for the reception of its pupils is supplied by a gabled and two-storied brick building further southwards beside the Budaun road. Pursuing our course in the same direction along that road, we come next upon the premises of the American Methodist Episcopalian Mission. To the right of the highway are its residences; to the left a theological seminary and church. The seminary, a whitewashed structure of two stories, is one of the handsomest buildings in Bareilly, and a credit to missionary enterprise. The church is a plain-red brick edifice with a tower, and perhaps claims, like most churches in the station, to be classed as Italian Romanesque. Further down the road, on the right-hand side, is a small and shady cemetery, containing memorials to the Highlanders of the Black Watch (Her Majesty's 42nd) who fell in 1858.

On the south-western outskirt of the civil station stand side by side the Judge's and Magistrate's courts and district treasury; all are large, and by comparison with those at other stations, imposing buildings. West of the Magistrate's court, and separated therefrom by a road leading to the railway-station, is the lock-up (*havalát*) for under-trial prisoners. Still further to the west is the district jail for prisoners whose trial has resulted in conviction. This, formerly the central jail, consists of two blocks of barracks radiating from centres and surrounded by a high square wall. Between the western side of this wall and the city branch of the Budaun road lie the police lines; on the other side of the road some large kilns, which when deserted will wear the appearance of small hills. The success of the native brick-makers some years ago encouraged Government to set up in the same locality a kiln on the more scientific principles of Hoffman. The experiment was unsuccessful, and its only result has been to enrich Bareilly, like Meerut, with one of the tall brick chimneys so seldom seen in India. On the south-eastern outskirt of the civil station stands the old church, a towerless building, remarkable only as containing in its churchyard the tomb of that distinguished administrator Sir James Thomason.[1] The church dates from 1836; the tomb was destroyed during the Mutiny, but rebuilt afterwards by Government. The station has for its places of amusement the public gardens, a swimming-bath, a large racquet-court, and a billiard-room. The two latter are but a short distance north of the Magistrate's office. The civil station is the headquarters of the Rohilkhand Commissioner.

Cantonments.

The cantonments, which, as already mentioned, form the most southern suburb of the town, are bounded on the east, and at places indeed traversed, by the Nakatia. They contain, of course,

[1] Lieutenant-Governor of the North-Western Provinces from 1843 to 1853.

more public buildings than any other part of Bareilly ; and chief amongst such buildings are the fort and the church. The former, separated from the artillery lines by the cantonments branch of the Budaun road, is a square fossed building with flanking bastions at the north-west and south-eastern corners. Being small, it would require no very numerous garrison. Its armament has lately been augmented, and were the adjacent trees and barracks removed, it might prove a valuable place of refuge. As such it was built after the insurrection of 1816. The church is a large brickwork effort in Italian Romanesque, with clerestory, side-aisles, and a couple of towers. Near it is a large cemetery. The Roman Catholic Chapel, a humbler structure, also of red brick, has an apsidal termination. The railway-station lies towards the south-west of cantonments ; and just outside it, on the road to the civil station, stands the railway sarái, an one-storied gabled quadrangle of brick, containing many shops.[1] The other buildings are such as might be expected in a large military station, where the ordinary force consists of a regiment of British infantry, a battery of artillery, a regiment of native horse, and another of native foot. There are the cavalry, infantry, and artillery barracks, a hospital, the commissariat yard and rum stores, and the mess-houses of the various regiments. Vegetables for the British troops are supplied by the soldiers' gardens, and books by the Outram Institute. "I should say," writes Dr. Planck in 1878, "that for cleanliness, for well-laid out and ample space, for commodious well-built barrack accommodation, and for its many shady trees, the Bareilly cantonment would be hard to match in India. A few pine-trees near the artillery lines deserve special mention, as their species (*Pinus longifolia*) is but rarely met with elsewhere in the plains. The cantonment is the headquarters of the General Commanding the Bareilly Brigade.

Antiquities.

Its comparatively modern origin, and still more modern rise to importance, prepare one to expect a dearth of antiquities in Bareilly. But it is strange that the oldest building of any real mark should be little more than a century old. The tomb of the Lord Protector (*Hafiz-ul-Mulk*) Rahmat Khán stands near the Aonla road, a short distance south-west of the city. Its precincts are entered by a rather handsome gateway, adorned with stencilled patterns whose colouring is now somewhat faded. In this gateway may be seen some Corinthian half columns and capitals, proving that European details had before the British occupation begun to mingle with the Muslim architecture of Rohilkhand. Entering, we traverse first a group of ruinous brick walls long forsaken

Tomb of Rahmat Khán.

[1] Is position, not its ownership or foundation, gave this hostel the name of the *Railway* Sarái; it was built by Government during the magistracy of Mr. C. Moore.

by their plaster, and afterwards a cemetery of small tombs overshadowed by brambly jujubes and tall grass. From the graveyard we pass into the shrine itself, an elegant but shabby domed building of plastered brick with gilded finials. Over the door is a Persian inscription recording its foundation by Rahmat's daughter in 1839 (1256H.) This inscription is, however, altogether misleading. Rahmat was buried here by his prime minister, Pahár Singh, in 1774. His son Zulfikár placed the canopy and inscriptions over his tomb in the following year. When the wall which he had built round Pílibhít was demolished, the money derived from the sale of the materials was devoted to the construction of the dome and precincts, either by the Oudh Government at the suggestion of the British, or by the British Government itself. It was reserved for Rahmat's daughter in her old age to repair the building and take the credit of the whole to herself.

Within, in the dark space beneath the dome, lies the tomb of the great regent himelf, plain with the severe simplicity of most Muslim graves. That tomb is covered by an ornamental canopy of plaster on an iron frame. The plaster has in too many places fallen from its metal skeleton. Above the arches of the canopy are several Arabic and Persian legends, including one yielding the date 1775 (1188H.), and that other which Sadi tells us was inscribed over the arched entrance of the palace of Farídún[1] :—

" Jahán, ai barádar, na mánad bakas,
Dil andar Jahán-áfarín band o bas!
Ma kun takiya bar mulk-i dunyá va pusht,
Ki bisyár kas chún tú parvard o kusht.
Chu ahang-i raftan kunad ján-i pák,
Chi bar takht murdan, chi bar rúe khák?"
" This world, oh brother! shall with none abide,
Fix all thy heart on God, and none beside!
Trust not to earthly rule—such hope were vain,
For hosts like thee the earth hath nursed and slain.
When from the corse her flight the pure soul wings,
The bare earth lends a couch meet as the throne of kings.[2]

The building was repaired during the Lieutenant-Governorship of Mr. Thomason, himself, as already mentioned, buried at Bareilly; and the municipality have lately devoted Rs. 400 to some superficial renovations. Its decay dates from the rebellion of 1857-58, when most of Háfiz Rahmat's descendants "went out" under their chief, Khán Bahádur Khán. They had received in many cases small pensions, whose forfeiture for treason deprived the building of the repairs that family pride had hitherto afforded to bestow. A small

[1] *Gulistán*, chap. I., [1] Farídún, the seventh monarch of the first or Peshdádian dynasty of Persia, is said to have flourished about 750 B.C. [2] Translated by Mr. R. H. T. Griffith. The translations by Bishop Heber and Mr. Platts were not considered worth the transcription.

patch of glebe land (*wakf*) repays a blind old sacristan (*mutawalli*) for his care of the shrine. The profits of this land are eked out by a fee of one melon in every cartload brought for sale to a market sometimes held thereon, while a further trifle is supplied by the sale of the graveyard grass.

Close to Rahmat's tomb is that of Muhammad Yár, son of Ali Muhammad. This was built during the lifetime of the person interred therein.

Jámi Masjids of the Shías and Sunnis.

The Jámi Masjid or cathedral of the Shías, with its tree-crowned tower, has been already mentioned. It was built by Governor Mirza Hasan Ráza Khán under orders of Asaf-ud-daula, Nawáb of Oudh (1774-97); and was repaired about three years ago by Kasim Ali Khán, uncle of the Nawáb of Rámpur. The cathedral of the Sunnís, beside the road leading south from the eastern gate of Inglisganj, was built by Governor Makrand Rái (*circ.* 1667), but is a less conspicuous building. Attached is an orchestral gateway (*naubatkhána*), about half a century old. This mosque too was restored about three years ago at the cost of the Sunni community.

Forts of the old and new city.

Partial traces of the first earthen fort, built early in the sixteenth century by Básdeo, the somewhat mythical founder of Bareilly, are still to be discovered in the Kot muhalla of the old city. The castle itself was destroyed by a lieutenant of Akbar's (1556-1605). The later fort built in the new city by Makrand Rái has, as above told, left not a rack behind. But the high bank of the Deoraniya, now occupied by the Kila police-station, perhaps marks its site.

Mirzai Masjid and tomb of Sháhdána.

The Mirzái Masjid and tomb of Sháhdána have been named as the only remarkable buildings of the old city. The former was built by Governor Mirza Aín-ul-mulk by the order or leave of Akbar. A chronogram of Faizi, engraved on the mosque, remarks in Arabic that "praise is due to God alone," and thereby gives the date of construction as 987H. or 1579A.D. Near the mosque the founder laid out a garden known as the Mirzái Bágh, but of this pleasaunce the name alone remains. The tomb of the Muslim hermit Sháhdána was built by Makrand Rái in the reign of Aurangzeb (1658-1707). During the riots of 1816 it became the rendezvous of the insurgents, many of whom, when slain, were buried in its precincts.

Lesser Musalmán shrines.

Amongst minor Muslim shrines may be mentioned the tombs of Governor Badr-ul-Islám Khán and Bíbíji. Badr-ul-Islám was a native of Oudh, whom the emperor appointed governor after the imprisonment of Ali Muhammad, in 1745. He is said to have been an ancestor of the Prince of Arkát, but was certainly not an ancestor in the direct male line. Bíbíji is said to be corruption of Búbúji, *búbú* meaning

amongst the Afgháns an elder sister. The lady in question was the elder sister of Rahmat Khán.

Husaini.

The báradari or twelve-doored summer-house of Governor Husain Ali Khán stands between city and Rámganga, in the garden known as the Husain Bágh. Husain Ali ruled Bareilly under Asaf-ud-daula. Another garden much frequented by Hindús is that of

Champat Rái's garden.

Champat Rai, younger brother of Pahár Singh. He is said to have laid out these grounds, and built the temple therein, in 1854 (1167H).

Manufactures and trade.

The manufactures of Bareilly are mostly of the same type as those of other large cities in the North-Western Provinces. A good deal of coarse cloth seems to be woven, more especially in the Old City; and the amount of metal worked into simple vessels, tools, and personal ornaments, is proportionate to the demands of the population. A brisk grain trade exists in Shahámatganj, Zulfikárganj, the kotwáli-chauk, and other markets; while a large weight of unrefined sugar is imported, but more for re-exportation than refinement at Bareilly itself. The experiment of starting a glass manufacture was in 1868 tried by an European, but failed. The Government attempt to bake improved tiles met, as already mentioned, with the same fate, though tiles and earthenware on native methods are produced as abundantly as required. But the speciality of Bareilly is its lacquered black-and-gilt furniture, which may be seen in reception rooms, Native or European, all over these provinces.

The following register of imports, compiled for two years from the returns of the municipality's outposts, may give some idea of the local trade :—

Article.	*Net imports in*				*Consumption per head in*			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds. s. c.	Rs. a. p.	Mds. s. c.	Rs. a. p.
Grain	6,52,224	...	5,73,049	...	7 5 8	...	5 25 11	...
Sugar, refined ...	9,477	...	18,264	...	0 4 4	...	0 4 1	...
Do., unrefined ...	1,97,596	...	2,35,686	...	2 7 13	...	2 27 3	...
Ghi	6,670	...	7,072	...	0 3 0	...	0 3 4	...
Other articles of food,	8,83,523	1,19,710	8,55,677	1,24,135	10 1 3	1 5 7	8 29 6	1 6
Animals for slaughter,	hd. 12,543	...	...	...	...	...	...	...
Oil and oil-seeds ...	34,309	...	29,296	...	0 15 0	...	0 6 10	...
Fuel, &c. ...	34,309	61,117	29,296	73,644	0 15 0	0 11 1	0 6 10	0 13 3
Building materials ...	...	1,52,058	...	1,90,687	...	1 11 0	...	2 0 0
Drugs and spices ...	...	1,58,767	...	1,61,871	...	1 12 3	...	1 8 11
Tobacco ...	2,455	...	3,671	...	0 1 2	...	0 1 10	...
European cloth ...	...	6,20,837	...	6,19,631	...	6 12 2	...	6 10 8
Native do. ...	...	1,17,602	...	1,08,437	...	1 5 4	...	1 3 11
Metals ...	...	1,90,647	...	1,59,263	...	2 1 9	...	1 10 6

Municipality.

The corporation or municipal committee consist of 24 members, whereof 8 sit *ex officio*, and the remainder by election of the rate payers. Its income is derived chiefly from an octroi tax, which in 1876-77 fell at the rate of Re. 0-12-11 per head of population. The various heads of income and expenditure for two years may be thus shown :—

	Receipts.	1876-77.	1877-78.	Expenditure.	1876-77.	1877-78.
		Rs.	Rs.		Rs.	Rs.
Octroi.	Opening balance ...	13,186	7,707	Collection	6,545	6,587
	Class I.—Food and drink.	40,421	53,860	Head-office... ...	810	811
				Supervision ...	...	...
	„ II.—Animals for slaughter.	2,004	1,838	Original works ...	4,466	5,196
				Repairs and maintenance ...	...	7,844
	„ III.—Fuel, &c. ...	5,011	9,246	of roads.		
	„ IV.—Building materials.	5,959	4,354	Police	24,357	29,007
				Education	4,882	4,722
	„ V.—Drugs and spices.	5,058	4,647	Registration of births and death.	...	...
	„ VI.—Tobacco ...	459	372	Lighting	4,072	5,270
	„ VII.—Textile fabrics.	8,830	5,575	Watering roads ...	273	162
				Drainage works ...	1,776	3,065
	„ VIII.—Metals ...	2,389	1,667	Water-supply ...	486	...
				Charitable grants ...	1,481	2,103
				Conservancy ...	540	10,279
	Total ...	70,131	81,539	Miscellaneous ...	15,653	13,627
	Rents	987	978			
	Fines	25	138			
	Pounds	1,744	9,353			
	Miscellaneous					
	Total ...	72,887	92,008	Total ...	63,341	88,673

History.

The chief events in the history of its capital will be found in the history of the district at large, and we need here do little more than name those events in chronological order. The Old City is said to have been founded in 1537, and to have derived its name of Báns Bareli from its founder or founders, Bás the Barhela, or Bás and Barel the Katehriyas. The fort, again, which Bás built therein is said to have been captured from that rebellious chief by Abbás Ali Khán, an officer of the emperor Akbar. But the improbability of these legends, so far at least as they refer to the foundation of Bareilly, has been elsewhere pointed out. It can only be asserted with certainty that the town became the seat of a subordinate Government early in Akbar's reign, and that it is first mentioned by history in 1573. A few

years later the founder of the Mirzái Masjid and Mirzái Bágh, Ain-ul-Mulk, was governor, and by the close of Akbar's rule, in 1596, Bareilly had become the headquarters of a great *mahál* or parganah (see KAROR). The next governor of any mark was Rája Makrand Rái Khatri, appointed towards the close of Sháhjahán's reign (1657). He founded the new city, a new fort therein, the tomb of Sháhdána, and the cathedral of the Sunnis. To him and his brothers are ascribed the quarters of Makrandpur, Alamgírganj, Mulúkpur, Kunwarpur, and Biháripur. During his incumbency (1657), in the reign of Aurangzeb, the governments of Sambhal and Badáyún were united, and Bareilly attained its present position as capital of Katehr. The town fell into the grasp of the Rohilla Ali Muhammad about 1740, and thereby suffered some loss of importance, for Ali fixed his headquarters at Aonla. Under the rule of his successor Rahmat, Pilibhít was the favoured city, but Bareilly again rose into prominence. The chief event of this period was the rebellion of Ináyat, above described. To Hindu ministers of Ali or Rahmat the town owes the Katra-Mánrae and Gadhi quarters. To the sons of Rahmat are due those of Ináyatganj and Zulfikárganj. The other monuments of this period are, it will be remembered, the mosques of Badru-i-Islám and Bíbíji and the garden of Champat Rái. Other relics of the Rohillas, though built during the succeeding régime of Oudh, are the tombs of Rahmat and Muhammad Yár.

On the defeat of the Rohillas in 1774, Bareilly was occupied by the Nawáb Vazír and its future masters, the British. The English forces again passed through it in 1794, to defeat the Rámpur troops at Bhitaura. Meanwhile, or at about the same time, the town had been enriched by the Shía cathedral and the summer-house of Governor Husain Ali. In 1801 it was ceded to the East India Company, and became the capital of the Bareilly district. The salient points in its later history are the revolts or riots of 1816, 1837, 1857, and 1870. To its present rulers Bareilly owes the bulk of its public buildings.

BARKHERA, a village of parganah Bísalpur, stands on the unmetalled road from Bísalpur to Pilibhít, 32 miles from Bareilly, and not far from the left bank of the Deoha river. The population amounted in 1872 to 1,516 souls only, but Barkhera has a second-class police-station and district post-office. It is said to have been founded by a mythical Rája named Harmal. Its own name means the mound of banyan trees; but is perhaps, like that of Bárikhar or Barkhera in the adjoining Kheri, derived from that of Vairát, the nephew of Vena.[1]

[1] Cunningham's *Archæological Survey Reports*, I., pp. 356, 351. Bárikhar seems to have been overlooked by the Oudh Gazetteer.

BASHARATGANJ, Bisháratganj, or Ahmadnagar, the most central market-village of pargana Saneha, stands beside the Oudh and Rohilkhand Railway, 11 miles south-west of Bareilly. The railway has here a station and a telegraph-office.

The population amounted in 1872 to 2,764. In the village are an elementary school and a mud-built hostel (*sarái*) for travellers. The market is held twice weekly, and the Chaukídári Act (XX. of 1856) is in force. During 1877-78 the house-tax thereby imposed gave, with miscellaneous receipts and a balance (Rs. 12) from the preceding year, a total income of Rs. 279. The expenditure, which consisted chiefly of police and public works charges, amounted to Rs. 254. In the same year the village contained 301 houses, of which 149 were assessed with the tax, the incidence being Re. 1-12-9 per house assessed and Re 0-1-6 per head of population.

The village was founded by Basháret Khan, Rohilla Súbadár of pargana Saneha; and probably derives its second name of Ahmadnagar from the paymaster Ahmad, son of Sardár Khán.

BHAMORA or Bhamaura, also in parganah Saneha, stands on the metalled road between Bareilly and Budaun, 14 miles south-south-west of the former. It in 1872 contained 842 inhabitants. Here are a first-class police-station, district post-office, and fine road bungalow. Near the village on the east flows the Bajha watercourse.

BHAROLIA or Bharaulia, a frontier village of parganah Karor, stands on the metalled Bareilly and Sháhjahánpur road, 7 miles from Bareilly. Its population is 292 only, but Bharolia contains a fourth-class police-station or outpost.

BHOJUPURA, also in pargana Karor, stands on the metalled road between Bareilly and Naini Tál, 11 miles north of the former. Near the village on the east flows the Deoraniya river. The population amounted in 1872 to 540 only, but Bhojupura has a third-class police-station, a district post-office, and an encamping-ground for troops.

BHUTA or Ummedpur Bhútaha, a frontier village of parganah Faridpur, stands on the unmetalled road between Bareilly and Bisalpur, 12 miles east of the former. Here are a third-class police-station and district post-office, but the population amounted in 1872 to 1,950 only.

BIJORIA or Bichauria—See NAWABGANJ.

BILSANDA, a market village of Bisalpur, lies near the eastern frontier of that pargana, 34 miles east-south-east from Bareilly. It had in 1872 a population of 2,625 inhabitants. In the village are a second-class police-station, district post-office, and elementary school, besides several brick-built houses and temples. Near it, on the east, flows the Khanaut river.

The market is held twice weekly, and is one of the two largest of such gatherings in the district.[1] Its speciality is sugar. The Chaukídári Act (XX. of 1856) is in force at Bilsanda; and in 1877-78 the house-tax thereby imposed yielded, with miscellaneous receipts and a balance (Rs. 26) from the preceding year, a total income of Rs. 426. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 347. In the same year the village contained 331 houses, of which 326 were assessed with the tax, the incidence being Re. 1-3-8 per house assessed and Re. 0-2-5 per head of population.

BÍSALPUR, a municipality and the head-quarters of the tahsíl so named, stands on the junction of the unmetalled Pilibhít-Sháhjahánpur and Bareilly-Bísalpur roads, 24 miles east-south-east of Bareilly. The town stands in north latitude 28°18′, east longitude 79°52′, about 550 feet above the sea. It had in 1872 a population of 9,250 inhabitants, occupying a site of 142 acres, at a density of about 65 to the acre.

Appearance.

That site crests the low watershed between Deoha and Amerhi rivers, standing about 2 miles east of the former and 1½ west of the latter. But about half-way between town and Deoha intervenes the small Rapatua watercourse. To Amerhi and Rapatua, therefore, flows the surface drainage of the city. On all sides except the south the site is shadily skirted with groves; but even on the south such plantations are not altogether wanting. The town itself has the general appearance of an overgrown agricultural village, with few brick-work buildings to relieve the tawny monotony of mud walls and thatched roofs. But within the last ten years its centre has been adorned with a tidy market-place of uniform and durably built shops. In this *ganj* meet four well-kept metalled roads, skirted by saucer drains; and it may be called the business quarter. The official quarter is on the southern outskirt, where are collected a tahsíli, first-class police-station, tahsíli school, branch dispensary, and imperial post-office. The fashionable quarter, again, seems to lie on the northern outskirt. Here is a fine square masonry tank, surrounded by hostels (*dharmsála*), temples, and other Hindu buildings, amongst which the great house of one Shámcharan Dúbe is conspicuous. A few other temples and several serviceable wells may be seen elsewhere in the town. As usual in a large mud-built settlement, the number of excavations filled with stagnant water is large. Such pools are most numerous on the southern and eastern edges, where they are called Badhera.

An annual fair for cattle and country produce was started at Bísalpur in 1862, and markets are held weekly. Grain and coarse sugar are the principal staples of trade. But the following register of imports, compiled for two

[1] The other being Gunhán Hatu in Richha.

years from the returns of the municipality's octroi outposts, may serve to give some idea of the local commerce:—

Article.	Net imports in 1874-75. Quantity.	Net imports in 1874-75. Value.	Net imports in 1876-77. Quantity.	Net imports in 1876-77. Value.	Consumption per head in 1874-75. Quantity.	Consumption per head in 1874-75. Value.	Consumption per head in 1876-77. Quantity.	Consumption per head in 1876-77. Value.
	Mds.	Rs.	Mds.	Rs.	Mds. s. c.	Rs a, p.	Mds. s. c	Rs. a. p.
Grain	28,595	...	32,924	...	3 2 5	...	3 20 6	...
Sugar, refined ...	201	...	114	...	0 0 14	...	0 0 7	...
Do., unrefined ...	12,349	...	10,829	...	1 12 13	...	1 6 2	...
Ghi	297	...	256	...	0 1 4	...	0 1 1	...
Other articles of food ...	42,184	4,630	44,578	3,685	4 20 9	0 8 0	4 30 12	0 6 3
Animals for slaughter ...	...	...	1,473	...	...	...	...	...
Oil and oil-seeds ...	898	...	593	...	0 3 11	...	0 2 8	...
Fuel, &c.	1,022	8,985	736	9,100	0 4 3	0 15 4	0 3 0	0 15 7
Building materials ...	463	2,319	369	1,922	0 2 0	0 4 0	0 1 9	0 3 3
Drugs and spices ...	...	12,079	...	4,767	...	1 4 3	...	0 8 1
Tobacco	801	...	847	...	0 3 3	...	0 3 3	...
European cloth ...	...	34,557	...	21,133	...	3 6 2	...	2 4 2
Native do. ...	...	27,398	...	23,301	...	2 15 0	...	2 7 11
Metals	...	8,911	...	7,165	...	0 15 3	...	0 12 3

Municipality.

The corporation or municipal committee consists of 9 members, whereof 3 sit by virtue of their office, and the remainder by election of the rate-payers. Its income is derived chiefly from an octroi tax, which in 1876-77 fell at the rate of Re. 0-5-2 per head of population. The various heads of income and expenditure for two years may be thus shown:—

	Receipts.	1876-77.	1877-78	Expenditure.	1876-77	1877-78.
		Rs.	Rs.		Rs.	Rs.
Octroi.	Opening balance ...	714	138	Collection ...	635	545
	Class I.—Food and drink ...	1,706	1,531	Head-office ...	126	116
	„ II.—Animals for slaughter,	106	216	Supervision ...	...	...
	„ III.—Fuel, &c. ...	221	206	Original works ...	291	500
	„ IV.—Building materials ...	119	97	Repairs and maintenance of roads.	...	25
	„ V.—Drugs and spices, &c.	149	129			
	„ VI.—Tobacco ...	153	168	Police ...	978	1,059
	„ VII.—Textile fabrics ...	444	232	Education ...	96	96
	„ VIII.—Metals ...	72	38	Registration of births and deaths.	...	...
	Total ...	3,000	2,755	Lighting ...	...	...
				Watering roads ...	...	...
				Drainage works ...	100	...
				Water-supply ...	...	...
	Rents	4	21	Charitable grants ...	320	120
	Fines	7	23	Conservancy ...	3,724	556
	Pounds	414	9,353	Miscellaneous ...	247	265
	Miscellaneous					
	Total ...	3,425	12,152	Total ...	6,517	3,082

History.

Bísalpur is said to have been founded by one Bísu, an Ahír chieftain who flourished in the reign of Sháhjahán (1628-58). But this legend fails to account for the *l* in the name of the town, and is perhaps merely a clumsy expedient locally invented to explain that name. In his note on Dewal Mr. H. S. Boulderson gives Vísalapur as the original spelling, and the great orientalist Prinsep allows that orthography to pass without comment. Vísala Deva or Bísal Deo was a Chauhán king of Dehli who took a Tomar wife; and the name Bísal is probably not uncommon amongst the Jaughára Tomars of the neighbourhood. It may at least be said, therefore, that the town is as likely to have been founded by one Bísal Singh as by one Bísu Ahír. Under the rule of the Rohillas (1748-74) one Sher Khán built a fort at Bísalpur, which thereon became, as now, the head-quarters of a tahsíl. The peace of the town and neighbourhood was, shortly after the introduction of British, disturbed by a Janghára revolt (1805). But few events of any importance have since then occurred.

BÍSALPUR, a pargana and tahsíl of the Bareilly district, is bounded on the west by parganas and tahsíls Nawábganj and Faridpur, a frontier being in places afforded by the Deoha river; on the south by the Sháhjahánpur district; on the east by the Khanaut river, which divides it from Sháhjahánpur and pargana Púranpur of the Pilibhít tahsíl; and on the north by Púranpur and pargana Pilibhít of the tahsíl last named. It contained, according to the official statement of 1878, 370 square miles and 315 acres, but according to the earlier revenue survey more than 5 square miles less. Details of area, as furnished by the settlement survey, and also of population, will be hereafter given. The pargana contains 656 estates (*maháls*), distributed amongst 456 villages (*mauzas*).

PHYSICAL FEATURES. Rivers.

Lying as it does just below the swampy Pilibhít, the pargana is traversed by several considerable streams, whose general direction is from north to south. Of these the Khanaut on the east, the Mála or Katna in the centre, and the Deoha on the west, are the most important. The Khanaut runs in a deep bed, with a narrow *khádir* or "carse" on either side. Its high banks are, like those of its sister streams, locally known as *dhaia*. The Kháwa, Kau, or Katni, a branch which quits the Mála just after entering this pargana, flows south-eastwards to join the Khanaut somewhat above the centre of its course along the frontier. General Cunningham identifies this Katni with the artificial canal, or *Katha nadi*, which Rája Lalla cut[1] between the two rivers towards the close of the tenth century. The Khanaut has no other noticeable affluent. The Mála is joined about the

[1] *Katna*, to be cut. See article on *Deoria and Dewal*.

centre of its course through Bísalpur by the Amerhi, and the united stream is thereafter known as the Katna. The Amerhi has, itself, two small local tributaries—the Narhara and Bhageya. Rising as it does in the lower Himálaya, the Deoha is a strong and rapid river, which easily and frequently gnaws deep new beds through its broad and sandy basin. Its principal affluents in Bísalpur, which all however join it after quitting this district, are the Khaimua and Khandni, Katna and Rapatua. After receiving the Chakreri nála in the south of the pargana, the last named becomes a deep and considerable stream. During the rains the Deoha is joined also on its right bank by the Lúnchra brook.

Elevations.

The watersheds which divide the principal streams are of no great height; and though the country between Katna and Deoha undulates, the pargana contains no hills. The loftiest observed elevation is 586 feet above the sea in the forest to the north-east, and the lowest 506 feet at Bhagwantpur. The sandy strip which extends several villages deep along the bank of the Khanaut is in general the highest part of the pargana.

Forests.

Its northern portion is occupied by the forest just mentioned, a continuation of the Bilahri and Pilibhít woodlands. This is composed chiefly of stunted sál (*Shorea robusta*) or shísham (*Dalbergia sissoo*), and less frequently of haldu (*Adina cordifolia*) trees. Useless for constructive purposes, the timber serves only as fuel. The same poverty and dryness of soil which prevent the forest from producing good trees would forbid it, if cleared, to grow good crops. Scanty population and the attacks of graminivorous beasts debar from prosperity the few good villages in its neighbourhood. Though swarming with blue-bull (*Portax pictus*) and spotted deer (*Axis maculatus*), the jungle is too dense for successful shooting. The south of the pargana is shaded by the remains of another forest, consisting mostly of *dhák* (*Butea frondosa*) and thorny scrub.

Soils.

The sterile soil of the Khanaut *dhaia* find its counterpart in five outlying patches elsewhere. These always adjoin rivers, and never exceed seven or eight villages in extent. They are situate on the southern border (1) between the Khaimua and a small tributary watercourse called the Sakri;[1] (2) between the Khandni and Katna and (3) between Katna and Rapatua; on the western border (4) between Deoha and Lúncha rivers; and towards the northern border (5) between the Amerhi and an affluent. The characteristics of the soil are in every case the same. Low ridges of sand (*bhúr*) or sandy loam (*dúmat* or *doras*) alternate with stiff poor clay (*mattiyár* or *khápat*) in the hollows; and the substratum is too loose and sandy to admit

[1] Sakri is also a name of the Khanaut in its upper course through Púranpur.

of permanent wells. Such tracts were at settlement classed in the second circle of assessment.

The remainder of the pargana west of the Khanaut *dhaia*, and outside the five patches just mentioned, is fertile enough. Except on the higher lands, there is little soil so siliceous as to be called sandy (*bhúr*). Water is sometimes found at from four to ten feet from the surface, the average depth throughout the pargana being about 11½ feet. The banks of the Katna show an especially good loam, which produces fine wheat and sugar. The basin of the Deoha alters in fertility according to the character and extent of the yearly floods[1], but is generally superior to the valleys of the Khanaut and Katna.

Irrigation.

It is perhaps in the valley of the Katna that the crops receive the largest share of water. The Deoha and Khanaut traverse too sandy a soil to be dammed, and flow too far below the level of the surrounding country to afford much irrigation by other methods. But the first-named river is blocked by two great dams: (1) between Dhakwára and Pahárganj on the Katna, and (2) at Mundia Semnagar on the Mála. The system on which these dams are maintained has been described above (p. 549). The landholders who manage the first or larger dam make a profit of Rs. 300 or 400 yearly, the contributions they receive having remained unaltered since fixed by Mr. Boulderson in 1828.

Lagoons.

Numerous ponds and lagoons, dotted all over the pargana, provide a similar source of irrigation. The chief seem to be those at Akbarabad, Bamroli, and Nawáda Sáni. The horseshoe or serpentine shape of many show them to be deserted beds of rivers. The winch-wheel (*charkhi*) wells of the second circle are usually destroyed by the downfall of the rains less than a year after their construction. In other parts of the parganah, where the level of water is lower, the wells are worked by lever or by large leathern buckets. In the latter case the buckets are drawn up by gangs of men, as in Oudh.

Economical Features.

Products.

The only noteworthy manufactures are those of sugar and indigo. In 1872 the parganah was found to contain 156 sugar-boiling establishments, and a few villages are held by an indigo concern of the next district[2], but the bulk of the parganah trade is in raw agricultural produce. Sugarcane, rice, and wheat are the principal staples, a larger percentage of the cultivated area being sown with the former crop than in any other parganah. The following list

[1] *Supra* p. 516.

[2] The Miúna factory in Sháhjahánpur.

will, however, show in what proportion that area is occupied by the chief spring and autumn crops.

Autumn harvest.	Percentage of cultivated area.	Spring harvest.	Percentage of cultivated area.
Rice	30·04	Wheat	27 64
Sugarcane	8·63	Chick-pea (*chana*) ...	2 56
And land left fallow for sugar crop of following autumn (*pandra*)	8·63	Other crops	5 01
Bajra millet	6·43		
Cotton...	4 34		
Other crops	6·72		
Total ...	64·79	Total ...	35·21

Of rice, some twenty different kinds are grown, but the commonest are *anjana*, *banki*, *seorhi*, and *sathi*.[1] Being grown on the lower levels, such as river basins, this crop is often exposed to damage from floods.

Markets and communications.

For the local sale of these products there is but one large town, the capital, Bísalpur; but several smaller village marts, such as Bilsanda, Bamroli, Barkhera, Deoria, Mundia-Bilahra, Kareli, and Marauri,[2] should also be mentioned. Bareilly, Pilibhít, and Khudáganj (in Sháhjahánpur) are the chief markets for the surplus produce; but trade with distant places is checked by inferior communications. The unmetalled road from Pilibhít to Sháhjahánpur passes north and south through the parganah, being joined at its capital by a similar line from Bareilly. There are no other highways, and the numerous unbridged streams offer the greatest obstacles to traffic. But by way of compensation, the Deoha is, during the rains, navigable by vessels of 400 maunds[3] burthen.

Classification of area.

The areas of the parganah, at the time of the past and present revenue settlements, may be thus compared:—

		At last settlement.	At present settlement.	Increase per cent.	Decrease per cent.
		Acres.	Acres.	Acres.	Acres.
Total area ...	...	232,159	235,176	1·29	...
Barren... ...	...	32,633	31,340	...	3·9
Revenue-free	...	7,599	2,846	...	62·54
Assessable. Old waste ...	...	58,447	48,167	...	17·59
Assessable. New fallow,...	...	7,241	1,830	...	74·72
Assessable. Cultivated ..	...	121,239	150,993	19·60	...

[1] *Supra* p. 557. [2] Marauri has no claims to be described in a separate article; and the only facts which need be added about it here are that its foundation is ascribed to Mayuradhvaja, and that it was once the capital of a parganah bearing its name. [3] *I. e.* something over 14½.

It may be added that according to the later measurements 51·3 per cent. of the cultivated area is watered.

Settlement of land revenue.

The current settlement of land revenue was effected by Mr. S. M. Moens. Dividing the parganah into the two circles of assessment already mentioned, he assumed the following rent-rates for the various soils of each :—

Circle.	Rent-rate per acre on						
	Dúmat, doras, or loam. (67·1 *per cent. of cultivated area*).		*Mattiyár, khápat, or clay land* (22·9 *per cent.*)		*Bhúr or sandy soil* (10·0).		*Khádir* or alluvial flats (which require no irrigation).
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
I ...	5 10	3 6	5 0	3 3	3 8	2 2	3 10
II ...	4 3	2 10	4 0	2 6	2 14	1 12	3 6

The application of these rates to the assessable area gave the whole parganah a gross rental of Rs. 6,17,246; and deduced from that figure at 50 per cent., the demand would have reached Rs. 3,08,623. The sum actually proposed was Rs. 3,07,930, or including the ten per cent. cess and fees (*nazrána*) on revenue-free lands, Rs. 3,39,190. The results and incidence of the new demand may be thus compared with those of the old:—

Settlement.	Incidence per acre on						Total demand (excluding cesses.)	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Past ...	2 3 10	1 13 4	1 7 6¾	1 7 8	1 3 4	1 2 9	2,80,995	2,77,782
Present	...	2 3 9	...	1 13 8	...	1 6 10	...	3,07,930
Increase.	...	0 6 5	...	0 6 0	...	0 4 1	...	30,148

Though not yet finally sanctioned by Government, this demand is provisionally in force. A slight modification had in 1878-79 increased it to Rs. 3,08,155.

Landlord and tenant.

Amongst the proprietors who pay this revenue, the principal castes are Rájputs, Brahmans, Kurmís, and Káyaths. The tenures are extremely simple, the *zamíndári* form being apparently

nearly six times as common as any other. The tenantry are chiefly Kurmís, Brahmans, Kisáns, Chamárs, Rájputs, and Muráos. Of the total cultivated area, 77,108 acres are tilled by tenants with rights of occupancy, many of whom are also tenants-at-will. The total rental of the parganah by village papers, excluding the hypothetical rent of lands tilled by the proprietors themselves, was at settlement returned as Rs. 5,10,474; and adding manorial cesses, the census of 1872 increases the figure to Rs. 5,16,514. The variety which formerly existed in the local standards of area caused some uncertainty as to the amount of rent due from the tenant. A *bígha* cultivated with crops which paid money rents measured less than one grown with crops paying in kind; and the area was determined not by measuring-line, but by paces actually stepped. In 1828 the Collector (Mr. Boulderson) directed the use of a uniform measure by rope. But the landholders still find means to protect themselves against the loss which certainty of mensuration involved. "Traces of the old customs," writes Mr. Moens, "are still found in the practice of most of the zamíndárs either to claim 'dobiswai,' or one-tenth extra rent on sugarcane, or to measure it up with 18 kadams (paces) instead of 20 to the side of the bígha. It is needless to say that the extra rent so gained is never shown in the patwáris' papers. As far as the zamíndárs are concerned, this cannot be characterized as a fraud or extortion: it is only an attempt to maintain old customs against modern innovation where measurements are made with a rope. However, numerous frauds are knowingly practised; for instance, measuring in the heat of the sun, when the rope shrinks, while the sír is measured when the dew is on the ground and the rope has stretched; lengths are omitted: the measurer holds the rope over his shoulder with his hand at his waist, and so on, the result being always against the cultivators. The latter have now discovered their rights and their losses under the old system, and energetically claim to pay rent on the Government measurement." The same writer calculates that during the term of the last settlement rents rose 12 per cent. in the first, and 18 per cent. in the second circle of assessment.

Rents.

The following table gives the official estimate of the extent to which the land of the parganah changed hands in the same period:—

Alienations.

Nature of transfer.	Entire villages.	Rights in portions.	Area in acres.	Demand.
				Rs.
By private sale	64	128	47,141	67,947
Sales in execution of decrees...	33	134	15,371	57,122
Mortgages still in force ...	...	...	17,540	20,140

It seems therefore that, excluding a few confiscations for rebellion, about 27 per cent. of the area passed from its former proprietors. Four villages were sold, and 44 farmed for arrears of revenue. These facts do not speak well for the last assessment.

Population.

According to the census of 1872 parganah Bísalpur contained 506 inhabited villages, of which 162 had less than 200 inhabitants; 209 between 200 and 500; 102 between 500 and 1,000; 20 between 1,000 and 2,000; one between 2,000 and 3,000; and one between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Bísalpur, with a population of 9,250.

The total population in 1872 numbered 205,538 souls (94,148 females), giving 555 to the square mile. Classified according to religion, there were 185,420 Hindús, of whom 85,067 were females; 20,117 Musalmáns, amongst whom 9,081 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 16,135 Brahmans, of whom 7,138 were females; 7,404 Rájputs, including 3,033 females; and 4,064 Baníyas (1,854 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 157,817 souls (73,042 females). The principal Brahman sub-divisions found in this parganah are the Gaur (214), Kanaujiya (6,397), and Sáraswat (190). The chief Rájput clans are the Janghára (1,308), Chauhán (1,967), Katehriya (1,372), Gautam (246), Ráthor (453), Gaur (192), Sisúbansi, Bais, Bhadauriya, Báchhal, Kachhwáha, Kathiya, Ponwár, Chandela, and Kásyap. The Baniyas belong to the Agarwál 830, Mahár (723), Ummar, Dirhammáz, Kuártani, Manai, Kashmri, Chausaini, Kasaundhan, Audhiya, and Simali sub-divisions. The most numerous amongst the other castes are the Koli (7,028), Máli (11,522), Gadariya (3,463), Káyath (2,499), Kahár (8,265), Dhobi (4,132), Chamár (15,912), Barhai (3,067), Bharbhúnja (2,682), Ahír (4,354), Nai or Hajjám (3,899), Bhangi or Khákrob (1,655), Sonár (1,361), Kisán (23,603), Teli (5,330), Kalwár (2,823), Kumhár (1,171), Gújar (1,233), Pási (3,715), Kurmi (29,830), Dhánuk (2,875), Darzi (1,481), and Lodha (5,980). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Lohár, Ját, Dakaut, Gosain, Nat, Patwa, Tamboli, Bairági, Bhát, Khatík, Káchhi, Beldár, Bári, Miamár, Radha, Bánsphor, Halwái, and Siklígar. The Musalmáns are distributed amongst Shaikhs (16,568), Sayyids (266), Mughals (118), and Patháns (3,037), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 371 are

employed in professional avocations, such as Government servants, priests, doctors, and the like; 6,790 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,466 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 47,169 in agricultural operations; 8,190 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 3,769 persons returned as labourers, and 743 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,578 as landholders, 140,808 as cultivators, and 62,152 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,212 males as able to read and write out of a total male population numbering 111,390 souls.

History.

For the general and fiscal history of the parganah the reader is referred to that of the district already given. It remains only to sketch the vicissitudes of Bísalpur as an administrative division. As shown by the inscription discovered at the former Dewal and Deoria were in 992 A.D. the seat of a powerful Hindu dynasty. But the traditions of the Janghára Rájputs assert that at the beginning of the fifteenth century the country was again a forest, dotted only with a few Ahír, Banjára, and Bhíl strongholds. Entering the parganah in 1405 under one Mahrúp Sáh, the Janghára captured Madra and Chiti (Intgáon) from the Ahírs, and Kareli and Marauri from the Bhíls. In 1570, at the beginning of Akbar's reign, their chief, Basant Sáh, founded Deoria on lands seized from the Banjáras, and expelled the Bhíls from Garha Khera.[1] In 1596, towards the close of the same reign, what is now Bísalpur formed a portion of the Bareli *mahál*, Badáyún *sarkár*, and Dehli *suba*. Its separate area and revenue at this period cannot be shown, as Bareilly included also several other large modern parganahs. The Ahírs continued to hold many villages; and in the reign of Sháhjahán (1628-58) the capital, Bísalpur, is said to have been founded by one Bísu, a chief of their clan. Traces of their rule are still preserved in such village-names as Ahirwara and Ahírpura. Parganah Bísalpur was severed from Bareilly during Rohilla rule (1748-74), when the fort at Bísalpur was built by Sher Khán. His name lingers in that of Sherganj, a village on the Púranpur frontier. The Rohillas afterwards divided Marauri from Bísalpur, granting the former pargana revenue-free to their prime minister (*díwán*) Pahár Singh. He has left a memorial in Pahárganj, already mentioned as the site of a large dam. The grant to Pahár was resumed by the Oudh Government (1774-1801), but the 35 villages of which it was composed remained for near a century a separate parganah. On the

[1] See article on *Deoria* and *Dewal*.

cession to the British in November, 1801, both Bísalpur and Marauri were included in the Bareilly district, and in 1813-14 Marauri was detached to form a portion of Sháhjahánpur. In 1841-42, a large part of the latter parganah, including the village of Marauri, was, with several fresh villages from Sháhjahánpur, reannexed to Bareilly. At the last settlement under Regulation IX. of 1833 Marauri was still regarded as a separate parganah, but it has now been reabsorbed by Bísalpur. At a revision of boundaries in 1852-53 the area of the united parganah was considerably altered by exchanges with Sháhjahánpur, annexations from Faridpur, and transfers to Nawábganj.

CHAUBARI, a small frontier-village of parganah Karor, stands on the banks of the Rámganga, 5 miles from Bareilly. The two branches of the metalled road wending from that city to Budaun meet in the village, which contains a fourth-class police-station or outpost. The population amounted in 1872 to 443 only.

Chaubári was founded by Katehriya insurgents who had been expelled from Bareilly by Governor Makrand Rái (1657).

CHAUMAHLA, a parganah of the Baheri tahsíl, is bounded on the north by the Tarái district; on the west by the Native State of Rámpur, the frontier sometimes coinciding with the course of the west Bahgúl river; on the south by parganahs Sirsáwan, Kábar, and Richha of its own tahsíl; and on the east again by Richha and the Tarái. Its area, according to the official statement of 1878, was 92 square miles and 527 acres, but according to the earlier revenue survey rather more than one square mile less. The details of area given by the settlement survey, and of population given by the census, will be hereafter shown. The pargana contains 131 estates (*mahál*s) distributed amongst 75 villages (*mauzas*).

Physical features.

The prevailing feature of Chaumahla is its dampness. Lying just below the swampy Tarái, its soil is naturally moist, and water always lurks within a few feet of the surface. Owing, moreover, to the neighbourhood of the sub-Himálayan forest, the rainfall is greater than in other parts of the district. In ordinary seasons the monsoon and the winter rains give sufficient water to the crops, and even sugarcane is grown without irrigation.[1] But this excessive moisture has its disadvantages. In the north of the parganah fever is endemic throughout the year, and the inhabitants are stunted creatures with yellow skins, enlarged spleens, and diminished families. It has been more than once indeed suggested that the central and eastern portions of the northern border derived their name of *iláka már* from the extreme deadliness of their climate.[2] The remainder of the

[1] 47·9 per cent. of the cultivated area is, however, returned as irrigated. [2] But this is apparently a mistake. *Supra* p. 50c.

parganah, to south and west, is less malarious, and its population suffer from fever only at the close of the rains.

Slope and rivers.

The parganah is a flat plain, sinking very gradually from north to south; and in this direction, of course, wind its principal rivers. The highest observed level is 658 feet above the sea on the northern, and the lowest 603 feet on the southern border. Of many rivers, the Dhora on the east, the Kichaha in the centre, and west Bahgúl on the west, are most important. The Dhora and Deorania, here an insignificant stream, form in places the eastern boundary. The Andhalla and the Khalwa supply the Kichaha with an eastern and western affluent respectively. The west Bahgúl is joined by the Barai,[1] Baraur, and Madmi. The Bahgúl and Barai are dammed for irrigation at Terha and Khamaria; and the pargana is watered also by the distributaries of the Páha and Kichaha-Dhora canals. Of the former's two branches, one tails into the Kichaha at Richholi, while the other crosses the southern border at Kháupur. Its distributaries are the Cháchait, tailing into the Baraur at Itauwa; the Gurbojh, ending at the village of that name in the Khalwa; and the Daulatpur, which passes the southern frontier at the village so called. The main line and Tursampur distributary of the Kichaha-Dhora canal pierce the pargana from north to south; and the former throws out at Pirohi a second distributary, the Baheri, which also passes onwards into Kábar. Many small watercourses, besides the rivers and canals already mentioned, traverse Chaumahla in the rains. But, in spite of its canals, the parganah hardly requires irrigation in ordinary years. "*Bhijwa* sowings of rice," writes Mr. Moens, "of course must be irrigated, but the *patiha* or ordinary sowings require, as a rule, no irrigation, unless the rains are unfavourable. The *rabí* (spring crop) usually receives a sufficient supply from the 'Christmas' rains. It is only in seasons of drought that there can be a general demand for canal water." Mr. Moens goes on to show that in his time but 32 per cent. of the area irrigable by canals was, as a rule, watered from those sources. In most villages unbricked wells are practicable, but, except in the gardens of Muráos, are seldom dug. The reasons are partly the excessive saturation of the soil, and partly the fact that rents are paid in kind.[2]

Canals.

Economical features. Products.

The crops of the parganah are its only important product; the chief staples being maize, rice, and *joár* millet at the autumn, and wheat at the spring harvests. Sugarcane and cotton are grown to a small extent only. The former is almost all of the kind known

[1] Otherwise Barei and Baroi. [2] *Supra* p. 547.

as *kharik*.[1] Moisture of soil makes its juice too thin and watery-to fetch good prices. Chaumahla possesses no mart large enough to absorb and distribute its surplus local produce. Superfluous grain is carried by Banjáras for sale at Haldwáni, Richha, or Bareilly. Traces of this clan's occupation may be found in the names of places called Tánda,[2] and of Banjaria, where weekly markets are held. The remaining market villages are the capital, Baheri, Cháchait, and Karímganj. But except Cháchait, which possesses a cattle-fair, none of these places do much more than supply the demand for small necessaries brought from Bareilly by pedlars. The metalled road from Bareilly to Naini Tál, which passes northwards through the pargana, and is met at Baheri by an unmetalled line from Kábar, supplies Chaumahla with its one good highway. A wide earthen track connects Baheri and Cháchait; but this is unbridged, and therefore impassable by carts at most times of the year. In the east of the parganá there are no roads, and a net-work of water-course and stream during the rainy season forbids all travel, except on the back of an elephant.

Marts and communications.

The following table contrasts the areas of Chaumahla at the times of measurement for the past and present settlements of land-revenue:—

Areas by settlement survey.

		At last settlement.	By new measurement.	Increase per cent.	Decrease per cent.
		Acres.	Acres.		
Total area	... ...	58,011	59,408	2·4	...
Revenue-free	... ...	11,867	429	...	96 6
Barren	... ...	4,245	6 949	49·9	...
Assessable. Old waste	... ...	13,125	7.237	...	44·8
Assessable. New fallow	... ...	2,850	909	...	68·1
Assessable. Cultivated	... ...	25,924	43,884	69·2	...
Assessable. Total	.. ...	41,899	52,030	24·1	...

The large decrease in revenue-free and increase in assessable area is due to the taxation of the Cháchait iláka (16 villages), surrendered to Government by the Rája of Káshipur in exchange for other lands in Bijnor.[3] The same reason partially accounts for the advance in cultivation, whose area on revenue-free estates the earlier survey neglected to detail.

The current settlement was effected by Mr. S. M. Moens. His general methods of assessment, having once been described, need not be recapitulated; and we shall here notice only his special treatment of this parganah. He divided it into two circles: (2) the *már*, and (1) the remainder of the area, or *dés*. As rents are paid almost exclusively

The current settlement.

[1] P. 561. [2] *Supra* p. 289. [3] Pp. 322, 323, and article on pargana Barhápura. Of the 16 Cháchait villages, 14 were, on becoming Government property, sold by public auction or otherwise. Proprietary right in the remaining two was conferred on two persons, to whom Government deemed itself under obligations.

in kind, he first ascertained the average value per acre of the landlord's share in the outturn of the various crops. His inquiries yielded the following results :—

Rent-rates.

Crop.	Rent-rate per acre in Circle I., *Dés.*			Rent-rate per acre in Circle II., *Már.*		
	Rs.	a.	p.	Rs.	a.	p.
Sugarcane	8	0	0	6	6	0
Cotton	6	0	0	5	0	0
Vegetables	6	8	0	5	12	0
Joár for fodder and maize	3	3	0	2	8	0
Melons	4	0	0	3	0	0
Hemp	4	0	0	3	0	0
Rice	3	2	0	3	8	0
Joár millet	2	10	0	2	4	0
Bajra millet and other coarse autumn crops... ...	2	6	0	2	0	0
Wheat	3	6	0	2	12	0
Barley and oats	2	14	0	2	4	0
Mixed wheat and barley	2	4	0	2	4	0
Gram or chick-pea	2	12	0	2	0	0
Lentils (*masúr*)	1	9	0	1	4	0
Dosáhi at half *pural* rates in both circles.						

Such were the crop-rates or average value in money of the rents in kind paid by different crops. By applying these crop-rates to the areas under each crop of the various soils, soil-rates, or rent-rates according to soil, were deduced. Striking an average so as to include both circles, and wet as well as dry land, we may give these latter rates as follows :—for *dúmat* or loamy soil, Rs. 3-11-0 per acre ; for *mattiyár* or clayey soil, Rs. 3-1-9 ; and for *bhúr* or sandy soil, Rs. 2-12-10. The assessable area showed 55·4 of the first, 44·1 of the second, and 0·5 of the last-named soil.[1]

Assessment.

Applying his rates to that area, Mr. Moens assumed for the whole pargana a rental of Rs. 1,51,240 ; and halving that sum in the usual manner, proposed a demand of Rs. 75,620, or 83,214 including cesses. The following statement compares the amount and incidence of new demand with those of the old :—

Settlement.	Incidence per acre on *Cultivated area.* Initial.		Final.		*Assessable area.* Initial.		Final.		*Total area.* Initial.		Final.		Total demand, excluding cesses. Initial	Final.
	Rs.	a.	p.	Rs. a. p.	Rs.	a.	p.	Rs. a. p.	Rs.	a.	p.	Rs. a. p.	Rs.	Rs.
Former ...	1	6	0	1 5 8	0	13	8	1 2 4	0	12	3	1 0 0	44,531	59,579
Present ...	...			1 14 4	...			1 9 7	...			1 8 1	...	75,620
Increase ...	...			0 8 8	..			0 7 3	....			0 8 1	...	16,041

[1] What little bhúr exists is moist sandy land in the beds of rivers, very different from the high and dry bhúr of the southern parganas. Tha dúmat lies chiefly along the *dhaias* or high banks of rivers, and the mattiyár in intervening villages.

Until sanctioned by Government, the new demand is in provisional force. A revision by Mr. Robert Currie, and other causes, had by 1878-79 reduced its amount to Rs. 73,315.

Landlord and tenant.

The landholders who pay this revenue are chiefly Káyaths (133), Patháns (113), and Brahmans (34). Other castes supply that proprietary body with less than 30 members each. Of 9,059 tenants, 2,358 are Kurmis, 903 Chamárs, 592 Játs, 582 Dhobís, and 557 Muráos. No other caste can produce much more than 350 cultivators. With the very trifling exception of two estates, the whole parganah was at settlement found to be held in *zamíndári* tenure. And this is the more surprising because at cession (1801) that tenure was altogether unknown.[1] The census of 1872 returns the sum paid by tenants to landlords, in rent and cesses, as Rs. 1,35,991.

Alienations.

The following table professes to show the extent to which land changed owners during the currency of the last settlement. But in furnishing it Mr. Moens remarks that it is of little value :—

	Total area in acres.	Demand.	Sale price.	Number of years' purchase.	Average price per acre.
		Rs.	Rs.		
By private sale ...	51,878	49,314	5,39,589	10·9	13·6
Under civil court decrees,	9,381	9,247	94,345	10·2	10·05
Total ...	61,259	58,561	6,33,934	10·8	10·3

If correct, these figures show that the whole parganah changed hands, and part of it more than once.

Population.

According to the census of 1872 Chaumahla contained 142 inhabited villages, of which 54 had less than 200 inhabitants ; 668 between 200 and 500 ; 17 between 500 and 1,000 ; and 5 between 1,000 and 25,000.

The total population numbered in the same year 44,480 souls (20,857 females), giving 483 to the square mile. Classified according to religion, there were 31,733 Hindús, of whom 14,841 were females ; and 12,747 Musalmáns, amongst whom 6,016 were females. Distributing the Hindu population amongst the four great classes, the census shows 938 Brahmans, of whom 385 were females ; and 1,285 Rájputs, including 535 females ; whilst the great

[1] Mr. Seton's letter of 1802, quoted in Mr. Moens' rent-rate report for Chaumahla.

mass of the population is comprised in "the other castes" of the census returns, which show a total of 29,122 souls (13,746 females). The principal Brahman sub-divisions found in this parganah are the Gaur (114), Kanaujiya, and Sáraswat.. The chief Rájput clans are the Katehriya (245), Ráthor (371), Janghára, Chauhán, Gaur, Gautam, Shiúbansi, Bais, and Sengarh. The Baniyas belong to the Agarwál, Mahár, Tínwála, Mahesari, and Dasa sub-divisions. The most numerous amongst the other castes are the Máli (3,636), Kahár (1,485), Dhobi (1012), Chamár (4,917), Ját (1,328), Gújar (1,010), Kurmi (7,526), and Beldár (1,325). Besides these, the following castes comprising less than one thousand members are found in this parganah :—Koli, Lohár, Gadariya, Káyath, Barhai, Bharbhúnja, Ahír, Nai or Hajjám, Bhangi or Khákrob, Dakaut, Gosáin, Sonár, Kisán, Teli, Kalwár, Chhípi, Patwa, Kumhár, Tamboli, Bairági, Bhát, Dhánuk, Darzi, Lodha, and Kanjar. The Musalmáns are distributed amongst Shaikhs (11,228), Sayyids (87), Mughals (35), and Patháns (1,407), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 104 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,601 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 237 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 2,596 in agricultural operations; 8,709 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,038 persons returned as labourers and 242 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 236 as landholders, 26,723 as cultivators, and 17,521 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 401 males as able to read and write out of a total male population numbering 23,623 souls.

History.

The history of Chaumahla as a distinct parganah is short. The village of Hátmana, in its north-eastern corner, was, towards the close of Akbar's reign (1596), the head-quarters of a *mahál* or parganah of the Sambhal Government and Dehli province. The area of this mahál was 3,565 acres, and its revenue 6,250 rupees. Under the government of the Rohillas (1743-74) the bulk of the modern parganah seems to have been included in *chakla* Rehar, the fief of the commander-in-chief, Dúndi Khán; and in the fort of Najíbabad, south of Cháchait, we have

perhaps a souvenir of his son-in-law, Najíb-ud-daula. The Patháns ejected the Hindu possessors of the soil, and are still almost the principal landholders. On the fall of the Rohillas (1774), Chaumahla, not yet known under that name, became a part of the Rámpur fief of Faizulláh Khán. The old mahál of Hátmana must by this time have been absorbed in either Sirsáwan, Richha, Kábar, or Rudrpur; for from portions of these four parganahs (*chau mahál*) Faizulláh founded the modern Chaumahla. After the death of its founder and the revolution at Rámpur (1794), the new parganah passed into the hands of the Oudh Government. By Oudh it was ceded (1801) to the British, who placed it in the district of Bareilly; and in 1860 a large portion of its western area was retransferred to Rámpur in recognition of the services rendered during the great rebellion by the chief of that state.

DEORANIYA, a village of parganah Richha, perhaps gives or takes its name to or from the neighbouring river so called. It stands on the metalled road between Bareilly and Naini Tál, 19 miles from the former. Here are a third-class police-station, district post-office, and encamping-ground for troops. But the population amounted in 1872 to 1,065 only.

DEORIA and DEWAL, themselves unimportant villages, have an united interest as the modern fragments of an ancient but nameless city. Both lie in parganah Bísalpur, and both are divided in twain by the originally artificial Kau, Kháwa, or Katni river; but the homesteads of Deoria are on the west or right, and those of Dewal on its east or left bank. The larger village,

Deoria.

Deoria, stands about two miles south or downstream of Dewal, at the end of a cross-country track wending north-eastwards from the town of Bísalpur. It is 30 miles from Bareilly, and contained in 1872 a population of 1,675 inhabitants. The revenue survey map honours it with a police-station, but this neither existed in 1872 nor exists now.

Dewal.

Dewal is now known to Musalmáns and officials as Iláhábás or Iláhabad Dewal. It contains several plain brick rooms called temples; and in one is deposited the famous inscription of which more hereafter. But both the inscription and the figure of Vishnu's boar incarnation, which may be seen in the same place, were originally found in the adjoining village of Garh-Gájana.

Garh-Gájana.

Gajena-Sadarpur or Garh-Gájana, "the bastioned castle," lies on the west bank of the river, immediately between Dewal and Deoria. The ancient fortification from which it derives its name is a large ruined mound about 800 feet square, and containing on its eastern side two small tanks. "But although called a *garh* or fort,"

writes General Cunningham,[1] "it was most probably only the country residence of Rája Lalla, who founded it." The inscription and boar figure were discovered in another mound of temple ruins, about 200 feet square at base; but the brick and limestone walls of the building whose site it marks have been gradually carried off as materials for the dwellings of village Vandals. Round the principal mass of ruin may be traced the remains of at least six other temples; and Garh-Gájana has besides two other mounds, the remains of some ancient village or town.

Garha-Khera.

Below Deoria the Kháwa takes a sharp eastward bend, encircling three sides of a large ruined fort called Garha-Khera "or the castle-mound."[2] This stronghold stands on the lands of Deoria. Approachable only from the southern or landward side, it has been deserted for many centuries, and is overgrown with dense jungle, in which during the past twenty years tigers have been shot. Its walls have afforded material for nearly all the buildings in Deoria. "The exact extent of the fort," adds the writer last quoted, "is not known; but the position enclosed by the Katni nala is about 6,000 feet in length from north to south and 4,000 feet in breadth, and the fort is said to be somewhat less than half a *kos*, or just about half a mile in length." The bricks are of a size (13″×9″×2″) which shows considerable antiquity, and the limestone statues are all Brahmanical. "But such figures are said to be discovered only in the foundations of the buildings, which, if true, would seem to show that the existing remains are the ruins of Muhammadan works constructed of Hindu materials."

History.

Garha-Khera is attributed to the somewhat mythical King Ben;[3] and General Cunningham believes Ben's son Vairát to be identical with Víra Varmma, the uncle of that Lalla who towards the close of the tenth century founded Dewal and Garh-Gájana. The foundation of the younger Deoria will be mentioned later; and this seems the place for the quotation of the inscription which records Lalla's works.

The Dewal inscription.

Unearthed and copied about 1826 by Mr. Collector Boulderson, it was some three years later copied again by Colonel Stacy, and translated under the supervision of the famous orientalist James Prinsep.[4] It is a singularly perfect example of the Kutila character, which occupies a position chronologically midway between the modern Devanágari and old Gáuri type. The name of kutíla or "bent" is derived from

[1] Archæological Survey Reports, I., 353. [2] General Cunningham remarks (*ibid*) that the river "thus forms a *natural* ditch to the old stronghold of the *Báchhal* Rájas." But that river is, by his own showing, artificial; and it is extremely doubtful in the second place whether the Báchhals ever ruled here. See above, in the general history of the district. [3] *Supra* pp. 241, 342. [4] J. A. S. B., 1839, p. 777. A photozincograph of the original will be found in General Cunningham's report.

the fact that the perpendicular stroke of each letter is at bottom bent or turned to the right. The following is the translation of Prinsep's "youthful assistant," altered only in a few places where good English seemed to demand the simplification of construction or language :—

Translation by Saroda Prasád Chakravartti.

1. May he to whom the astounded inhabitants of the three worlds offered solemn hymns and prayers (when the jewelled hood of the serpent chief Ananta bent under the weight of the far falling mountains, impinging on the lap of the yielding earth) on his easy effort to check the outrages of the wicked (giants), and who humbled the ten-headed (Rávana), vain of his strength and valour, save you from a multitude of sins !

2. May Girija (the mountain-born goddess), fairly adorned with a string of pearls fallen from the heads of the Danava-like elephants, seeming to spread a moonlike halo round her lotus face, sanctify the universe.

3. May the royal race of Chhindu, of erst the scene of Lakshmi's pastime and dalliance, the field of war and exercises of well-disciplined soldiery, the sea of delight of famous princes, the lake wherein Lakshmin disported as a swan, the moon of repose of those who had completed the career of heroes, and a consuming fire to their enemies, be honourable.

4. A Maháṛishi, named Chyávan, he whose frown restrained the pride of the chief of gods (Indra) when he had committed the well-known crime, who by his fame was celebrated in all quarters of the world, was the founder of this race.

5. Of this family, famed for many good actions, was born Víravarmma, who was the ornament of the world and the crown jewel of kings, in whose house Lakshmin took up her abode, foreseeing in it the birthplace of many future heroes who would be her protectors.

6. This Víravarmma in noble qualities well resembled the kings of the Solar line. He was powerful, pious, beautiful, famous, pure, serious, venerable, veracious, moral, surrounded by the learned, attended by virtuous men; his court was the seat of heroism, integrity, patience, and other virtues.

7. From him descended Máns Chandra Pratápa, a man of warm spirit, who annihilated his foes as mud dried up by his rays,[1] who was the ornament of all people—nay, of the whole world; before whose armies a multitude of heroic foes, depressing the earth with their heavy tread, retreated, gasping, into the abode of serpents (Patala), and bore it down with their weight.

8. The juice exuding from the temples of his odorous elephants in moonlike crystals, so spread over the forest tanks, that neither the wild elephants nor those of his enemies durst quench their thirst therein.

9. His footstool was worn with the crowns of the numerous princes crowding to do him homage. He was the lord of the earth whom the three great oceans encircle as a waistband (rashona). He dried up the ocean by the continual intercourse of foreign princes, as Rama of old. He occupied the ocean like the mountain on the seashore.

10. His kingdom, rivalling the habitation of the chiefest gods with its magnificent buildings, shining bright and beauteous as the moonbeam with its white tenements, and charming with its Naodana-like gardens abounding in pleasant trees of dark emerald hue, is become white with the high temples of the anointed gods.

11. A younger brother, the stout-armed Malhana, the devoted worshipper of Siva, willingly received charge of the world : and his kingdom filled with a multitude of princes proportionately vast as the kindness received from his elder brother.[2]

[1] Here is probably intended a play on Máns Chandra's name, which the translator wished to read Martenda Pratápa, *i. e.*, powerful as the sun. [2] From the facts that he conducted the government, and that his son Lalla succeeded to the throne, it is possible that Malhan was an usurper.

12. Though gaining such a vast prize as Lakshmin, he always retained his devotion to the gods, his spiritual parents, and the Brahmans. He was born for the joy of his friends, intimates, and kinsmen, and spread delight among his subjects by destroying the wicked.

13. His wife Chuluki, adorned with shining qualities, was the peerless of her age, and like the new moon to the lotus faces of his other wives. She was descended from the royal line of Iswara.

14. From her was born a moonlike heroic prince, Lalla, who soon mastered the world. On all sides shone the purity of his virtues, as the white kumuda flower, the moon, or ivory. He was the Sumeru[1] amidst the mountain-circle of his warriors. On his arm Lakshmin cast a fond glance as he quitted the house of his enemies. He was the root of the Chindu line.

15. Strange was it that at his birth flowers were strewed from heaven on the palace of Malhana, and bees swarmed to sip their honey, seeming by their hum to announce his future greatness.

16. His words were full of pleasantness, exceeding far the full-blown lily or the company of wise men, or the shrubs bowing with the load of full-blown flowers or the fields of bending corn, or the inspiration of the poet, or the moonbeam of autumn, or even the sacred words flowing from the mouths of the Vedántis.

17. By what respected hero lord of the world was earth defended in his time? The goddess (Lakshmin), whom none other can restrain or enjoy, is to him as a wife. No princely jewel of the crown of kings ever lived, lives, or shall live, to equal him in beauty and joyousness.

18. He dwells in a halo of glory like the sun in his summer brightness, and fills the world with his power. His beauty is reddened by the vermilion of the heads of his enemies' war elephants. His fame, like the moon's, has been the theme of praise. He destroys his enemies as the rays of the sun dispel the darkness.

19. His spreading fame encircles the world as a necklace of pearls, or as Ganges around the highest peak of the Himálaya, as the moonbeam on the sky, as the wreath on the elephant's head, the white pennant on the temple of the gods, and the wild geese on the banks of the rivers.

20. On his advent, although the earth now groans under the Iron age, the Golden again visited this town, adorned with wells, lakes, tanks, and neighbouring parks stocked with various animals; whose inhabitants are always rejoicing, and which is borne on the crest of the earth.

21. He presented these sacred villages, inhabited by the wealthy and civilized, shaded by pleasant trees and watered by pellucid streams,[2] in a chartered gift to the Brahmans.

22. He caused to be dug near his palace a beauteous and holy canal, himself a director of the right course to his subjects, as Bhágiratha was to Ganga.

23. His wife, named Lakshmin, was as affectionate as her namesake to Madhusudana. She was regarded as a second goddess descended from the sea, came of a sinless family, and was like a snow-shower to the lily faces of other women in the inner apartments.

24. By her love and gentleness she stole the heart of her husband; by her accomplishments she retained his affections. Their mutual love was equal to that of Siva and Párbati.

25. Whose many virtuous deeds already done, or yet to be performed, are visible in groves, gardens, lakes, and many other extensive works.

26. All the luxuries enjoyed daily by multitudes of Bráhmans are bestowed by her whose heart pities the poor, the helpless, and afflicted.

[1] Sumeru, a mythological mountain in the Himálaya, was believed to be 84,000 *yojans* or 336,000 *kos* high; that is, according to the varying value of the kos, from 504,000 to 672,000 miles! [2] General Cunningham thinks that Nirmala nadi, or Pellucid Stream, is the ancient name of the Mála itself.

27. The minds of husband and wife being thus sensible of the instability of earthly possessions, and the stain of the iron age having been removed by their growing virtues, the one (*i. e.*, the Rája) caused this temple to be established in honour of the god who wears a crescent on his brow, while the other (*i. e.* the Ráni) did as much in honour of Párbati.

28. Whose heart is not filled with astonishment at these two divine temples, which may compare in grandeur with the two lofty peaks of Kailása, which are beautified by their handsome stairs, and whose banners, fluttered by the winds, have dispersed the gathering clouds?

29. As long as the Kaustabha diamond rests on the breast of Madhu's destroyer (Vishnu), and the head of Sambhu is adorned with the crescent, as long as Indra and all gods tarry with the wives of the moons, so long shall the fame of this act endure.

30. May prosperity always attend him and his equally endowed lady Lakshmin; him, the chief hero of the Chhindu line, who with sword, besmeared with the mud formed by sweat from the brows of hostile elephants, has carved out praise on all sides.

31. May Devi, who dwelleth among mankind to promote their prosperity and avert evil, destroy the sins of Lalla, of his family, children, and intimates

32. The village of Mayuta in Bhushana, with its adjacent lands, was consecrated to the abovementioned god and goddess under the denomination of Devapalli.

33. The famous *Lalla* granted by charter one-fourth of his revenues to the same deities for their worship and other ceremonies.

34. This inscription was composed by the poet Nihál, son of Siva Rudra, of the race of Vatsyámuni, an attendant at the court of the Rája, whose character was worthy of his name.

35. May Nihál's wreath of mellifluous verses shine on the bosom of the learned like a string of pearls,[1] the source of general delight, adorned with flowery metaphor, and tied with the string of Lalla's virtues.

36. This composition was copied by the son of Vishnu Hari, an inhabitant of Gaur, a proficient in the Kutila character.

37. It was engraven by Somanáth, the son of Kámadeva, who came over from Kanyákubja,[2] well skilled in the use of the instruments of engraving. In the samvat year 1049, on the seventh of the dark half of the month of Marga (Agrahana), Thursday (5th November, A. D. 992).

In verse 22 we have a reference to the Katni river or canal, cut by King Lalla from the Mála to the Khanaut; in verses 27 and 28, to the buildings whose ruins may be seen on the temple mound at Garh-Gájana; and in verse 32 to Dewal, then called Devapalli. Apparently basing his conclusion on the fact that the Báchhal Rájputs claim descent from Ben, and on the probability that the Katehriyás ejected the Báchhals from some part of the neighbouring Sháhjahánpur, General Cunningham decides that Lalla was a Báchhal, and that the Báchhals made a stand against the Katehriyás in the forests adjoining Garh-Gájna and Garha Khera. We only know, however, that in 1570 Garha Khera was held by other reputed descendants of Ben, the Bhíls, and the rest of Deoria by half gipsy Bánjáras. The Jangháras in that year ejected both

[1] A commonplace of Eastern poets, when placing their names at the end of their compositions It is from Sir William Jones' translation of a similar metaphor at the close of one of Háfiz's odes that we derive our well-known quotation of "like orient pearls at random strung."
[2] That is, Kanauj.

tribes and founded Deoria. The only event of importance in the later history of that village was its capture and burning by the Mushims in the course of a Janghára rebellion (1679).

DUNKA, a village of parganah Mírganj, stands on the unmetalled Sháhi and Shíshgarh road, and near the right bank of the west Babgúl river, 23 miles north-north-west of Bareilly. Its population amounted in 1872 to 2,000 souls. It holds market twice weekly, and has an imperial post-office, elementary school, and a few Hindu temples. From 1824 to 1863 the village was the headquarters of the tahsíl now known as Mírganj.

FARÍDPUR, the headquarters of the parganah and tahsíl so named, lies on the metalled Sháhjahánpur road and beside the Oudh and Rohilkhand Railway, 14 miles south-east of Bareilly. Though excluded by the census from the list of towns with over 5,000 inhabitants, it in 1872 contained a population of 5,660.

The fact is that it consists of two villages, Bhartpur and Saráí, which that census considered as separate. The town is situated in the midst of a flat but fertile country which will be described in the next article. Encamped at Faridpur in 1824, Heber called that country "this Eden"; and the reasons which prompted such a enthusiastic praise may be given in his own picturesque language :— "The morning was positively cold, and the whole scene, with the exercise of the march, the picturesque groups of men and animals round me, the bracing air, the singing of birds, the light mist hanging on the trees, and the glistening dew, had something at once so oriental and so English, I have seldom found anything better adapted to raise a man's animal spirits and put him in good temper with himself and all the world." On the outskirts of the town are several ponds and some fine groves. The town itself is long and narrow, with few brickwork houses, but many well-built mud stuctures of the better class. How tidy a mud house can be made when washed with clay-water may be seen in the Brahmans' quarter. The town is essentially a town of Hindús, but shows few signs of active business, and can boast no important manufacture. The market is held twice weekly.

Appearance. Heber's description of the neighbourhood.

A deepish ditch surrounds the tahsíl and police-station (first class). They are described by Dr. Planck as model buildings of their kind, furnishing sides to a courtyard shaded by *nim* and other trees. There are two *saráis* or hostels, both rectangular enclosures of the usual type, with chambers grouped along the inside of the walls, and wells and trees within. An imperial post-office, tahsíli school, road bungalow, and several temples, complete the tale of public buildings. Outside the town,

Public buildings.

on the west, are the station and telegraph-office of the railway; and on the south, beside the Sháhjahánpur road, an encamping-ground for troops.

House-tax.

The Chaukídári Act (XX. of 1856) is in force at Faríd pur. In 1877-78 the house-tax thereby imposed yielded, together with miscellaneous receipts and a balance (Rs. 45) from the preceding year, a total income of Rs. 910. The expenditure, which was chiefly on police, conservancy, and public works, amounted to Rs. 690. In the same year the town contained 623 houses, whereof 558 were assessed with the tax; the incidence being Re. 1-8-9 per house assessed and Re. 0-2-5 per head of population.

History.

Faríd pur, formerly called Pura, was founded by insurgent Katehriya Rájputs who had been ejected from Bareilly City between 1657 and 1679. It derives its present name from one Shaikh Faríd, a mendicant, or, according to others, a governor, who built a fort here in Rohilla times (1748-74).

FARÍDPUR, a parganah and tahsíl of the Bareilly district, is bounded on the east by the Sháhjahánpur district and parganah—tahsíl Bísalpur, the rivers Deoha and east Bahgúl supplying in places a frontier; on the north again by Bísalpur, and by parganah-tahsíl Nawábganj; on the north-west by parganah-tahsíl Karor; on the west and south-west by the Rámganga river, which divides it from parganah Balia of the Aonla tahsíl, and from the Budaun district; and on the south once more by Sháhjahánpur. According to the official statement of 1878 it contained 249 square miles and 361 acres; but according to the earlier revenue survey, more than 3 square miles less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 560 estates, distributed amongst 388 villages. The latter, as compared with those of other parganahs, are small.

PHYSICAL FEATURES. Uplands.

Faríd pur is at once the most southerly and the most unproductive parganah in the district. It is for the most part a plateau with light siliceous soil, undulating in places into gleaming sandy ridges which present the appearance of low hills. In years of abundant rain such soil often yields a good autumn crop. But when no facilities of irrigation exist, its produce hardly repays the labour of expenses of cultivation. To the general sterility however, two tracts, the basins of the Rámganga and Bahgúl Kailás, are exceptions. The former, locally known as the Taráín or moist tract, extends from one to three villages deep along the western and south-western border. Here the soil is a rich deep loam, whose natural humidity renders irrigation even in seasons of drought superfluous. Towards the lip of the river, indeed, villages sometimes suffer from diluvion, or form the sand which floods have deposited;

Rámganga, and

but general inundations are rare. Partly in this basin, and partly on the sandy upland, which they ascend by a well-defined bank, lies a belt of villages known as the *ádhkacha* or half-ripe land. As the sandy sub-stratum of their upper portions forbids the construction of wells, such villages contrast the extremes of fertility and sterility. The basin of the East Bahgúl and lower Kailás, a wedge-shaped tract formed by the fork of those rivers, has for its base the whole northern frontier, and for its apex the centre of the parganah. It is composed of excellent loam and clay, which is watered both from dams on the rivers and from earthen wells annually excavated.

Bahgúl-Kailás basins.

The general slope of the country, as followed by its streams, is from north-north-west to south-south-east; but a line drawn between the highest and lowest levels would lie in the opposite direction.[1] The highest is the Great Trigonometrical Survey station at Gajnera on the northern frontier, 616 feet above the sea; and the lowest 505 feet on the brink of the Rámganga near Kádirganj. The Rámganga bounds the parganah, and does not, at least on the map, stray within it. Its old beds may, however, be distinguished for some 5 miles east of its present course, and that course is by no means consistent. Almost every rainy season sees some fresh though perhaps slight alteration of channel. The favourite process of the river is to work a loop, and afterwards cut across its neck. A recent example of this change occurred at Harharpur, in the south-west corner of the parganah. The lower Kailás and Bahgúl flow respectively south-westwards and south-eastwards from the northern border to their junction at Busaha; and continuing its south-easterly course, the reinforced Bahgúl strikes the eastern frontier, where it is joined by the Gauneya. The latter stream, which rises in the parganah itself, has already formed for some distance the border. The Lúncha crosses the north-eastern corner to join the Deoha, which, as already mentioned, skirts the frontier, but never comes within it. The Nakatia passes through the west corner to join the Rámganga.

Elevations, rivers, &c.

The parganah is dotted with a large number of lagoons (jhíl) whose serpentine form often shows them to be the old beds of rivers. Besides those at Jehar and Daulatpur already described,[2] those crossed by the railway at Sarenda and Badalia may be mentioned.

Lagoons.

Water lies at an average depth of 13 feet 4½ inches from the surface, and 48·2 per cent. of the cultivated area is returned as watered; but the parganah is not conspicuous for its irrigation. Masonry wells, even if sufficiently cheap, would be in most places impracticable. The loose and sandy nature of the subsoil allows in most places merely of small lever or winch wells about two feet in diameter.

Irrigation.

[1] *I. e.* from north-north-east to south-south-west. [2] *Supra* p. 529.

With the first downpour of rain, however, these melt into crater-shaped depressions; and to last even so long must often be protected by a coiled lining of twisted *arhar* stalks. This device has, in addition to the advantages above noticed,[1] the merit of preventing the saturation of the sandy soil around. In a few villages to the extreme south-east wells are sufficiently stable to admit of working with large earthern buckets (*charsa*). The irrigation dams on the Bahgúl and Kailás have been already mentioned. It was at one time proposed to water the parganah with canals named the Farídpur, Deoha, and Pilibhít, and to prolong hither the existing Kailás canal. But the project has been up to the present time in abeyance.

Soils.

The soils are, as usual, loam (*dúmat*), clay (*mattiyár*), and sand (*bhúr*). The cultivated area contains, according to settlement returns, 39·1 per cent. of the first, 11·4 of the second, and 49·5 of the third; but a good deal of land which is entered as second-class loam (*dúmat*) should have been recorded as first-class sand (*bhúr miláoni*). Not a ninth of the whole area is barren. There are no forests, but many noble plantations.

ECONOMICAL FEATURES. Communications.

The Oudh and Rohilkhand Railway, with stations at Fatehganj East and Farídpur, crosses the parganah north-westwards on its way to Bareilly. Parallel to it at a short distance runs the metalled "Fatehgarh section" of the Rohilkhand Trunk Road; and the unmetalled Bareilly-Bisalpur line, which traverses the northern border, is the only remaining highway. The principal weekly markets are held at the chief towns, Farídpur, Tísua, and Fatehganj East, all on the trunk road. Good nodular limestone (*kankar*) is found at the last-named place and elsewhere in the parganah. There are no important manufactures; and trade is confined chiefly to the sale of agricultural raw produce. Surplus grain is bought up for exportation by Bareilly merchants, or carried off by small retailers (*beopari*). The principal staples of the autumn harvest are *bájra* millet, which covers 34·88 per cent. of the yearly cultivated area; and rice (10·87 per cent.) The most conspicuous spring crops are wheat (29·05 per cent.) and gram (4·23).

Areas of settlement survey.

The areas of the parganah, as ascertained at the surveys for the past and present land-revenue settlements, may be thus compared:—

Settlement.	*Unassessable.*		*Assessable.*			Total.
	Revenue-free.	Barren.	Culturable waste.	Cultivated.	Total.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Former ...	5,045	16,696	43,515	89,523	133,038	154,779
Current ...	849	16,688	29,321	1,13,279	142,600	160,137
Difference ...	−4,196	−8	−14,194	+23,,756	+9,562	+5,358

[1] *Supra* p. 275.

Current settlement of land-revenue.

The current settlement was the work of Mr. S. M. Moens. He divided the parganah into five circles of assessment, corresponding chiefly with the natural divisions already described, thus :—(1) The Taráin ; (2) the Adhkacha ; (3) the Bhúr west, and (4) Bhúr east, or sandy uplands west and east respectively of the Bahgúl ; (5) the dúmat mattiyár, or loamy and sandy basin of the Bahgúl and Kailás. The two bhúr divisions were afterwards united, and the following rent-rates per acre assumed and sanctioned for the various soils in each of the four circles thus left :—

Rent-rates.

Circle.	*Dúmat.*	*Mattiyár.*	Second class *dúmat* and best *bhúr.*	The worst *bhúr.*
	Rs. a. p.	Rs. a. p	Rs. a. p.	Rs. a. p.
I. Taráin	4 0 0	4 0 0	2 6 0	...
II. Adhkacha	4 0 0	4 0 0	2 6 0	...
III. Bhúr	3 4 1	2 9 5	2 1 1	1 9 6
IV. Dúmat	4 9 6	3 6 9	2 3 9	1 8 10

Demand.

Rents being universally paid in money, no rates according to crop were found necessary. The application to the assessable area of the figures just shown gave for the whole parganah a gross rental of Rs. 3,11,668 ; and, deduced from this sum at 50 per cent., the demand would have reached Rs. 1,55,834. The amount actually fixed was Rs. 1,61,604, or, including the ten per cent. cess and fees (*nazrána*) on revenue-free land, Rs. 1,77,815. The result and incidence of the new assessment may be thus compared with those of the old :—

Settlement.	Incidence per acre on						Total demand, excluding cesses.	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p	Rs. a. p	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 9 7	1 4 7	1 1 2	1 0 4	0 14 9	0 14 7	147,434	145,694
Current ...	...	1 9 2	...	1 3 11	...	1 1 9	...	161,604
Increase ...	...	0 4 7	...	0 3 7	...	0 3 2	...	15,910

Until sanctioned by Government, the new demand is in provisional force. A slight reduction had by 1878-79 lessened its amount to Rs. 1,60,323.

Landlord and tenant.

Amongst the proprietors who pay this revenue, Janghára Rájputs are by far the most numerous. They claim descent from two chiefs, named Hathi Singh and Japan Sáh, who, ten generations ago, ejected the Ahír Rájas of Bísalpur, settling at Púra (now Faridpur), Siseya, and other places. "Their internal jealousies and dissensions," writes Mr. Moens, "alone prevent them from acquiring power and influence. Combined, they would be a match for all the Muhammadans in the district. Their present leaders are the Thákurs of Budhauli, Ráepur, Nagaria, and Kiyára (in Karor)." Of the tenantry no analysis exists. The gross rental paid actually by tenants to landlords, excluding the hypothetical rent of lands tilled by the landlords themselves, is returned in Mr. Moens' report as Rs. 2,78,992. And, adding manorial cesses, the almost contemporaneous census increases the sum to Rs. 3,08,466.

Alienations.

The following statement will suffice to give some idea of the extent to which during the currency of the last settlement land changed owners :—

Detail of transfer.	Entire estates.	Demand.	Defined shares.	Demand.	Undefined shares.	Demand.	Total transfers.	Total demand.
		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.
By private sale ...	73	19,497 14 5	65	9,082 12 6	22	4,875 0 0	160	33,455 10 11
By mortgage ...	17	4,751 0 0	32	2,939 10 0	24	4,156 0 0	73	11,846 10 0
Sold at auction by order of civil court.	18	3,174 0 0	19	3,878 14 0	66	9,464 8 0	103	16,517 6 0
Transfers under decree of court.	2	281 8 0	4	176 13 10	...	...	6	458 5 10
Confiscations for rebellion.	29	6,885 0 0	10	1,625 15 0	7	1,312 4 0	46	9,823 3 0
Farmed for arrears of revenue.	98	37,507 0 0	...	...	...	...	98	37,507 0 0
Government sales for arrears.	4	715 0 0	...	...	...	...	4	715 0 0
Total ...	241	72,811 6 5	130	17,704 1 4	119	19,807 12 0	487	1,10,323 3 9

The sales for arrears all occurred before 1841-42, and but 14 cases of farm for the same cause have occurred since that date.

Population.

According to the census of 1872 parganah Faridpur contained 393 inhabited villages, of which 197 had less than 200 inhabitants; 131 between 200 and 500; 58 between 500

and 1,000; 4 between 1,000 and 2,000; 2 between 2,000 and 3,000; and one between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Faridpur, with a population of 5,660.[1]

The total population numbered in the same year 119,811 souls (54,158 females), giving 479 to the square mile. Classified according to religion, there were 103,771 Hindús, of whom 46,774 were females; 16,038 Musalmáns, amongst whom 7,384 were females; and 2 Christians. Distributing the Hindu population amongst the four great classes, the census shows 7,870 Brahmans, of whom 3,372 were females; 7,073 Rajpúts, including 2,759 females; and 2,853 Baniyás (1,337 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 85,975 souls (32,306 females). The principal Brahman sub-divisions found in this parganah are the Gaur (1,647), Kanaujiya (924), and Sárasvat. The chief Rájput clans are the Janghára (2,895), Chauhán (907), Gaur (263), Katehriya (1,137), Ráthor, (434), Gautam, Shiúbansi, Bais, Bhadauriya, Báchhal, Kathiya, Ponwár, Chandel, Tomar, and Solankhi. The Baniyás belong to the Agarwál (575), Ghori, Satwála, and Mahesari sub-divisions. The most numerous amongst the other castes are the Koli (1,734), Lohár (1,476), Gadariya (2,855), Káyath (1,598), Kahár (6,178), Dhobi (2,569), Chamár (15,992), Barhai (1,947), Bharbhúnja (1,535), Nai or Hajjám (1,755), Kisán (4,157), Teli (2,921), Gújar (1,128), Kurmi (10,074), Dhánuk (1,053), and Káchhi (6,654). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Máli, Ját, Bhangi or Khákrob, Dakaut, Gosáin, Sonár, Kalwár, Nat, Patwa, Kumhár, Tamboli, Bairági, Pási, Bhát, Khatík, Beldár, Darzi, Lodha, Jogi, Ghosi, and Ahar. The Musalmáns are distributed amongst Shaikhs (13,320), Sayyids (207), Mughals (253), and Patháns (2,229), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 204 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,027 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,066 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 29,794 in agricultural operations; 4,006 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,261 persons returned as labourers and 433 as of no specified occupation. Taking the total

[1] But this is not the population as shown by the census (see article on *Faridpur town*).

population, irrespective of age or sex, the same returns give 2,352 as land-holders, 87,417 as cultivators, and 30,042 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,491 males as able to read and write out of a total male population numbering 65,653 souls.

History.

Held first by Ahírs, and afterwards, as now, by Jangháras, Farídpur was in Akbar's time (1596) part of the old *mahál* of Bareilly. From this was afterwards severed the southern portion of the modern tahsíl, under the name of parganah Tísua; but until Rohilla times (1748-74) the northern portion was still a mere *tappa* of some larger division. The name of this tappa, originally Khalílpur, was altered when the Rohilla governor Shaikh Farid altered the name of its capital to Farídpur. On their cession to the Company (1801) Farídpur and Tísua were separate parganahs. Included in the Bareilly district, they had both, before 1813-14, been promoted to the rank of separate tahsíls. But about 1825, after the penultimate settlement, they were united into a single tahsíl and parganah with head-quarters at Farídpur.

FATEHGANJ EAST, a market village of parganah Farídpur, stands on the Sháhjahánpur border, near the right bank of the east Bahgúl river and 24 miles from Bareilly. Past it, on the west, run the metalled Sháhjahánpur road and the Oudh and Rohilkhand Railway; near it, on the north, lies a large lagoon known as the Purainia Tál. The town contained in 1872 a population of 2,735 inhabitants.

Buildings and general appearance.

Fatehganj possesses a railway-station with telegraph-office attached, a third-class police-station, a district post-office, an elementary school, a road bungalow, and a mud-built hostel (*sarái*). The village itself is almost entirely mud-built and has the usual squalid appearance. But outside it is a noble grove of mango-trees, which, according to Heber, was planted by a jamadár of Rahmat Khán (1749-74). The remains of a mud wall, entered by two archways, still surrounded the village in the time of the writer just named (1824).

House-tax.

The market is held twice weekly. The Chaukídári Act (XX. of 1856) is in force here; and in 1877-78 the house-tax thereby imposed yielded, together with miscellaneous receipts and a balance (Rs. 37) from the preceding year, a total income of Rs. 439. The expenditure, which was chiefly on police, public works, and conservancy, amounted to Rs. 310. The village contained in the same year 299 houses, whereof 285 were assessed with the tax; the incidence being Re. 1-6-7 per house assessed and Re. 0-2-4 per head of population.

History.

Fatehganj, or the "mart of victory,"[1] was founded by Shujá-ud-daula, Nawáb of Oudh, to commemorate the defeat of the Rohillas by his allies the British (1774). The battle, which is named after Míránpur-Katra of Sháhjahánpur, was fought between that place and this.

FATEHGANJ WEST,[1] or Bhitaura, a village in the Karor tahsíl of the Bareilly district, stands on the metalled Moradabad road, 12 miles from Bareilly. It had in 1872 a population of 361 souls.

Fatehganj has a second-class police-station, a very bare encamping-ground for troops, a district post-office, a missionary school, and two hostelries (*sarái*) for travellers. But it is chiefly remarkable for the battle fought there on the 24th October, 1794, under circumstances already described,[2] and to the victory then gained by the British allies of the Nawáb Vazír it owes its name of *Victory-market*. The old title of Bhitaura still lingers in the northern corner of the village.

Monument to British troops.

On some rising ground beside the road, south-east of the village, stands the memorial to the British troops who fell in the engagement. A large obelisk of red sandstone slabs: it stands in a small but shady walled enclosure which is entered by a Roman archway. At its base, on the side facing the road, is engraved the following inscription:—

"ERECTED,
BY ORDER OF THE GOVERNOR-GENERAL IN COUNCIL,
IN MEMORY OF
COLONEL GEORGE BURRINGTON,

MAJOR THOMAS BOLTON,	CAPTAIN NOR. MACLEOD,
CAPTAIN JOHN MAUBEY,	„ JOHN MORDAUNT,
LIEUTENANT ANDREW CUMMINGS,	LIEUTENANT EDMUND WELLS,
„ WILLIAM HINKSMAN,	„ JOSEPH RICHARDSON,
„ JOHN PLUMER,	„ Y. Z. M. BIRCH,
„ WILLIAM ODELL,	„ EDWARD BAKER,

LIEUTENANT FIREW. JAMES TILFER,[3]
AND THE EUROPEAN AND NATIVE NON-COMMISSIONED
OFFICERS AND PRIVATES WHO FELL NEAR THIS SPOT
IN ACTION AGAINST THE ROHILLAS,
OCTOBER THE 24 A.D. 1794."

An identical inscription at Chunar.

No very long acquaintance with Mirzapur is needed to suggest that the stone of the obelisk was quarried in that district. It can in fact be almost proved to have come from Chunár.

[1] From notes taken by the compiler during a personal visit to Bhitaura. [2] See above, History of the district. [3] Lieutenant Firew. is an abbreviation for Lieutenant Fireworker, *i.e.*, second Lieutenant. See the earlier chapters of Major Stubbs' *History of the Bengal Artillery, Vol. I., passim.* In Francklin's list of the killed in this action Mr. Tilfer is given a step in rank and called simply Lieutenant His name is suggestive of gallantry on another field, that of Hastings, where the minstrel Taillefer sang the Normans on to victory.

In the compound of a palatial bungalow at that pretty little station lies (in a double sense) a slab bearing the same inscription. Even the arrangement of the lines is identical. Chunár tradition says that the stone was ordered for some place up-country, but never sent there, the reason obviously being a crack which obliterates one or two of the letters on the left side. The slab now at Bhitaura must have been sent instead, and sent in all probability from Chunár.[1]

Tomb of Naju and Buland Kháns.

The monument is kept in repair by Government. West of it, on the same hillock, which is perhaps the *khera* or mound of some forgotten village, rise a Muslim sepulchre and a tall pillar erected as a landmark by the Great Trigonometrical Survey. The sepulchre is that of Naju[2] and Buland Kháns, Rohilla chiefs, who fell fighting against the English in the action just mentioned. Their tombs stand on a raised plinth ascended by steps, and are surrounded by a graceful wall with latticed openings. The guardian (*mutawalli*) of their last home still tells the story of the fight, and ascribes their death to the galling fire of the British artillery. On the same mound is a masonry well whose water, like that of most wells in Bareilly, is said to be remarkably good.

GAINI, a market village of parganah Saneha, stands on the unmetalled road between Bareilly and Aonla, 8 miles from the former. Near it, on the north, winds a channel of the Rámganga; and beside it, on the east, flows the Andharia or blind brook, a branch of that channel. The village contained in 1872 a population of 2,611 inhabitants.

The market is held twice weekly, but Gaini is a poor mud-built place. It has a third-class police-station, district post-office, and elementary school.

GWÁLA PRASIDDH is the name given to the remains of an ancient city extending for about seven miles along the left bank of the Nakatia, from Simra Rámpura in parganah Karor to the mouth of that river at Khalpur, in parganah Faridpur. Those remains consist in an almost unbroken line of *kheras* or mounds once occupied by buildings, but have never been properly examined. Like all similar relics in this part of Bareilly, they are attributed to the Ahírs or Goblis. "An old *báoli* or large well," writes Mr. Moens, "was discovered by the villagers while I was camped in the neighbourhood. It was said to be filled with human bones, which fell into dust immediately after being exposed to the air. The well was built of the large old bricks, and at the top bore evident traces of fire. I heard afterwards that the villagers filled in and closed it again on account of the discovery of the bones. These remains have never been scientifically

[1] Miss Roberts informs us (*scenes and characteristics of Hindústan*, 1837) that 14 pillars are elsewhere raised to the memory of the same fourteen officers. She does not tell us where, but by the context apparently means Calcutta. [2] Naju is an endearing diminutive of Najíb.

examined. Asoka coins are occasionally found in them. I am inclined to attribute the destruction of the city to the time of Fíroz Tughlak, who for several years successively harried and laid waste this part of Rohilkhand."

HÁFIZGANJ, a village of parganah Nawábganj, stands on the metalled Bareilly and Pilibhít road, 14 miles from Bareilly. About a mile to the east flows the east Bahgúl river. The population amounted in 1872 to 1,115 souls only; but Háfizganj has a third-class police-station and district post-office. It derives its name from the protector (*Háfiz*) Rahmat Khán, who in 1755 founded it as a sort of halfway house between Bareilly and his favourite Pilibhít.

HALDI or Hardi Kalán, a market village of parganah Mírganj, stands on the Rámpur frontier, near the right bank of the Bhakra river, and 26 miles from Bareilly. It contained in 1872 a population of 2,117 inhabitants only, but has a fourth-class police-station or outpost, and a market held twice weekly.

HARDASPUR, a village of parganah Sarauli, resembles that last named in the fact that it is 26 miles from Bareilly, has a fourth-class police-station, and a market twice weekly. It is the terminus of a cross-country track from Sháhabad in Rámpur, but this track is not officially recognized as a road. The population amounted in 1872 to 1,192 souls.

JAHÁNABAD, the chief town or village of the parganah so named, stands on the unmetalled road from Pilibhít to Richha, 27 miles north-east of Bareilly. It is a decaying place, and its population had in 1872 decreased to 3,120, a figure somewhat below that of the preceding census.

Appearance, buildings, &c.

Jahánabad is well surrounded with groves, through which it is approached by several cross-country tracks besides the road just mentioned. About a mile off, on the east, flows the Apsara river. The village can boast few masonry houses, but has a 1st class police-station, a post-office which is a branch of that at Pilibhít, a parganah school, and a market held twice weekly. The Chaukídári Act (XX. of 1856) is in force, and in 1877-78 the house tax thereby imposed, together with a balance (Rs. 27) from the preceding year, gave a total income of Rs. 520. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 307. In the same year the town contained 427 houses, of which 390 were assessed with the tax, the incidence being Re. 1-4-3 per house assessed, and Re. 0-2-7 per head of population.

Balaíkhera.

It is for the antiquarian that Jahánabad possesses its chief interest. Near it, on the west, lies the village of Baliya or Balai Pasiápur, which contains the ancient mound named Balaíkhera. This is a large heap of bricks and earth, about 20 feet high at

its southern end. It has a circuit of nearly a mile, or area of 1,200 feet square; and its quadrilateral form leads to the conclusion that it once was fortified. To the west are two tanks and six ruined heaps said to be remains of temples; near the south-east are the ruins of what was undoubtedly a brick temple. "There is nothing now standing," remarks General Cunningham,[1] "that can give any clue to the probable age of the town, as the bricks are removed to Jahánabad as soon as they are discovered. But the large size of these bricks is a proof of antiquity which is supported by the traditions of the people, who ascribe the foundation of Balpur or Baliya to the well-known *Daitya* or demon named Bali." Balai was in Akbar's reign (see next article) the head-quarters of a large parganah or mahál.

History.

Modern Jahánabad was founded by one Mírak Ján, a governor of Sháh Jahán's reign (1628-58); and the former part of its name is taken from the latter part of that monarch's. It was for long a place of much importance; but when the neighbouring Pilibhít became the capital (1754) of the Rohilla Government, many of the Jahánabad bankers and traders migrated thither. From the cession (1801) until 1863 the town was the head-quarters of a tahsíl, whose abolition deprived it of what little consequence it still possessed.

JAHÁNABAD, a parganah of the Pilibhít tahsíl, is bounded on the east by the river Deoha, which divides it from parganah Pilibhít of its own tahsíl and parganah Bilahri of the Tarái district; on the north by parganah Náuakmata of that district; on the west by parganah Richha of the Baheri tahsíl; and on the south-west by parganah and tahsíl Nawábganj. According to the official statement of 1878 it contained 186 square miles and 83 acres; but according to the earlier revenue survey some 260 acres less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah revenue-roll shows 322 estates (*mahál*) distributed amongst 199 villages (*mauza*).

Physical features.

Jahánabad may be called a part of the watershed between Deoha and East Bahgúl rivers, dividing on the line followed by the main channel of the Kailás canal. In conformation as in position it closely resembles its sister parganah Richha. A well-watered and well-wooded plain, sinking almost invisibly from north to south, it has no sharply marked geographical distinctions of soil or level. The average depth of water from the surface, as ascertained by an examination of nearly 1,100 unbricked wells, is but 11·5 feet. The villages of the northern border, or *már* tract, are practically a part

Dampness.

[1] Archæological Survey Reports, I, 358.

of the sub-Himálayan Tarái, and here the spring-level is even higher. Owing, moreover, to the neighbourhood of the dense sub-Himálayan forest, the rainfall is perhaps greater. Extreme dankness renders the climate unhealthy, the population scanty, and the waste lands extensive. To the prevalence of unreclaimed jungle must be ascribed the multitude of wild beasts, principally pig, which prey upon the crops; but all these evils are less severely felt on the north-western than on the north-eastern border. As one travels further south dampness decreases, while climate and cultivation improve in inverse proportion. And in the south of the parganah the country is as closely and carefully tilled as anywhere in the district.

Groves.

The parganah has justly been styled well-wooded; but the expression aims at something more than the stunted timber of unreclaimed wildernesses in the north. Jahánabad has been planted by man as well as nature, and few of its villages lack their groves of mango or other fruit-trees. Such plantations are said to have included at the settlement of land-revenue 59,815 trunks, distributed over 1,898 acres.

Soils.

The soils from which they and other growths derive their sustenance are of the usual type, clayey (*mattiyár*), loamy (*dúmat*) and sandy (*bhúr*). The clay—for the monotony of the plain is broken by a succession of gentle undulations just perceptible to the eye—lies chiefly in the hollows. The loam occupies the watersheds, sometimes degenerating towards their summits into sand. Of the total cultivated area 42,582 acres are returned as clayey, 38,180 as loamy, and 3,096 as sandy soil. In spite of moisture, the alkaline effloreseence called *reh* is almost unknown.

Elevations, and

The highest observed elevation is 666·3 feet above the sea at Hardáspur on the northern frontier, and the lowest 580·2 at Bar Nawáda on the southern. With the exception of the Upper Kailás, which winds south-westwards from the northern frontier to join the Deoha, the principal streams follow from north to south the general slope of the country. The Deoha bounds the parganah on the east, but never strays within it. This stream perhaps resembles on a small scale the Rámganga, being skirted on either side by wide stretches of sand, through which it frequently gnaws fresh loops. But while a loop of the Rámganga will be two miles in diameter, a loop of the Deoha will not exceed half a mile; and while the basin (*khádir*) of the Rámganga is a wide plain, that of the Deoha is a comparatively narrow depression. The Hamaria or Pangaili forms in places the western border, while the centre of the parganah is watered by the Tarái river Absara.

Rivers.

From the Kailás at Bhadsara Sahauli is tapped the Kailás canal, which flowing south-westwards and southwards quits the parganah at Abu Dándi on the Nawábganj frontier. It throws off on its left bank distributaries named, after villages through which they pass, Amaria, Mádhopur, and Nakti. The channels from its right bank are the Sardárnagar, Magrasa, and Khamaria distributaries. The Nakti distributary throws off on its left and right bank respectively minor *rájbahas* known as the Nawádia and Aini. The former quits the parganah with it, but all the remaining distributaries end in the parganah itself. The Nakatpura distributary of the Bahgúl canal enters Jahánabad from the Tarái, and flowing due south ends on the Nawábganj frontier. After replenishing its waters from the Absara at Sakatia, it is known as the Absara distributary. The settlement officer honorably mentions the Parewa proprietor, who, though the water must in many cases be brought 12 or 14 miles, gives all his villages the advantage of canal irrigation.

Canals. Kailás and Bahgúl.

Besides these irrigating channels there are, as already mentioned, numerous earthen wells. Their water is as a rule, reserved for wheat, sugar and vegetables; and for other crops the inherent moisture of the soil suffices.[1] A good deal of water is stored in natural lagoons, artificial reservoirs, and dams across streams, whence it is raised in sling-baskets for the rice, the more valuable spring-crops, and the cattle. Rice is here flooded rather than watered. Of the total cultivated area, 31,281 acres are returned as under irrigation.

Irrigation.

Rice and sugar at the autumn, and wheat at the spring harvest, are the principal products of Jahánabad. Remarkable manufactures, except perhaps that of sugar, it has none. The surplus produce is carried off by travelling Banjára merchants. Local market villages, of which Parewa and the capital Jahánabad are most important, furnish hucksters with the weekly opportunity of supplying the simple needs of the population. There are but two roads, both in the south of the parganah. These are the metalled Pilibhít and Bareilly line, and the unmetalled branch which quits it to pass through Jahánabad village and ultimately join the Bareilly-Naini Tal line in Richha. Along the former road in a few years may perhaps travel a light railway.

Products.

[1] Writing nearly 40 years ago, Mr. Head endorses a native saying that "without water Jahánabad is a desert; with it, Kashmír." The saying appears, however, from his succeeding remarks, to apply chiefly to wheat.

Area of settlement survey.

At the survey preceding the current settlement of land revenue, the area of Jahánabad was classified as follows :—

Unassessable.		Assessable.			Total.
Barren (including village sites and groves.)	Revenue-free.	Culturable waste	Cultivated.	Total.	
Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
15,346	1,660	17,191	83,858	101,049	118,055

The increase in cultivation since the time of the former settlement is stated to have been about 32 per cent.

The current settlement.

The current settlement was the work of Mr. Elliot Colvin. He divided the pargana for purposes of assessment into four circles corresponding with its variations of climate, tillage, and population. These were (1) the villages of the north-eastern border, chiefly between Kailás and Deoha rivers; (2) those of the north-western border; (3) those of the centre, north of the one unmetalled road; and (4) the remaining villages in the south. For the different soils of these four circles he at length assumed the following rent-rates :—

Rent-rates.

Circle.	Rent-rates per acre on					
	Irrigated.			*Unirrigated.*		
	Loam.	Clay.	Sand.	Loam.	Clay.	Sand.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I. N.-E. border ...	3 0 0	2 12 0	2 0 0	1 12 0	1 8 0	1 4 0
II. N.-W. border ...	4 8 0	4 0 0	3 0 0	3 2 0	2 12 0	2 0 0
III. Centre ...	5 4 0	4 8 0	3 8 0	3 10 0	3 2 0	2 8 0
IV. South ...	5 8 0	5 0 0	4 0 0	4 0 0	3 8 0	3 0 0

Rents being paid chiefly in kind, rates were framed according to crop as well as soil; and applied to the assessable area, these crop-rates gave the highest gross rental (Rs. 3,14,272). Deduced from this rental at 50 per cent., the

Demand.

revenue would have reached Rs. 1,57,136. It was actually fixed at Rs. 1,57,939, or including the ten per cent. cess on both assessable and revenue-free lands, Rs. 1,74,372. The amount and incidence of the new assessment may be thus contrasted with those of the old :—

Settlement.	Incidence per acre on			Initial total demand (excluding cesses).
	Cultivated area.	Assessable area.	Total area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.
Former (1840) ...	1 7 10¼	0 15 8	0 13 5¼	1,26,278
Present (1872) ...	1 14 1½	1 9 0	1 5 10¼	1,57,939
Increase ...	0 6 3¾	0 9 4	0 8 5	31,661

The new demand falls on total population at the rate of something over Re. 1-14-5 per head. Until sanctioned by Government it remains in merely provisional force. A revision of assessment (1874) and other causes had by 1878-79 reduced its figures to Rs. 1,56,803.

Landlord and tenant.

No analysis by caste of landlords and tenantry is forthcoming; but amongst the latter Kurmis and Chamárs would seem to preponderate. The proprietary tenures are almost entirely pure *zamíndári*; and more than half the cultivated holdings are tilled by tenants with rights of occupancy. The alienations of land, which during the currency of the last settlement changed the proprietary body, may be thus shown:—

Alienated, circ. 1840-72, by						Unalienated remainder.	
Private arrangement.		*Decree of court.*		*Confiscations for rebellion*			
Entire villages.	Portions of villages in acres.	Entire.	Portions in acres.	Entire.	Portions.	Entire.	Portions.
68	$324\frac{11}{16}$	14	$139\frac{5}{8}$	6	$109\frac{17}{32}$	45	$301\frac{9}{16}$

Few villages were farmed, and but one sold for arrears of revenue. The estimate of the gross rental actually paid by tenants to landlords was, as usual where rents are paid chiefly in kind, considered too untrustworthy for entry in

the settlement report. But adding manorial imposts, the almost contemporaneous census returns the sum as Rs. 2,64,290. Though supplied in the first instance by the district officers, this figure seems altogether too low.

Population.

According to the census of 1872, parganah Jahánabad contained 195 inhabited villages, of which 46 had less than 200 inhabitants; 88 between 200 and 500; 46 between 500 and 1,000; 13 between 1,000 and 2,000; and two between 2,000 and 3,000. The total population numbered in the same year 87,966 souls (40,693 females), giving 473 to the square mile. Classified according to religion, there were 62,078 Hindús, of whom 28,376 were females; and 25,888 Musalmáns, amongst whom 12,317 were females. Distributing the Hindu population amongst the four great classes, the census shows 2,147 Brahmans, of whom 895 were females; 331 Rájputs, including 115 females; and 756 Baniyas (349 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 58,844 souls (27,019 females). The principal Brahman sub-divisions found in this parganah are the Gaur (508), Kanaujiya (586), and Sáraswat. The chief Rájput clans are the Janghára, Chauhán, Gaur, Katehriya, Ráthor, and Bais. The Baniyas belong to the Agarwál, Mahár, Gindauriya, and Oswál sub-divisions. The most numerous amongst the other castes are the Máli (5,420) Lohár (1,033), Gadariya (1,021), Kahár (2,614), Dhobi (1,732), Chamár (7,227), Barhai (1,751), Ahír (1,955), Nai or Hajjám (1,012), Bhangi or Khákrob (1,012), Kisán (4,693), Teli (1,413), Gújar, (1,437), Pási (1,122), Kurmi (12,283), Beldár (1,457), and Lodha (6,633). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Koli, Káyath, Ját, Bharbhunja, Dakaut, Gosáin, Sonár, Kalwár, Nat, Chhípi, Patua, Kumhár, Tamboli, Bairági, Bhát, Dhánuk, Khatík, Darzi, Fakír, Bári, and Banjára. The Musalmáns are distributed amongst Shaikhs (21,947), Sayyids (394), Mughals (156), and Patháns (3,491), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 131 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,966 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,042 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 18,387 in agricultural operations; 3,388 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable,

mineral, and animal. There were 2,375 persons returned as labourers, and 433 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 898 as landholders, 57,633 as cultivators, and 29,435 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,138 males as able to read and write out of a total male population numbering 47,273 souls.

History.

The history of the district has noted also any events of general interest in the annals of Jahánabad, and it remains only to mention the special changes of the parganah as a fiscal division. In the Institutes of Akbar (1596), Balai appears as a mahál of the Badáyún government and Dehli province, with an area of about 47,483 acres and rental of about Rs. 26,945. The modern parganah Jahánabad was created in the reign of Sháh Jahán (1628-58), when Governor Mírak Ján founded the new capital near the site of the ancient Balai Pasiápur. It was at the same time, perhaps, that the remainder of mahál Balai went to form the adjoining parganahs Pilibhít and Richha. But in any case Jahánabad and Richha were on their cession to the Company (1801), separate parganahs, attached to the Bareilly district. They were both in 1813-14 promoted to the rank of separate tahsíls; but about 1825, after the penultimate settlement, we find them both included in tahsíl Parewa, whose head-quarters were at the village so named in this parganah.[1] Both afterwards formed a portion of the "northern division" severed from Bareilly some years later; and both were reannexed to their original district in 1833-34. About this time, after the last settlement, we find both the name and head-quarters of tahsíl Parewa changed to Jahánabad. But in 1863 the tahsíl was abolished, Richha being transferred to Baheri and Jahánabad to Pilibhít.

JAMANIA or Jamanián, village of parganah Puranpur, stands just north of the road from Pilibhít to Mádhu Tánda, 45 miles from Bareilly. The population in 1872 amounted to but 1,437 souls, and the place is remarkable only as containing a district post-office.

KÁBAR or Shergarh, the ancient but decayed capital of the parganah so named, stands on the unmetalled road from Sháhi to Baheri, 21 miles north-north-west of Bareilly. Near the town, on the west, flow the Shergarh and its branch the Rampura, distributary of the Kichaha-Dhora canal. The population by the census of 1872 was 2,279 souls.

In strict accuracy Kábar is the name of the original city, and Shergarh of a sixteenth century addition on its east. But the former title is applied to the whole by Hindús, and the latter by Muslims. Two other villages besides

[1] Parewa has no other claims to distinction, and will not be mentioned in a separate Gazetteer article.

Kábar and Shergarh, the western Dúngarpur and Islámpur, are included in the limits of the town; the four formed of old one continuous city, but are now separate villages, standing each on its ancient mound. Slightly the loftiest of such mounds is that once occupied by the old Hindu citadel of Kábar, a circular elevation about 25 feet in height and 900 in diameter. This is still surrounded by a deep ditch from 50 to 100 feet in width. Some remains of the walls of a large oblong building, said to have been a temple, still exist on its summit. The remnants of the second or Muhammadan fort, Shergarh or Sher Khán's castle, are undistinguishable from the general mass of ruins. The extreme length of that mass from east to west is 3,500 feet, and the breadth 2,500 feet, the complete circuit being 9,800 feet, or nearly 2 miles. But amidst these widely-strewn relics of the past the antiquarian may hunt his quarry almost in vain. The long continued Muslim occupation of Kábar has swept away nearly every trace of Hinduism. Old coins are occasionally found, of which a few belong to the later Hindu dynasties of the ninth and tenth centuries. But the only antiquities discovered by the archæological survey were two small stone figures; one too much broken to be recognized, the other a representation of Durga slaying the buffalo demon (Mahesásur).

Antiquities.

Kábar is surrounded by several considerable lakelets or reservoirs, of which the chief are the Ráni Tál on the north-west, the Khawás Tál on the south, and the shallow Rám Ságar on the north. The two former possess a legendary or historical interest which will be noted hereafter. Meanwhile it may be mentioned that a market is held twice weekly in the Shergarh portion of the town, and that throughout that town generally the Chaukidári Act (XX. of 1856) is in force. In 1877-78 the house-tax thereby imposed, with miscellaneous receipts and a balance (Rs. 20) from the preceding year, yielded a total income of Rs. 285. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 210. In the same year the town contained 478 houses, of which 336 were assessed with the tax, the incidence being Re. 0-12-7 per house assessed, and Re. 0-1-10 per head of population.

House-tax.

The old Hindu city of Kábar is said to have been founded by King Vena or Ben,[1] who in spite of priestly obloquy is a very popular character. To his wife Ketaki or Sundari is attributed the Ráni Tál or Queen's tank, and the following graceful legend concerning that reservoir deserves to be quoted, though it seems to confuse Kábar-Shergarh with another of Ben's foundations, Sháhgarh in Púranpur:—

History.

[1] *Supra* pp. 341-42.

" In the days of old, more than 2,000 years ago, the good Rája Ben was king over all the land from the Himálaya to far off Lanka,[1] and his capital was at Súrat; and he came to the dark forests by the Sárda river, than which there was no woodland in the whole world more gloomy or more full of things of dread, to perform the rite of Tapasa, and thereby to acquire all knowledge and all power over the spirit world And the terrible rite being duly performed, he dwelt awhile at Sháhgarh, where he built a lofty castle, and meditated on that delusion which men call life and the universe, but which is only an impression on the senses, which soon vanishes away. And the good Rája Ben saw that the rich man was decked out with useless jewels and ate the finest food, and was discontented therewith, while the poor man was barely covered with rags, and scarcely satisfied his craving hunger with the coarsest of diet, and was happy withal. He marvelled greatly at these delusions, and, casting off his costly and priceless jewels, he arrayed himself in the poor dress of a peasant and refused all food but that which fell to the lot of husbandmen; and his young bride, Sundari, through love for her Rája, did even as he: and, abandoning all vanity of gorgeous array and of jewels that were vain show, clothed herself as a girl that had never known riches, and came down to the court to draw water with her own hands. And she looked long for a vessel wherewith to draw the water, but could find none save only a pitcher of unbaked clay, and no rope save a thread of untwisted cotton—not knowing that the water must dissolve the clay, and the thread must snap with the weight of even the empty vessel. But men know not the ways of the gods. In the innocence of her heart, she went down to the deep pool of ice-cold water, where the lotus flowers had just unfolded themselves, to greet and welcome the rising sun; and she stepped on the first flower which kissed her tiny bared feet and scarcely marvelled that it bore her weight. And thus in all innocence she passed on lightly, from flower to flower, till she reached the darker depths, and there she plunged in the unbaked vessel and drew it up by the untwisted thread, and, setting it on her head, returned singing in happiness to the castle; and so she lived on happy in her daily task, still happier in her husband's love, and he, the great Rája, whom all the world obeyed, wove the white, mats and baskets, and by their sale earned his daily food.[2] But the mind of a woman is constant to one thing never, and is always desirous of new things. So Sundari grew a-weary of the coarse garments, and the daily task, and the poor food of a peasant girl, and she longed for her delicate apparel and her priceless gems; and one morning, rising early, she arrayed herself in her queenly robes and her glittering jewels, and came down to the lotus pool. And she placed the vessel on her head and walked as before, on the petals of the flowers, but they seemed loth to bear her till she reached the dark depths of the mid-pool, and she marvelled much at her own beauty as she saw it reflected in the still waters, and she plunged in the vessel. But when she would have drawn it out it melted in the water, and the untwisted thread broke, and she herself sank deep in the ice-cold water; but she was saved, and henceforward learned the evil of vanity and pride in riches, and the strength of innocence and a pure mind. And in all the reign of the good Rája Ben gold and silver were as dross, and as plentiful as pebbles in the Sárda stream; and the lotus pool, in memory of the good queen Sundari, was called by all men the Rání's Tál, and is to be seen even unto this day just outside the town of Kábar, though the lotus has perished and the castle of Sháhgarh has sunk into dust "[3]

The first historical mention of Kábar is in the poet Amír Khusru's account of Jalál-ud-dín Khiljí's invasion (1290). A pitched battle was fought here, and the Hindús suffered defeat. They however recovered Kábar at some time after the victor's departure; for in the reign of his nephews

[1] Ceylon, p. 401.

[2] For a similar legend concerning Ben see above, article on *Bijnor city*.

[3] Moens' *Bareilly Settlement Report*, pp. 20, 21.

Alaud-dín the Muslims again captured it (1313). It once more fell into the hands of Hindús, who were this time Katehriya Rájputs, after the death (1388) of Fíroz Tughlak. They appear to have held it uninterruptedly for about 150 years, until the reign of the usurping emperor Sher Sháh Súr (1540-45). But since that monarch seized the town, and built the fortress of Shergarh, no Hindu has ever ruled at Kábar. Other memorials of his visit exist in the Khawás Tál, which was probably named after his most trusted general; and in the Islámpur quarter, named after his son and successor, Islám or Salím Sháh. From the middle of the sixteenth century, to judge from the later silence of historians, Kábar has steadily declined in importance.

KÁBAR, a parganah of the Baheri tahsíl, is bounded on the east, north, and north-west respectively by parganahs Richha, Chaumahla, and Sirsáwan of its own tahsíl; and on the west and south by parganah and tahsíl Mírganj. According to the official statement of 1878 it contained 54 square miles and 496 acres; but according to the earlier revenue survey several hundred acres less. Details of area, as given by the settlement survey, and of the dense population as given by the census, will be hereafter shown. The parganah contains 100 estates (*mahál*), distributed amongst 34 villages (*mauza*).

PHYSICAL FEATURES.

Kábar may be curtly described as a plain sinking imperceptibly from the north east to the south-west. The highest observed elevation is 618 feet above the sea in the former, and the lowest 564 feet in the latter corner of the parganah. The only slight contrast of level is that between the low undulations which form the watersheds of rivers, and the intervening basins of the rivers themselves. The breadth of both watershed and basin varies usually with the size of the river. About a tenth only of the whole parganah is waste, and somewhat over that proportion barren. Of the entire cultivated area 48 per cent. is watered. Kábar is in truth a closely cultivated tract well studded with groves, and, except perhaps in the abundance of its river and canal irrigation, presenting no striking peculiarities.

Rivers.

Both rivers and canals follow with but few windings the south-westerly dip of the country. The principal stream is the West Bahgúl. Immediately on entering the western frontier it is joined by the Kichaha; and when it again touches that frontier it receives the Kuli, which has itself for some distance formed the boundary line. Henceforward the united stream supplies a border with Mírganj. The Kichaha is joined in the parganah by one noticeable affluent, the Khalua; and the Dhora forms for some distance the southern boundary. Entering the north of the parganah near Bakauli, the birth-place of Ali Muhammad, the Daulatpur distributary of the Pahá canal ends at Gularia,

Canals.

the junction of the Kichaha and Khalua. The Rajunagla distributary of the Kichaha-Dhora canal tails into the latter river (Khalua) at Rajunagla; while the Sharífnagar and Rampura distributaries of the same canal end in the Dhora, on the southern frontier, at Beondha and Pipauli respectively. The remaining distributaries of the Kichaha-Dhora, the Shergarh and Bahrámnagar, cross the southern frontier and continue their course into Mírganj. Of the artificial reservoirs or natural lagoons with which the parganah is dotted, the only one that need be mentioned is the Ráni Tál, or Queen's, Lake north of Kábar, said to have been founded by the wife of the somewhat mythical Rája Ben. The spring-level is everywhere near the surface, though not so near as in Chaumahla; and the climate towards the close of the rains is therefore less pestilential than in that parganah.

ECONOMICALS FEATURES. Products.

In the manufactures of the tract, which are of the usual primitive description, there is nothing peculiar. Trade almost limits itself to the sale of agricultural raw produce. The principal staples grown for the autumn harvest are maize, rices, and *joár* and *bájra* millets; for the spring harvest, wheat.

Markets and communications.

The surplus grain of the surrounding villages finds purchasers in the markets held twice weekly at the chief town, Shergarh or Kábar, and the more northern Mawai.[1] But the communications of the parganah afford a poor outlet for its produce. It is bisected by a road passing north-eastwards from Sháhi to Baheri; but this, its only highway, is unmetalled.

Areas of settlement surveys.

The area in acres of the parganah, at the times of the past and current settlements, may be thus compared:—

Settlement.	Unassessable.		Assessable.			Total.
	Revenue-free.	Barren.	Waste.	Cultivated.	Total.	
	Rs.					
Past	3,390	3,125	4,743	22,937	27,680	34,175
Present	301	3,960	3,470	27,113	30,583	34,844
Increase or decrease ...	−3,089	+835	−1,273	+4,176	+2,903	+669

The increase in tillage is sufficiently explained by the decrease of waste and of revenue-free lands, whose cultivated area was not at last settlement recorded.

[1] Mawai is not a place of sufficient importance to justify its mention in a separate Gazetteer article. But it is remarkable as having been, towards the close of the last century, the residence of the historian Kudrat-ullah (*supra* p. 594).

The current settlement.

The current settlement was effected by Mr. F. W. Porter, under the supervision of his chief, Mr. S. M. Moens. The uniformity of its surface rendered the division of the parganah into circles of assessment unnecessary. The method of assuming rent-rates was the same as in Chaumahla,[1] where as here rents are paid almost entirely in kind. Rates were first reckoned, that is, on the crop and not on the soil. The following table shows not only the results, but the process by which those results were attained:—

Rent-rates.

Crop.	Average produce per acre.	Price per rupee.	Actual rent in money, *i.e.*, price of half the produce, after deducting one-sixth for reaping and other expenses, per acre.	Assumed rent per acre.
	M. s.	Sers.	Rs. a. p.	Rs. a. p.
Rice	13 25	44	5 2 6	4 6 0
Bájra millet	8 0	39	3 6 9	3 3 0
Wheat	9 4	28	5 6 8	5 6 0
Barley, or mixed barley and wheat (*goji*),	8 32	32	4 9 8	4 9 0
Mixed barley and gram, or barley, gram, and peas (*bijhra*).	9 0	36	4 2 10	4 0 0
Gram	8 0	38	3 10 4	3 6 0
Lentils (*masúr*) linseed, &c. ...	6 0	40	2 8 0	2 6 0

The few crops which paid money and not kind rents were—cotton, Rs. 6-6 per acre; maize, Rs. 3-10; vegetables and other garden produce, Rs. 7-3; and sugarcane, Rs. 10. Applied to the area of each soil under each crop these rates gave loam an average rent of Rs. 4-15-2; clay lands, Rs. 3-11-7; and sandy lands, Rs. 2-9-10 per acre.[2] The gross rental of the assessable area, as assumed with the aid of these rates, was Rs. 1,21,400; and deduced from that sum at 50 per cent. the demand would have reached Rs. 60,700. It was actually fixed at a somewhat higher figure, Rs. 60,910, or including cesses Rs. 67,040. The

[1] See article on that pargana, *supra*.

[2] The percentage of cultivated area occupied by each soil is returned as follows:—

Loam (*dúmat*)	64·2
Clay (*mattiyár*)	32·4
Sand (*bhúr*)	3·4
	100·0

result and incidence of this new assessment may be thus compared with those of the old:—

Settlement.	Incidence per acre on						Total demand excluding cesses.	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 15 6	1 12 4	1 10 6	1 9 2	1 5 1	1 5 10	45,161	48,119
Present ...	...	2 7 6	...	2 3 0	...	1 14 7	...	60,910
Increase ...	...	0 11 2	...	0 3 10	...	0 8 9	...	12,791

Though not yet sanctioned by Government, Mr. Porter's demand is in provisional force. A slight alteration had by 1878-79 reduced its amount to Rs. 60,412.

Landlord and tenant.

The landholders who pay this demand are chiefly Shaikhs (352), Rájputs (120), Patháns (108), Bráhmans (54), and Káyaths (48). As in Chaumahla, the tenures are almost wholly *zamíndári*. Amongst the tenantry Kurmis (1,422), Chamárs (597), Patháns (496), and Bráhmans (384) are most numerous. The estimate by village papers of the total rental paid by tenants to landlords was, as usual where rents are paid in kind, held too worthless for mention in the settlement report (1872). But, adding manorial cesses, the almost contemporaneous census returns the figure as Rs. 95,821. The average size of the cultivated holding is 3·7 acres.

Alienations.

The section on alienations must resemble Aldrovandius' celebrated chapter on "Owls in Iceland." No statistics of land transfers during the currency of the last settlement are furnished by the settlement and rent-rate reports.

Population.

According to the census of 1872, parganah Kábar contained 75 inhabited villages, of which 19 had less than 200 inhabitants; 34 between 200 and 500; 15 between 500 and 1,000; 54 between 1,000 and 2,000; and two between 2,000 and 3,000.

The total population numbered in the same year 35,411 souls (16,915 females), giving 656 to the square mile. Classified according to religion, there were 25,482 Hindús, of whom 11,977 were females; and 9,929 Musalmáns,

amongst whom 4,938 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,216 Brahmans, of whom 542 were females; 857 Rájputs, including 361 females; and 310 Baniyas (136 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 23,099 souls (10,938 females). The principal Brahman sub-divisions found in this parganah are the Gaur, Kanaujiya, and Sáraswat. The chief Rájput clans are the Chauhán (389), Janghára, Gaur, Katehriya, Gautam, Ráthor, and Bais. The Baniyas belong to the Agarwál and Dasa sub-divisions. The most numerous amongst the other castes are the Máli (2,361), Kahár (1,347), Chamár (3,480), Ját (1,256), Kisán (2,264), and Kurmi (6,366). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Lohár, Gadariya, Káyath, Dhobi, Barhai, Bharbhunja, Ahír, Nai or Hajjam, Bhangi or Mihtar, Gosáin, Sonár, Teli, Kalwár, Nat, Chhípi, Gujar, Tamboli, Bairági, Bhát, Dhánuk, Khatik, Káchhi, Beldár, Darzi, and Kanjar. The Musalmáns are distributed amongst Shaikhs (7,570), Sayyids (143), Mughals (212), and Patháns (2,004), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 93 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,246 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 198 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 7,135 in agricultural operations; 1,887 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 573 persons returned as labourers and 134 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 454 as landholders, 22,071 as cultivators, and 12,886 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 342 males as able to read and write out of a total male population numbering 18,496 souls.

History.

In sketching the history of the parganah we must confine ourselves to briefly noticing its changes of ownership or area. Legendary and historical events of wider interest, such as the reign of King Ben, the invasions of the Muslims, and the adoption of Ali Muhammad, have been mentioned elsewhere.[1] From the beginning of the thirteenth to the middle of the sixteenth centuries Kábar was alternately held

[1] History of the district, *supra*.

by Muslims and Katehriya Rájputs, the latter reasserting their ownership whenever the weakness of the Dehli government presented an opportunity. With the reign, however, of Sher Sháh (1540-45), who gave it its alternative name of Shergarh, the parganah passed finally into the hands of the Muslims. It is entered in the *Aín-i-Akbari* (1596) as a *mahál* of the Sambhal government and Dehli province, having at that time an area of 20,670 acres, and a rental of Rs. 14,165. Kábar has since then altered but little. During the rise of the next or Rohilla *régime*, Ali Muhammad (1735-49) did not forget to acquire or keep domains in this his native parganah.[1] Rohilla government here lasted longer than in most other parts of Bareilly; for on the establishment of the Oudh government (1774) Kábar was included in the life fief of Ali's son Faiz-ul-lah. The latter severed a portion of the parganah to contribute towards the formation of Chaumahla; and on his death (1794) both Kábar and Chaumahla were resumed by his lord paramount, the Nawáb Vazír of Oudh. Some seven years later both were ceded, with the rest of Rohilkhand, to the British (1801). Kábar has ever since that cession formed part of the Bareilly district.

KAROR, the head-quarters parganah and tahsíl of the Bareilly district, is bounded on the north by parganah Richha of the Baheri tahsíl; on the west-north-west by parganah and tahsíl Mírganj; on the south-west by parganah Aonla and Balia of the Aonla tahsíl; on the south-east by parganahs and tahsíls Faridpur and Nawábganj, and on the north-east again by Nawábganj. According to the official statement of 1878 it contained 312 square miles and 444 acres; but according to the earlier revenue survey some 5 square miles and 150 acres more. The difference is probably due to the vagaries of the Rámganga, which at times and places bounds the parganah on the south-west. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 700 estates, distributed amongst 448 villages.

PHYSICAL FEATURES.

The parganah is, like most others of the district, a well-groved plain sinking slowly from north to south. The Great Trigonometrical Survey station at Fatehganj, 596 feet above the sea, is an exceptional elevation; and leaving it out of sight, we shall find that the highest observed level is 589·4 feet at Khajuria beside the Deoraniya in the north, and the lowest 530·6 at Mánpur[2] beside the Nakatia in the southern corner. The flatness of the landscape is broken only by the slight depressions which mark the course of rivers. Such depressions contain as a rule good

[1] He was originally a Ját of Bakauli in its northern corner.

[2] The level map attached to the settlement report includes in this pargana the still lower bench-marks at Pahládpur. But the latter lies across the frontier in Faridpur.

soil; but the watersheds between them consist in the east chiefly of poor sand, and in the west of a second-rate clay. And here it may be mentioned, once for all, that 42·7 per cent. of the cultivated area is returned as loam (*dúmat*), 38·6 as sand (*bhúr*), and 18·7 as clay (*mattiyár*).

Rivers.

Five perennial streams wind southwards through Karor to join the Rámganga. These are in westward order the East Bahgúl, Nakatia, Deoraniya, Sankha, and Dojora. The two first meet the great river outside the limits of this parganah. The three latter unite before joining it in Karor itself, but at times, when the Rámganga has appropriated the bed of the Dojora, have reinforced the former in detail. The Bahgúl receives on its left bank, just after quitting the parganah, the little Kandu, which, when it flows at all, seems to rise in Karor. The same may be said of the Líla and Dhaniya, tributaries or component factors of the Sankha. Its third factor, the Gora, enters Karor from Richha. The Basít is another small stream which forms for some distance the west-north-west border, and ultimately joins the Sankha. The Rámganga has been described at some length elsewhere.[1] Its basin, which in breadth of course far exceeds those of the other rivers, is a moist tract requiring no irrigation, and flourishing most in seasons of drought. On the edge of the river are sometimes seen patches of tall grass and tamarisk, which both find a ready sale.

Irrigation.

The average depth of water, in the parganah at large, is 11¾ feet from the surface; and 37·9 per cent. of the cultivated area is returned as watered. Irrigation is practised from the Girem right distributary of the Bahgúl canal, which ends at Rájpura after a short south-westerly course through the north-eastern border. But the little water required for the fields is drawn chiefly from dams on the streams and unbricked wells. Sugarcane and the spring crops are as a rule the only irrigated growths; and even rice is left to flourish unwatered except by the skies.

Economical features.

Products.

Karor contained in 1872 a larger number (170) of sugar-boiling establishments than any other parganah of the district. Its remaining manufactures are those of the city of Bareilly, already described; and when these have been dismissed, the parganah products are almost entirely agricultural. The Rámganga flats produce a few horses; but the Karor pasturage is not, like that of Pilibhít, sufficient to foster a cattle trade. At the autumn harvest *bájra* millet, grown on the sandy uplands, covers more than twice as much ground as any other crop. Next stand rice, sugarcane, and *joár* millet, which supply respectively more than a fifth, sixth, and thirteenth of the whole autumnal cultivation. The rices

[1] *Supra* pp. 514-16.

belong chiefly to the *anjana, banki, seorhi, deoli* and *sáthi* varieties; and in the sugarcane area has been included land left fallow (*páindra*) for the crop of the following year. At the spring harvest, wheat, and next after a long interval gram, occupy between them about four-fifths of the cultivated area. Surplus produce finds a sale at Bareilly, the only town of the parganah, and at several villages where weekly markets are held. With facilities for exportation, in the shape of roads, Karor is better provided than any other parganah of the district. From the station at Bareilly the Oudh and Rohilkhand Railway bifurcates to Chandausi and Sháhjahánpur. The metalled road to Nawábganj and Pilibhít, starting from the same centre, may before long bear another line of rail. The two branches of the metalled highway from Bareilly to Budaun meet on the south-western frontier, and a similar line to Mírganj and Moradabad throws off at Fatehganj West an unmetalled branch to Sháhi and Shíshgarh. The remaining four roads are those from Bareilly to Baheri and Naini Tál, and to Faridpur and Sháhjahánpur (metalled); to Aonla and to Bísalpur (unmetalled).

Areas of settlement surveys.

The areas of the parganah, as ascertained at the surveys for the past and current settlements of land-revenue, may be thus contrasted:—

Settlement.	Total area in acres	*Unassessable.*		*Assessable.*			
		Revenue free.	Barren.	Old waste.	New fallow.	Cultivated.	Total.
Present	202,187	15,250	21,702	20,752	3,886	140,597	165,235
Past	199,362	30,248	27,862	30,328	8,960	101,964	141,252

The increase in total area is ascribed to alluvion by the Rámganga. The great advance in tillage is readily explained by a corresponding growth of population and communications.

Current settlement.

The current settlement was effected by Mr. S. M. Moens, who arranged the parganah according to its natural varieties of soil into seven circles of assessment. These were as follows:—

I.—Lands of the eastern corner, east of the Kandu; and a tract consisting chiefly of the Nakatia basin.

II.—The loamy basin of the Bahgúl.

III.—Sandy watersheds of Kandu and Bahgal; Nakatia and Deoraniya; and, in part, of Bahgúl and Nakatia.

IV.—Deoraniya basin, for some distance north of Bareilly,

V.—Clay lands between Deoraniya basin and Sankha; in some places extending almost as far as the Dojora, and bounded on the south-west by Rámganga basin.

VI.—Moist lands of the northern and north-western border, beyond the Dhaniya.

VII.—The Rámganga basin, or *Tarái*.

Rent-rates.

The relative quality of these circles may be best shown by detailing the average rent-rates per acre which Mr. Moens assumed for the different soils of each. Their relative area may at the same time be exhibited, thus :—

Soil.	Area in acres.	Rent-rate per acre.	Soil.	Area in acres.	Rent-rate per acre.
Circle I. (43,868 *acres.*)		Rs. a. p.	*Circle IV.* (8,585 *acres.*)		Rs. a. p.
Dúmat ...	17,461	4 12 0	Dúmat ...	2,806	4 6 0
Mattiyár ...	6,643	2 13 0	Muttiyár ...	663	4 6 0
Bhúr I. ...	6,427	2 10 0	Bhúr ...	5,116	2 0 0
Bhúr II. ...	13,337	1 12 0	*Circle V.* (29,135 *acres.*)		
Circle II. (10,366 *acres.*)			Dúmat ...	11,515	4 6 0
Khádir I. ...	2,454	5 12 0	Mattiyár ...	9,345	3 0 0
Khádir II. ...	446	4 8 0	Bhúr ...	8,275	2 6 0
Dúmat ...	2,311	4 0 0	*Circle VI.* (20,353 *acres.*)		
Mattiyár ...	636	3 0 0			
Bhúr I. ...	1,253	2 10 0	Dúmat ...	8,074	5 12 0
Bhúr II. ...	3,266	1 12 0	Mattiyár ...	7,886	3 10 0
Circle III. (10,762 *acres.*)			Bhúr I. ...	1,823	3 4 0
			Bhúr II. ...	2,570	2 6 0
Dúmat ...	2,685	3 8 0	*Circle VII.* (17,619 *acres.*)		
Mattiyár ...	1,157	2 8 0			
Bhúr I. ...	1,493	2 4 0	Khádir ...	12,767	4 0 0
Bhúr II. ...	5,427	1 8 0	Bhúr ...	4,852	2 6 0

The first-class bhúr is a doubtful soil which might with equal truth have been called second-class dúmat. But the people themselves style it *bhúria* or *miláoni bhúr*, and hence the nomenclature preferred. As the rents of the parganah were until last settlement paid chiefly, and are still paid largely, in kind, Mr. Moens framed also rent-rates according to crop.

Demand.

The application of the crop and the soil rates to the assessable area gave the whole parganah a rental of Rs. 4,77,909 and Rs. 4,77,005 respectively. Deduced from the larger of these sums at 50 per cent., the demand would have reached Rs. 2,38,954. It was actually fixed at Rs. 2,44,941, or including cesses Rs. 2,72,170. The

amount and incidence of the new assessment may be thus compared with those of the old:—

Settlement.	Incidence per acre on						Total demand, excluding cesses.	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 13 6¾	1 4 4½	1 5 6½	1 1 4½	0 15 7¾	0 14 3⅝	...	...
Present ...	...	1 14 7¾	...	1 10 1⅝	...	1 5 6½	...	2,44,941
Increase ...	...	0 10 3½	...	0 8 9 5/12	...	0 7 2⅝	..	...

Until sanctioned by Government, the new demand is in provisional force. Slight alterations had in 1878-79 reduced its figure to Rs. 2,40,019.

Landlord and tenant.

Of the landlords who pay this revenue no analysis by caste is forthcoming; but amongst their tenants Kurmis and Kisáns appear to preponderate. Out of 554 estates which existed at settlement, 334 were held in pure *zamíndári* tenure; and an overwhelming majority of the cultivated area was tilled by tenants with rights of occupancy. During the term of the past settlement 90,845 acres passed from their former owners, chiefly by private arrangement (55,741 acres) and confiscations for rebellion (17,135). There were no sales, and but few farms, for arrears of revenue. The gross rental actually paid[1] by tenants to landlords is in Mr. Moens' rentrate report returned as Rs. 4,55,476: but adding manorial cesses, the census reduces that figure to Rs. 4,50,485.

Population.

According to the census of 1872, parganah Karor contained 48 inhabited villages, of which 160 had less than 200 inhabitants; 212 between 200 and 500; 81 between 500 and 1,000; 24 between 1,000 and 2,000; and 3 between 2,000 and 3,000. The one town containing more than 5,000 inhabitants was Bareilly, with a population of 102,982.

The total population numbered in the same year 279,436 souls (130,108 females), giving 893 to the square mile. Classified according to religion, there were 193,887 Hindús, of whom 89,151 were females; 85,046 Musalmáns, amongst whom 40,643 were females; and 503 Christians. Distributing the Hindu population amongst the four great classes, the census shows 7,817 Brahmans, of whom 3,439 were females; 4,230 Rajputs, including 1,664 females;

[1] Not to be confused with the gross rental already mentioned as *assumed* for purposes of assessment.

and 1,951 Baniyas (897 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 120,853 souls (56,608 females). The principal Brahman sub-divisions found in this parganah are the Gaur (524), Kanaujiya (668), and Sáraswat. The chief Rájpút clans are the Janghára (748), Chauhán (526), Gaur (348), Katehriya (567), Ráthor (210), Shiúbansi (854), Bais, Gautám, Bargújar, and Báchhal. The Baniyas belong to the Agarwál (695), Mahár (446), Gindauriya, Baranwár, Silhatwár, and Ummar sub-divisions. The most numerous amongst the other cases are the Koli (2,295), Lohár (1,071), Gadariya (2,323), Kayath (1,943), Kahár (9,348), Dhobi (2,755), Chamár (18,882), Barhai (3,837), Bharbhunja (1,234), Ahír (9,284), Nai or Hajjám (2,789), Bhangi or Khákrob (2,160), Gosaín (1,343), Kisán (10,180), Téli (4,764), Kalwár (2,648), Gújar (1,816), Kurmi (25,280), and Káchhi (12,218). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Máli, Ját, Dakaut, Sonár, Nat, Chhípi, Patwa, Tamboli, Pási, Bhát, Dhánuk, Khatik, Beldár, Darzi, Lodha, and Bári. The Musalmáns are distributed amongst Shaikhs (32,977), Sayyids (430), Mughals (397), and Patháns (7,731), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 608 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 4,864 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 844 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 38,165 in agricultural operations; 7,717 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 5,084 persons returned as labourers, and 652 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 6,241 as landholders, 118,989 as cultivators, and 1,54,206 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,693 males as able to read and write out of a total male population numbering 94,180 souls.

History.

In the institutes of Akbar (1596), the great *mahál* of Bareli, including the modern parganahs Karor, Nawábganj, Faridpur, and Bisalpur, formed part of the Badáyún Government and Dehli province. Its area was 1,725,767 acres, and rental 3,12,685 rupees. The fiscal division, bearing an assessment of a *Karor* dáms, was invented by

Akbar, and corresponded with our modern tahsíl.[1] But it was not till Rohilla times (1748-1774), when Bísalpur and Faridpur were severed, and Balia added, that its reduced rental caused Bareli to be called Karor. In 1801, on its cession to the British, Karor was included in the new district of Bareilly; and in 1814 it lost Balia, which was transferred to Salímpur (now in Budaun). The following year saw another "monstrous cantle" severed from its area, to form the new tahsíl of Nawábganj. At the revision of boundaries in 1852-53 Karor lost 84 and gained 21 villages by transfers with other parganahs, and but for some trifling alterations by the Rámganga, its area has since then remained almost stationary. It probably contains portions of the old Akbari parganah Sháhi and of a later parganah named Sankha, which is not easily identified.

KÁSGANJA or Kabírpur Kaskanja, a small town of Púranpur, lies in the south-west corner of that pargana, 42 miles from Bareilly. It has a population according to the last census of 3,486, and a market held twice a week.

Kasganja is approached by no road. It is situated on the very verge of Sháhjahánpur, and the village of Balrámpur, which may be regarded as its suburb, is an actual part of parganah Paváyan in that district. Its name of Kabírpur is in all probability derived from that of Shaikh Kabír, who died in 1772, the ablest officer of Rahmat Khán.

KHAMARIA, a frontier village of pargana Jahánabad, lies on the left bank of the Apsara river and on the metalled Bareilly-Pilibhít road, 24 miles north-east of Bareilly. The population amounted in 1872 to 1,285 only, but Khamaria has a fourth-class police station and a distributary of the Kailás canal.

MÁDHU TÁNDA, a village of parganah Púranpur, stands at the end of an unmetalled road from Pilibhít, 52 miles east north-east of Bareilly. Two other cross-country tracks besides the road just mentioned converge upon the village, which is closely surrounded by groves. It contained in 1872 a population of 501 inhabitants, and has a fourth-class police-station.

Its name shows Mádhu Tánda to be a Banjára settlement (*tánda*); and it is indeed the seat of a Banjára family which, with three houses of other castes, hold almost the whole of Púranpur.

MIRGANJ, the capital of the tahsíl so named, stands on the metalled Bareilly and Moradabad road, 21 miles north-west of Bareilly. It is a mere village, containing by the last census but 318 inhabitants.[2] The population is chiefly Pathán.

[1] Elliot's *Glossary*, art "Karori." [2] Including outlying settlements sometimes considered a part of the village, the population would seem to amount to 1,505.

Mírganj has a tahsíli, a first class police-station, an imperial post-office, an elementary school, and a mud-built *sarái* or hostel. Outside the town, on the north-west, is an encamping-ground for troops, and in the same direction is held a twice-weekly market. Mírganj has, however, little trade to boast of. It was probably founded in Rohilla times (1748-74) and is first mentioned historically in 1794.[1] Its present eminence dates from 1863, when the tahsíli was transferred hither from Dúnka.

MÍRGANJ, a parganah and tahsíl of the Bareilly district, is in shape a rude parallelogram, bounded on the east-south-east by parganah and tahsíl Karor, and for a short distance by parganah Richha of the Baheri tahsíl; on the north-north-east by parganahs Kábar and Sirsáwan, both also in Baheri; on the west-north-west by the native state of Rámpur; and on the south-south-west by parganahs Sarauli, Aonla, and Saneha of the Aonla tahsíl. On the latter quarter the boundary is in times and places supplied by the shifty Rámganga, which causes frequent alterations of area. According to the official statement of 1878, Mírganj contained 153 square miles and 432 acres; but according to the earlier revenue survey more than three square miles less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 323 estates (*mahál*), distributed amongst 171 villages (*mauza*).

The surface of Mírganj is just what it was in the days of Heber (1824):—"A country like all I have yet seen in Rohilkhand, level, well-cultivated, and studded with groves, but offering nothing either curious or interesting, except the industry with which all the rivers and brooks were dammed up for the purposes of irrigation, and conducted through the numerous little channels and squares of land which form one of the most striking peculiarities of Indian agriculture." The parganah is in fact a plain, sloping gently from north to south, and redeemed from utter flatness only by the slight undulations which mark the watersheds or saucers of its numerous rivers. The highest elevation is the mound on which stands Sháhi, 584 feet above the sea. But this is an exceptional eminence; and putting it aside, we shall find that the greatest observed height is 578 feet at several places in the northern corner of the parallelogram, and the least 551 feet at Rajpur in its southern corner.

The modern Mírganj is composed of the three old parganahs, Ajáon or Ajáyún, North Sarauli, and Sháhi. Roughly speaking, we may say that Ajáon occupied the west, Sháhi the east, and Sarauli a small portion of the south-west. The Ajáon villages are most fertile; the Sarauli villages in the Rámganga basin least so; and the Sháhi and Sarauli villages, outside that

[1] *Supra*, History of the district.

basin, of middling productiveness. Of the cultivated area 43·7 per cent. is returned as loam (*dúmat*), 37·4 as clay (*mattiyár*), and 18·9 as sand (*bhúr*). The average depth of water from the surface is 13 feet 2 inches. The greater portion of the fields lie low, and are therefore kept naturally moist by accumulations of rain. It is only the more valuable crops, on the higher levels, which require artificial irrigation, and the Rámganga flats in ordinary years call for no irrigation at all.

Rivers.

The parganah is traversed or bounded by seven river, the Dhora, West Bahgúl, Dhakra, Bhakra, Nahal, Sidha, and Rámganga. Flowing south-eastwards from its entry on the Rámpur frontier, the Sidha or Sendha joins the Rámganga in Mírganj itself. But on their way to the same destination the other streams unite in the Dojora, and quit the parganah for Karor. Thus the Dhora joins the Bahgúl, the Dhakra and Nahal join the Bhakra, and the reinforced Bahgúl and Bhakra coalesce as the Dojora on the frontier. Amongst minor streams or watercourses may be mentioned the Basít, which for some distance forms the border with Karor, and the Kuli, which for about a mile forms that with Kábar; the Dhakri an affluent of the Bhakra, the Pehria tributary to the Dhakra, and the Pila, Hurhuri, and Narri, affluents of the Sidha. As the Rámganga is approached, numerous intermittent watercourses and old channels of that river are encountered. The parganah has no remarkable lakes or lagoons; but the Bahrámnagar and Shergarh distributaries of the Kichaha-Dhora canal flow for a short distance through the north. They end respectively in the Bahgúl and Dhora just above the junction of those rivers, and in the fork between them. Of the cultivated area 26·5 per cent. is returned as watered.

Economical features.

Products.

An agricultural tract with hardly a village rising to the size of a town, Mírganj has of course no important manufactures. Even the number of sugar-boilers is inconsiderable; and trade deals almost exclusively with the raw produce of the fields. The chief staples of the autumn harvest are rices, occupying 27·39 per cent. of the whole area cultivated in the year; maize 12·35; and bájra millet 11·39. Of the 26·11 per cent. tilled in spring, wheat monopolises 20·17. Though the parganah boasts no towns, it has more than the usual number of market-villages for the distribution of its surplus produce. Such are Mírganj, the capital of the modern, and Dunka, the capital of the ancient, táhsíl; Sháhi, the largest village; Haldi Kalán, Sindhauli, Basai, Parchhai, Mandanpur, Piparthána, Sahjanán, Gahbara, Tilwáns, and Kedarnagar. The metalled Bareilly and Morádabad road, officially known as the "Rohilkhand Trunk Road, Rámpur section," passes northwestwards

Communications.

through the parganah and its capital. The unmetalled branch of this highway to Sháhi, Dúnka, Shíshgarh, and Rudarpur, has become classical from the fact that Heber described a tour along it. It was from this probably that the Bishop and Mr. Boulderson started for a drive across ploughed fields in the latter's buggy.[1] At Sháhi it throws out an offshoot, unmetalled like itself, to Kábar and Baheri. There are no other lines.

Areas of settlement surveys.

The areas of the parganah, as ascertained at the surveys for the past and current settlements of land-revenue, may be thus compared :—

Settlement survey.	Unassessable area.		Assessable area.			Total area.
	Revenue-free.	Barren.	Culturable waste.	Cultivated.	Total.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past ...	10,599	9,446	23,932	53,908	77,840	97,885
Present ...	5,794	10,040	15,393	67,059	82,452	98,340
Difference ...	−4,805	+594	−8,539	+13,151	+4,612	+455

Of these results the increase in cultivation, over 26 per cent., is the most noteworthy.

The current settlement.

The current settlement was effected by Mr. S. M. Moens. Dividing the parganah into three circles—(1) the Sháhi and Sarauli villages to the east ; (2) the Ajáon villages to the west ; and (3) the Rámganga flats to the south—he assumed for the various soils of each the following rent-rates per acre :—

Soils.	Area in acres.	Rent-rate per acre.
Circle I., Sháhi and Sarauli (42,323 acres).		Rs. a. p.
Dúmat, I.	18,704	4 12 0
Mattiyár	16,424	3 3 0
Dúmat, II.	3,524	3 0 0
Bhúr	3,671	2 4 0
Circle II., Ajáon (16,649 acres).		
Dúmat, I.	7,211	5 8 0
Mattiyár	6,986	4 0 0
Dúmat, II.	1,685	3 10 0
Bhúr	767	2 10 0
Circle III., Rámganga basin (8,099 acres).		
Dúmat, I.	3,347	4 0 0
Mattiyár	1,708	3 10 0
Dúmat, II.	1,777	2 13 0
Bhúr	1,267	2 0 0

[1] This was at Sháhi. "In the afternoon Mr. Boulderson took me a drive in his buggy. This is a vehicle in which all Anglo-Indians delight. * * * * The country, however, in this neighbourhood, and everywhere except in the vicinity of the principal stations, is strangely unfavorable for such vehicles. Our drive was *over ploughed fields*, and soon terminated in a small but (to us) impassable ravine."—*Narrative*, I., 17.

The "dúmat, II." or second class dúmat, is the first class bhúr, *milaoni* bhúr, or *bhuria* of Karor (*q. v.*).

The application of these rates to the assessable area gave for the whole parganah a gross rental of Rs. 2,62,884 ; and deduced from that sum at 50 per cent., the demand would have reached Rs. 1,31,442. It was actually fixed at Rs. 1,34,890, or including the ten per cent. and *nazrána* cesses, Rs. 1,49,254. The amount and incidence of the new assessment may be thus compared with those of the old :—

Settlement.	Incidence per acre on						Total demand, excluding cesses.	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former,	2 0 6	1 12 1	1 6 8	1 6 8	1 2 1	1 3 0½	1,13,687	1,17,065
Current,	...	2 3 4	...	1 12 9	...	1 8 1	...	1,34,890
Increase	...	0 7 3	...	0 6 1	...	0 5 0½	...	17,725

Until sanctioned by Government the new demand is in provisional force. Slight modifications had by 1878-79 reduced its amount to Rs. 1,32,708.

Landlord and tenant.

The landlords who pay this revenue are chiefly Rájputs, Bráhmans, Káyaths, Shaikhs, and Patháns. Out of the 221 estates which existed at settlement, 149 were held in pure *zamíndári* tenure. In twelve villages superior (*talukadári*) and inferior (*biswadári*) proprietary rights existed. Settlement was made with the inferior proprietors, a pension (*málikána*) of 10 per cent. on the demand being assigned to the superior. The changes which had taken place amongst proprietors during the currency of the preceding settlement were thus returned :—

Description of transfer.	Area in acres.	Government demand.	Price realized.	Average per acre.
		Rs. a. p.	Rs.	Rs. a. p.
By private sale	15,675	19,497 0 9	1,66,678	10 10 4
By auction in execution of decree ...	10,506	10,680 6 8	61,165	5 14 8
Confiscated for rebellion ...	2,019	2,341 2 4	21,719	10 12 1

About 28½ per cent. of the parganah, therefore, permanently quitted the hands of its ancient owners.

Amongst the tenantry Kisáns, Kurmís, Bráhmans, Rájputs, Muráos, and Chamárs are most numerous. The size of the average cultivated holding, including lands tilled by the proprietors themselves, is 4·9 acres. Almost three times as much land seems to be held by tenants with rights of occupancy as by any other class of cultivator. The gross rental paid by tenants to landlords, excluding the hypothetical rent of lands tilled by the proprietors themselves, was in the village papers of 1872 returned as Rs. 2,31,392. Adding manorial cesses, the census of the same year increases the sum to Rs. 2,46,823.

Population.

According to the census of 1872, parganah and tahsíl Mírganj contained 213 inhabited villages, of which 54 had less than 200 inhabitants; 85 between 200 and 500; 57 between 500 and 1,000; 14 between 1,000 and 2,000; two between 2,000 and 3,000; and one between 3,000 and 5,000.

The total population of that year was 97,551 souls (46,080 females), giving 1,965 to the square mile. Classified according to religion, there were 80,410 Hindús, of whom 37,907 were females; and 17,041 Musalmáns, amongst whom 8,173 were females. Distributing the Hindu population amongst the four great classes, the census shows 6,257 Brahmans, of whom 2,808 were females; 3,565 Rájputs, including 1,478 females; and 1,559 Baniyas (758 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 69,029 souls (32,863 females). The principal Brahman subdivisions found in this parganah are the Gaur (730), Sáraswat (116) and Kanaujiya (303). The chief Rájput clans are the Gaur (240), Katehriya (426), Shiúbansi (738) and Chauhán (506), Janghára, Ráthor, Gautam, Kachhwáha, Bais, Bargújar, and Sakarwár. The Baniyas belong to the Agarwál, Mahár, Satwála, Tínwála, and Gurer subdivisions. The most numerous amongst the other castes are the Koli (2,544), Máli (8,866), Kahár (4,870), Dhobi (1,049), Chamár (8,631), Ahír (1,105), Kisán (10,129), Kurmi (7,312), Káyath (1,293), Ját (1,852), Barhai (1,794), Nai or Hajjám (1,467), Bhangi or Khákrob (1,960), and Teli (1,411). Besides these, the following castes comprising less than one thousand members are found in this tahsíl:—Lohár, Gadariya, Barhai, Bharbhunja, Dakaut, Gosáin, Sonár, Kalwár, Nat, Chhípi, Patwa, Kumhár, Gújar, Tamboli, Bairági, Pási, Bhát, Dhánuk, Khatik, Beldár, Darzi, Lodha, and Jogi. The Musalmáns are distributed amongst Shaikhs (14,206), Sayyids (14,289), Patháns (2,140), and Mughals (458), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 391 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,878 in domestic service, as personal servants, watercarriers, barbers, sweepers, washermen, &c.; 796 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 13,314 in agricultural operations; 11,076 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral and animal. There were 2,062 persons returned as laborers, and 397 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,221 as landholders, 65,503 as cultivators, and 30,827 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 981 as able to read and write out of a total male population numbering 51,471 souls.

History.

In the time of Akbar (1596), the modern Mírganj was divided between the three mahals of Ajáon, Sháhi, and Barsír, the first and third in the Badáyún, and the second in the Sambhal government of the Dehli province. Ajáon and Sháhi had respectively areas of 239,038 and 51,510 acres, and rentals of Rs. 34,071 and Rs. 22,512. The acreage and income of Barsír, afterwards called Sarauli, will be shown in the article on that parganah. The three parganahs would appear to have changed little until their cession to the Company in 1801, when Sháhi and Ajáon became part of the Bareilly, and Sarauli part of the Moradabad district. Portions of Sháhi, which were included in the same tahsíl as Sirsáwan, seem either now or afterwards to have found their way into the adjoining Karor. Ajáon was a separate tahsíl by itself; but both Sháhi and Ajáon were about 1825 amalgamated in the great tahsíl of Dunka, with headquarters at the place so called in this parganah. Ten years later North Sarauli, that is Sarauli north of the Rámganga, was transferred from Moradabad to Bareilly and added to this tahsíl; and at about the same time 14 villages, including Ajáon itself,[1] were transferred from Ajáon to Aonla. The next change was in 1861, when the greater part of Ajáon was severed from British territory and bestowed on the Náwab of Rámpur, in consideration of that chief's friendly services during the great rebellion. Two years later the Dunka tahsíl was abolished, and the modern tahsíl of Mírganj founded. For some years later Ajáon, Sháhi, and North Sarauli continued to be regarded as separate parganahs of the new tahsíl. But at the assessment of

[1] Ajáon is now a deserted expanse of sand and tamarisk on the north bank of the Rámganga. It is in the extreme north of Aonla.

the current land-revenue (1872), they were amalgamated into a single parganah coinciding with that tahsíl.

MUZAFFARNAGAR, a small market town of pargaṅah Púranpur, lies in the midst of a woodland country 52 miles east of Bareilly. It is the terminus of a cross-country track from Púranpur, and near it, on the west, flows the Baraua watercourse. It has a market twice weekly; but is chiefly remarkable for its population, which amounted in 1872 to 3,277 souls.

NAWÁBGANJ, the capital of the tahsíl so named, stands on the metalled road between Bareilly and Pilibhít, 19 miles north-east of the former. The river Pangaili flows past the town on the east; and about half a mile to the south-west runs the Girem distributary of the Bahgúl canals. The population amounted by the last census to 4,242 persons.

Nawábganj has a tahsíli, first-class police-station, imperial post-office, and tahsíli school. The Chaukídári Act (XX. of 1856) is in force here: and during 1877-78 the house tax thereby imposed, together with miscellaneous receipts and a balance (Rs. 33) from the preceding year, yielded a total income of Rs. 620. The expenditure, chiefly on police and conservancy, amounted to Rs. 546. In the same year the town contained 847 houses, of which 417 were assessed with the tax, the incidence being Re. 1-6-7 per house assessed, and Re. 0-2-2 per head of population.

Buildings and house tax.

Nawábganj or "Nawáb's market" was founded in the reign (1775-97) of Asaf-ud-daula, Nawáb of Oudh. A site was furnished by the lands of Bijoria or Bichauria village, which, with a population of 3,882, still forms a portion of the town. It became, in 1815, and remains, the headquarters of a tahsíl severed from Karor.

History.

NAWÁBGANJ, the most central parganah and tahsíl of the Bareilly district, is bounded on the north-east, for a short distance, by parganah Pilibhít, and a long one by parganah Jahánabad, both of the Pilibhít tahsíl; on the north by parganah Richha of the Baheri tahsíl; on the west and south-west by parganah and tahsíl Karor; on the south by parganah and tahsíl Faridpur; and on the east, or rather east-south-east, by parganah and tahsíl Bísalpur. According to the official statement of 1878 it contained 226 square miles and 189 acres; but according to the earlier revenue survey about 3 square miles and 445 acres less. The statistics of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 513 estates, distributed amongst 331 villages.

In general appearance Nawábganj assimilates to the neighbouring parts of Karor, Faridpur, and Bísalpur, already described. Like these, it is a plain with a few shallow grooves cut

PHYSICAL FEATURES.

therein by its rivers. But, compared with each of these as a whole, it shows several striking points of difference. Its sandy ridges and sandy soils generally are far fewer than those of Karor and Faridpur, and its average fertility is therefore far greater. It has no forests like Bisalpur; and its spring-level being but 9½ feet below the surface, it is moister than either of its three neighbours. Its numerous rivers and canals are perhaps its most salient feature. These follow pretty directly the general slope from north to south, the highest observed level being 597 feet above the sea, near Baraur, in the former quarter, and the lowest 550 feet at Bhauwa, in the latter. The principal rivers are, in westward order, the Deoha, Apsara, Pangaili, East Bahgúl, Nakatia, and Deoraniya. The Deoha forms the eastern, and, for a short distance, the north-eastern border, but does not as a rule enter the parganah. Its chief affluent therein is a small stream known as the Gola. The Apsara and Pangaili, joining as they approach the southern frontier, are thereafter named the Lower Kailás; and both are extensively dammed. Between them intervenes the Apsaria, a tributary or branch of the stream of whose name its own is a diminutive. The Bahgúl, weedy and tea-coloured when its bed is not sandy, traverses the parganah without receiving a single name-bearing affluent. The Nakatia rises in a swamp near Baraur, but its source is across the border in Jahánabad. Without invading the parganah, the Deoraniya forms in places its northern and western border. Entering on the north, the Churaili right and left distributaries of the Bahgúl canals have a long southward course through Nawábganj. The former, after throwing out, near Senthal, a brief branch to Khetola, ends in the Girem right distributary. The latter tails into the Girem left. The Girem channels start from a dam on the Bahgúl in this parganah, the right passing on into Karor and the left ending in Nawábganj itself. The main line and Nakti and Nawádia distributaries of the Kailás canal cross the northern frontier and terminate in the parganah; the first at Kishanpur, the second and third at the villages from which they derive their names.

Rivers.

Canals.

Bahgúl and

Kailás.

To assist these irrigating channels, unbricked lever wells are dug; but water is generally reserved for garden-stuff and sugarcane. In some places the natural moisture of the soil suffices even for the latter growth; and in all only one watering is required for the spring crops. Of the total cultivated area 57 per cent. is irrigated. But this estimate includes the *khádir* or alluvial lands, which require no irrigation; and of the remainder Mr. Moens thinks 72·5 per cent. is either

Irrigation.

watered or irrigable. These *khádir* soils may be, like those elsewhere in the parganah, either loamy (*dúmat*), clayey (*mattiyár* or *khápat*), or sandy (*bhúr*). Of the cultivated area 42·8 per cent. is returned as loam, 37·0 as clay, and 20·2 as sand. Perhaps because the soil is naturally less fertile than that of parganahs adjoining on the north[1] more manure is used. And the climate being better, cultivation is closer.

Soils.

Autumn crops occupy 73·15, and spring crops 26·85 per cent., of the cultivated area. The principal autumn staples are rices, which contribute 39·22, sugarcane 11·17 (including fallow for next year's crop), and bájra millet, 10·15. The rices produced are mostly of the coarser varieties, *anjana*, *banki*, *deoli*, *seorhi* and *sáthi*, such stocks as *jhilma* being rare. The chief growths of spring are wheat, 18·39 per cent.; mixed wheat and barley, 2·68; gram, 2·13; and barley alone, 2·00. Sugar-boiling is the only important manufacture, and in 1872 gave employment to 79 houses. The chief local marts for surplus produce are the capital Nawábganj, Senthal, Baraur, and Háfizganj. The first and last are on the only road of the parganah, the metalled line from Bareilly to Pilibhít.

ECONOMICAL FEATURES. Products.

Marts and communications.

Areas of settlement surveys.

At the surveys for the past and current settlements of land-revenue the surface of the parganah was thus classified :—

Area.		At last settlement.	By new measurement.	Increase per cent.	Decrease per cent
		Acres.	Acres.		
Total area	... ...	142,507	144,544	1·4	...
Barren	... ...	18,278	13,550	...	25·9
Revenue-free	... ...	12,275	7,356	...	40·0
Assessable. Old waste	... ...	18,184	14,042	...	22·7
Assessable. New fallow	... ...	5,536	1,635	...	70·4
Assessable. Cultivated	... ...	88,234	107,961	22·4	...
Assessable. Total	... ...	111,954	123,638	10·4	...

The current settlement was effected by Mr. S. M. Moens. His circles of assessment were (1) the basin of the Deoha, along the whole length of the eastern border, and of the Apsara, for a few square miles round the point where it enters the parganah; (2) the remainder of the area, except (3) three parallel sandy and clayey strips running north-

Curfent settlement.

[1] *e.g.*, Jahánabad and Pilibhít.

North-eastwards into the parganah from the south-west border. One of these strips corresponded closely with the basin of the Nakatia. The second and third were respectively crossed by the Pangaili and bounded on the west by the Kailás. For the various soils of the three circles Mr. Moens assumed the following rents per acre :—

Rent-rates.

Circle.	*Dúmat, I., or first class loam.*		*Mattiyár, or khápat clay lands.*		*Dúmat, II., or miláoni bhúr, second class or sandy loam.*		*Bhúr or sandy soil.*		*Khádir or alluvial soils.*	
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Unirrigated	Irrigated.	Irrigated.	Unirrigated.	I.	II.
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs.	Rs. a.
[1] First,	6 6	...	5 0	...	4 3	...	3 3	...	5	3 10
Second,	6 0	4 6	4 3	3 3	4 3	3 3	3 3	2 4	...	...
Third...	5 0	3 10	3 10	2 13	3 10	2 13	3 0	1 14	...	...

As rents are largely paid in kind, rates were assumed also according to crop. Thus :—

Crop.	Circle I.		Circle II.		Circle III.	
	Purál, *i.e.*, fallow in autumn	Dosáhi, *i.e.*, cropped at both harvests	Purál.	Dosáhi.	Purál.	Dosáhi.
	Rs. a. p	Rs. a. p	Rs. a. p.	Rs. a. p	Rs. a. p	Rs. a. p.
Sugarcane	9 0 0	...	6 12 0	...	6 0 0	...
Ditto, fallow (*pandra*) for next year's crop.	9 0 0	6 0 0	6 12 0	3 6 0	6 0 0	3 0 0
Vegetables per year	9 0 0	...	6 12 0	...	6 6 0	...
Cotton and hemp	6 6 0	...	6 0 0	...	5 10 0	...
Maize	3 10 0	...	3 6 0	...	3 3 0	...
Rice	4 0 0	...	3 12 0	...	3 0 0	...
Bajra millet and other coarse autumn crops.	3 6 0	...	2 6 0	...	2 0 0	...
Wheat	5 10 0	3 12 0	5 2 0	2 9 0	4 6 0	2 3 0
Barley, and barley mixed with wheat, gram, or peas.	4 0 0	2 10 8	4 8 0	2 4 0	3 8 0	1 13 0
Gram	3 8 0	2 5 4	3 8 0	1 12 0	3 6 0	1 11 0
Masúr pulse, peas, linseed ...	3 0 0	2 0 0	2 4 0	1 2 0	2 4 0	1 2 0

Demand.

Applied to the assessable area, the crop rates gave a gross rental of Rs. 4,71,505, and the soil rates of Rs. 4,67,470. Deduced from the smaller of these sums at 50 per cent., the demand

[1] The whole circle being practically irrigable, no unirrigated rates were framed.

would have reached Rs. 2,33,735. It was actually fixed at Rs. 2,28,032, or, including cesses, Rs. 2,52,242. The amount and incidence of the new assessment may be thus contrasted with those of the old :—

Settlement.	Incidence per acre on						Total demand excluding cesses.	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p	Rs. a. p	Rs. a. p	Rs. a. p.	Rs. a. p	Rs. a. p.	Rs.	Rs.
Former ...	2 1 2	1 10 4	1 10 2	1 7 0	1 4 5	1 8 8	1,82,358	1,78,381
Current ...	...	2 5 2	...	2 0 6	...	1 11 9	...	2,28,032
Increase ...	...	0 10 10	...	0 9 6	...	0 8 1	...	49,651

Until sanctioned by Government the new demand is in provisional force. Slight additions had by 1878-79 raised it to Rs 2,28,809.

Landlord and tenant.

The landholders who pay this revenue are chiefly Muhammadans, Káyaths, Kurmis, and Brahmans. The pure *zamíndári* form of tenure easily predominates. No trustworthy analysis of land-transfers during the term of the last settlement is forthcoming. But we know that the parganah suffered from a succession of bad seasons, beginning with that of 1837-38,[1] and that between the latter year and 1841 six villages were sold and about 20 farmed for arrears of land revenue. On the whole, some 36·5 per cent. of the total area appears to have changed hands. Turning from landlord to tenant, we find that about 47 per cent. of the cultivated area is tilled by Kurmís, 8·6 by Brahmans, 6·6 by Chamárs, and the remainder by other castes in small proportions. More than three times as much land is tilled by tenants with rights of occupancy as by any other class of cultivator. Where rents are so largely paid in kind, it is impossible for village papers to show accurately the gross rental paid by tenants to landlords. But, adding manorial cesses, the census of 1872 returns it at the rather low figure of Rs. 3,67,202.

Population.

According to the census of 1872, pargana Nawábganj contained 342 inhabited villages, of which 120 had less than 200 inhabitants; 149 between 200 and 500; 62 between 500 and 1,000; 8 between 1,000 and 2,000; 2 between 2,000 and 3,000; and one between 3,000 and 5,000.

[1] *Supra* p. 568.

The total population of the same year was 124,276 souls (57,653 females), giving 550 to the square mile. Classified according to religion, there were 101,110 Hindús, of whom 46,934 were females; and 23,166 Musalmáns, amongst whom 10,719 were females. Distributing the Hindu population amongst the four great classes, the census shows 4,978 Bráhmans, of whom 2,251 were females; 1,327 Rájpúts, including 519 females; and 1,751 Baniyás (828 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 93,054 souls, (43,336 females). The principal Bráhman subdivisions found in this parganah are the Gaur (180), Kanaujiya (543), and Sáraswat. The chief Rájput clans are the Janghára (443), Chauhán (322), Gaur, Katehriya, Gautam, Ráthor, Shiúbansi, Bais, and Katheya. The Baniyas belong to the Agarwál, Mahár (1,019) Ghoai and Dirhammáz subdivisions. The most numerous amongst the other castes are the Máli (6,379), Lohár (1,225), Gadariya (1,148), Káyath, (1,066), Kahár (3,870), Dhobi (2,750), Chamár (10,343), Barhai (2,407), Bharbhunja (1,249), Ahír (5,856), Nai or Hajjám (2,210), Bhangi or Khákrob (1,315), Kisán (3,607), Teli (2,394), Kurmi (37,861), and Beldár (1,860). Besides these, the following castes comprising less than one thousand members are found in this pargana:—Koli, Ját, Dakaut, Gosáin, Sonár, Kalwár, Nat, Chhípi, Patwa, Kumhár, Gújar, Tamboli, Bairági, Pási, Bhát, Dhánuk, Khatík, Darzi, Lodha, Radha, and Sadhir. The Musalmáns are distributed amongst Shaikhs (19,218), Sayyids (16,215), Mughals (181), and Patháns (2,146), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 333 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,514 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,228 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 27,193 in agricultural operations; 5,899 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,974 persons returned as laborers, and 466 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,816 as landholders, 82,700 as cultivators, and 39,760 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 989 males as able to read and write out of a total male population numbering 66,623 souls.

Severed from Karor in "the Waterloo year," Nawábganj has no history of its own. At a revision of boundaries in 1852-53 its edges were much altered by transfers with surrounding parganahs. For other particulars, see article on KAROR, *ad fin.*

History.

NEORIA-HUSAINPUR, a small town of parganah Pilibhít, stands at the junction of several cross-country tracks, 42 miles north-east of Bareilly.[1] It crowns the watershed between Katna and Kakra brooks, being about a mile and a half distant from each. The population of its three component villages (Neoria, Aliganj, and Khabbápur) amounted in 1872 to 5,622 souls.

But excluding one or more of those villages, the census omits the town from the list of those with over 5,000 inhabitants.

Situated in the dank tract adjoining the Tarái, Neoria is a collection of mud huts interspersed with ponds. It has a third-class police-station and district post-office. The Chaukídári Act (XX of 1856) is in force here; and in 1877-78 the house-tax thereby imposed gave, with miscellaneous receipts and a balance (Rs. 61) from the preceding year, a total income of Rs. 697. The expenditure, chiefly on police and conservancy, amounted to Rs. 592. In the same year the town contained 761 houses, of which 585 were assessed with the tax, the incidence being Re. 1-1-4 per house assessed, and Re. 0-1-10 per head of population.

Appearance, buildings, and house-tax.

Neoria is the headquarters of the Banjára traders, whose transactions have given the Pilibhít subdivision its notoriety for fine rice. The rice is really, however, grown by Thárús in the British and Nepál Taráis. Money for its cultivation is advanced by the Banjáras, who are repaid in kind at rates so much cheaper than the market price as to render the business highly remunerative. They receive the grain unhusked, and it is shelled chiefly by the labor of their women. The rices grown about Neoria itself and elsewhere in Pilibhít are second and third-rate only. The so-called Pilibhít rices thus imported by Banjáras are chiefly of the *hansráj* variety.

Rice trade.

PACHOMI or Wáhidpur Pachaumi, a small market village of parganah Farídpur, stands on the metalled Sháhjahánpur road, 16 miles south-east of Bareilly. The village lands are skirted on the East Bahgúl river, and on the west crossed by the Oudh and Rohilkhand Railway. The market is held twice weekly. The population amounted in 1872 to 816 souls only. But Pachomi, once called Panchbhúmi, is remarkable as containing several

[1] In the table of distances at p. 532 Neoria has, by an oversight, been included in parganah Púranpur.

ancient ruined mounds (*khera*) which might repay exploration: for, from the highest mound, heavy rains wash down numerous copper coins of Asoka (*circ.* 250 B.C.)

PARASUAKOT, a lost town of parganah Jahánabad, has become so completely forgotten as to find no place in the Revenue Survey map. It lies on the lands of Nizám Dándi, 4 miles west of Balaíkhera, beside the Kichha road and Pangaili river. To the surrounding villages it is more commonly known under the title of Atáprasua or Parasua's high chambers.

"*Parasud-kot*," writes General Cunningham,[1] "is said to be the ruins of a temple and other edifices that Bali Rája built for his Ahír servant named Parasua. The mound is about 1,400 feet long and 300 feet broad at base, with a height of 35 feet at its loftiest point near the eastern end. On this point there are the brick foundations of a large temple, 42 feet square, with the remains of steps on the east face, and a stone lintel or doorstep on the west face. I conclude, therefore, that the temple had two doors - one to the east and other to the west—and as this is the common arrangement of *lingam*[2] temples, it is almost certain that the building must have been dedicated to Shiva. Towards the west, the mound gradually declines in height until it is lost in the fields. Forty feet to the west of the temple there are some remains of a thick wall, which would seem to have formed part of the enclosure of the temple, which[3] must have been not less than 130 feet square. Five hundred feet further west there are the remains of another enclosure, 100 feet square, which most probably once surrounded a second temple; but the height of the ruins at this point is more than 16 feet above the ground.

"Although the Parasua mound is well known to the people for many miles around, yet there are no traditions attached to the place save the story of Parasua, the Ahír, which has already been noticed. When we consider that a temple 24 feet square could not have been less than 3½ times its base, or 147 feet in height; and that its floor being 35 feet above the ground, the whole height of the building would have been 182 feet. it is strange that no more detailed traditions should exist regarding the builders of so magnificent an edifice."

PIYÁS, an eastern suburb of Sarauli (*q. v.*) stands on the south bank of the Rámganga, 28 miles from Bareilly. It contained in 1872 a population of but 1,000 persons; and is remarkable only because the house tax, under Act XX. of 1856, is in force within its limits. In 1877-78 that tax, with miscellaneous receipts and a balance (Rs. 21) from the preceding year, gave a total income of Rs. 212. The expenditure, which was chiefly on police, conservancy, and public works, amounted to Rs. 124. In the same year the suburb contained 168 houses, of which 143 were assessed with the tax, the incidence being Re. 1-5-4 per house assessed and Re. 0-2-3 per head of population.

PILIBHÍT, the capital of the sub-division so named, and the future capital of a district, stands in north latitude 28°38″ and east longitude 79°52,″ about 600 feet above the sea. About 30 miles north-east of Bareilly, its site had, in 1872, an area of 433 acres, with a population of some 69 to the acre.

[1] *Archæological Survey Reports*, I. 357. [2] *I.e.*, thallus. [3] *I.e.*, the enclosure, not the temple.

It contained, in 1853, 26,760, and in 1865 as many as 27,907 inhabitants. Ac-

Population.

cording to the last census (1872) the population amounted to 29,840 persons, of whom 17,504 were Hindús (8,360 females), 12,327 Musalmáns (6,336 females), and 9 members of the Christian and other religions. Distributing the population among the rural and urban classes, the returns show 537 landowners, 1,442 cultivators, and 27,861 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 4,370, of which 1,861 were occupied by Musalmáns. The number of houses during the same year was 6,860, of which 1,322 were built with skilled labour, and of these 344 were occupied by Musalmáns. Of the 5,538 mud huts in the town 2,486 were owned by Musalmáns. Taking the male adult population (not less than 15 years of age), the following occupations were pursued by more than 40 males:—Bakers 41, beggars 208, blacksmiths 204, braziers 59, bricklayers 135, butchers 153, canvas-weavers 224, carpenters 383, cart-drivers 184, comb-makers 78, cotton-cleaners 88, cultivators 483, fishmongers 61, goldsmiths 146, grain-dealers 345, grass-cutters 68, grain-parchers 43, greengrocers 57, labourers 754, lac-makers and sellers 48, landowners 209, merchants 49, cloth-merchants 107, money-changers 60, oil-makers 50, packs carriers 100, pandits 108, perfumers 105, porters 123, potters 52, *purohits* (family priests) 176, servants 2,094, shopkeepers 666, sugar-sellers and makers 155, sweepers 120, tailors 105, tanners 101, washermen 71, water-carriers 125, weavers 568, and weighmen 42.

Pilibhít may still be considered what in its days of fortification it really

Site and appearance.

was, an island. This island is bounded on the north by the Kákra; on the west by that Deoha, into which the Kákra flows; and on the south and east by a fosse that once connected the former river with the latter. The Deoha is, during the rains, navigable right up to the town. The fosse, which is called *shahr-panáh*, or city's protection, is still one of the principal escape channels for surface drainage, though no longer filled constantly with water. On east and south the city is surrounded by numerous gardens or groves. It is approached by six converging lines of roads, *viz.*, the Mádhu-Tánda from the east, Mundiya-ghát from the north-east, Jahánabad from the west, Bareilly from the south-west, Bísalpur from the south, and Púranpur from the south-east. Except the Bareilly line, which is likely before long to bear a light railway, all these highways are unmetalled. The Bareilly and Jahánabad roads meet on the opposite or western side of the Deoha, which they cross together on a bridge of boats.

Entering by one of these roads, we find ourselves in a long straggling town with more than the usual allowance of brickwork houses, and more than

the usual air of business. The principal wards are Khudáganj, Pakaria, Sahúkára, and Sungarhi; the principal markets are Drummondganj and Ináyatganj. The former, named after a former joint-magistrate, the Hon. R. Drummond, is a fine market-place of good shops, well arranged on a wide site. The latter possesses some historical interest, as having received its name from Ináyat, the rebellious son of the Protector Rahmat. But the finest part of the city is undoubtedly its western outskirt, where stand Rahmat's mosque, the tahsíli school, and the dispensary. The first-named building is the Muslim cathedral, and a miniature in brick and plaster of the celebrated *Jáma Masjid* at Dehli.[1] Hamilton observes that being elegant in structure, but deficient in magnitude, it "makes a more superb show as a picture than the reality justifies." Of the school, Dr. Planck remarks that it is "built apparently, but not quite successfully, to correspond with the architecture of the mosque," "but nevertheless," he adds, "it is a capacious school-house, with a grandeur of accommodation which no other school-house in Rohilkhand approaches." All three buildings, mosque, school, and dispensary, stand on an open space enclosed and planted with trees. The unsightly huts which until a few years ago encroached on this space have been removed and good roadways added.

Markets, buildings, &c.

The other public buildings of Pilibhít are the tahsíli, first-class police-station, and imperial post-office, all in Drummondganj, the munsifi or petty judge's court; the magisterial offices, a Turkish bath (*hammám*); and the small but strongly walled native hostel (*sarai*), in whose court stands an old mosque. The civil station is as yet limited to two bungalows, which accommodate the resident joint-magistrate and assistant superintendent of police. Amongst the groves to the south of the city nestles an encamping-ground. The northern outskirt is especially liable to inundation during the rains; and throughout the city may be seen excavations or ponds which are utilized for the cultivation of water-caltrop (*singhára*, Trapa bispinosa).

Pilibhít is enlivened by a considerable transit trade. Rice from the Tarái, borax and pepper from Kumaun or Nepál, honey, wax, metals and wool, are bought at Barmdeo and other marts by the merchants of the city, and through that city distributed to the district or province. In former years a good deal of timber was imported from the trans-Sárda Tarái; but since the forests of that tract were granted to Nepál the import, and with it the boat-building trade of Pilibhít, has declined. Yet the coarser kind of carpentry flourishes; and though all wood intended for furniture passes on to Bareilly, country-carts are manufactured by the score.

Trade and manufactures.

[1] For an engraving of which see *Fergusson's Indian and Eastern Architecture.*

There is a small trade in the catechu, or *terra japonica,* boiled from the bark of the khair tree (*Acacia catechu*), and bought from woodland villagers. The manufacture of metal vessels from imported material is as brisk as in most large towns of Rohilkhand; and to this is added, in Pilibhít, a small manufacture of hempen sacking. But the most important industry is that of sugar-refining. The expressed syrup, after a rude boiling process in its native village, is carted into town in earthen vessels or old beer casks; and when carted out of town it has become refined sugar. This sugar is the main export. The articles chiefly imported are grain, salt, cotton-goods, and cleaned cotton. But the following register of imports, compiled for two years from the returns of the municipality's octroi outposts, will speak in greater detail :—

Articles.	*Net imports in*				*Consumption per head in*			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Md. s. c.	Rs. a. p.	Md. s. c.	Rs. a. p.
Grain ...	2,69,887	...	2,16,724	...	8 39 1	...	7 13 4	...
Sugar, refined ...	2,041	...	3,358	...	0 2 11	...	0 4 8	...
Do., unrefined ...	91,845	...	67,338	...	3 3 1	...	2 10 3	...
Ghí	1,452	...	1,684	...	0 1 15	...	0 2 4	...
Other articles of food... ...	3,67,279	...	2,98,998	13,003	12 12 5	...	10 0 12	0 6 15
Animals for slaughter	...	...	...	...	...	...	...	...
Oil and oil-seeds ...	4,623	...	10,523	...	0 5 3	...	0 14 1	...
Fuel, &c. ...	8,130	...	16,006	...	0 10 14	...	0 21 7	...
Building materials,	5,847	64,048	...	69,576	6 7 13	2 2 4	...	2 5 4
Drugs and spices ...	31,438	...	...	1,54,527	1 2 1	...	...	5 2 10
Tobacco ...	3,931	...	6,183	...	0 5 4	...	0 8 4	...
European cloth ...	...	2,08,833	...	1,17,116	...	7 0 0	...	3 14 9
Native do. ...	...	1,20,360	...	1,11,842	...	4 0 6	...	3 11 11
Metals... ...	...	72,429	...	55,938	...	2 6 10	...	1 14 0

Municipality.

The corporation or municipal committee consists of eight members, whereof two sit *ex officio,* and the remainder by election of the rate-payers. Its income is derived chiefly from an octroi tax, which in 1876-77 fell at the rate of Re. 0-10-5 per head of population. The various heads of income and expenditure for two years may be thus shown:—

Receipts.		1876-77.	1877-78.	Expenditure.		1876-77.	1877-78.
		Rs.	Rs.			Rs.	Rs.
Octroi.	Opening balance... ...	7,845	3,809	Collections ...		2,774	2,878
	Class I.—Food and drink	9,570	8,918	Head-office ...		359	380
	„ II.—Animals for slaughter.	591	646	Supervision ...		...	...
	„ III.—Fuel, &c. ...	2,015	2,367	Original works ...		1,555	2,069
	„ IV.—Building materials.	1,783	1,312	Repairs and maintenance of roads.		...	4,071
	„ V.—Drugs and spices, &c.	1,124	913	Police ...		7,931	7,961
	„ VI.—Tobacco ...	858	763	Education ...		2,765	2,907
	„ VII.—Textile fabrics ...	2,789	1,449	Registration of births and deaths.		98	84
	„ VIII.—Metals ...	839	605	Lighting ...		810	627
				Watering roads ...		...	...
	Total ...	19,569	16,973	Drainage works ...		5,775	...
				Water supply ...		4,731	...
				Charitable grants...		2,933	1,454
				Conservancy ...		8,127	3,759
				Miscellaneous ...		...	,190
Rents		7,802	9,354				
Fines		34	122				
Pounds		7,246	1,957				
Miscellaneous							
	Total ...	34,651	28,406	Total ...		37,859	28,280

History.

The name of Pilibhít is derived from that of an adjoining village about two miles north-north-east of the town, on the banks of the Kákra. That of the old village, again, is said to be compounded of *Periya*, the title of a Banjára clan,[1] and *bhít* or bhíta, a wall or village mound. Old Pilibhít is, like Mádhu-Tánda, still held by Periya Banjáras. At what time the newer and larger Pilibhít was founded it is impossible to say. We only know that about 1740 the Rohillas seized both town and parganah from the Banjáras, adding them to the fief of Rahmat Khán. Pilibhít now became the home of Rahmat, and its fortunes rose with his. On the permanent establishment of his supremacy, in 1754, it became recognized as the capital of Rohilkhand. He surrounded the city first with a mud (1763) and afterwards (1769) with a brick wall; but the latter was demolished after his death. The remains of his palace are too modern to attract the antiquarian, and too scanty to excite interest in the ordinary visitor. His title of Lord Protector (*Háfiz-ul-mulk*) gave to Pilibhít the new name of Hafizabad; but this name proved as fleeting as Muslim names always have when substituted for those of old Hindu cities.[2] The only splendid and lasting memorial of Rahmat is the cathedral mosque.

[1] This clan (*got*) is a sub-division of the Labhána tribe.

[2] Thus Agra is still Agra, and not Akbarabad; Dehli has rejected the title of Sháhjahánabad; and under the title of Muazzimabad no one would recognize Gorakhpur.

With his defeat and death in 1774 Pilibhít might justly have exclaimed that the glory had departed. The city was occupied without resistance by the allied forces of the Company and the Nawáb Vazír. But shortly after its cession to the British (1801) its importance was again recognized by its appointment as the head-quarters of a tahsíl. During the Nepálese campaign of 1815 it became a base of minor military operations against the Gurkhas; and between 1833 and 1842 it was the capital of a separate district known as the "Northern Division of Bareilly." Events at Pilibhít, during the great rebellion (1857-58) and riots of 1871, have been specially noticed above.[1] The city has long been the capital of a district sub-division, and is likely before long to resume its place amongst the capitals of separate districts.

PILIBHÍT, a sub-division and tahsíl of the Bareilly district, is bounded on its eastern corner by the Kheri district of Oudh; on the north-east by the kingdom of Nepál; on the north by the Tarái district; on the west by the Baheri, and on the south-west by the Nawábganj tahsíl; on the south by the Bísalpur tahsíl and the Sháhjahánpur district. It forms, in fact, an enlarged north-eastern quarter of Bareilly, with an area, according to the latest official statement, of 1,022 square miles and 543 acres.[2] The population, by the census of 1872, was 286,560 souls; and the land-revenue amounts, in 1878-79, to Rs. 4,01,697. The head-quarters are at the place described in the last article, but the tahsíl has a branch office, for the purpose of revenue collection, at Púranpur. For a detailed account of the sub-division the reader is referred to the articles on its three parganahs, Pilibhít, Jahánabad, and Púranpur.

PILIBHÍT, a parganah of the tahsíl so named, is bounded on the east by parganah Púranpur of its own tahsíl; on the north-east by parganah Bilahri of the Tarái district; on the west by the river Deoha, which divides it from parganah Jahánabad of its own tahsíl; and on the south by parganah and tahsíl Bísalpur. According to the official statement of 1878 it contained 243 square miles and 505 acres; but according to the earlier revenue survey more than 2½ square miles less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 339 estates, distributed amongst 215 villages.

Physical features.

In its natural features Pilibhít closely resembles the neighbouring Jahánabad. The only difference perhaps is this, that Pilibhít has a larger quantity of forest, and a smaller proportion of streams. It is a plain, sloping gently from north to south, with no sharply marked distinctions of level or soil. The highest observed elevation is 656 feet

[1] History of the district *ad fin.* [2] Circular No. 70A., dated 4th July, 1878. The area by the earlier revenue survey was more than 14½ square miles less.

above the sea at Pachpera, on the north-eastern frontier, and the lowest 585 feet at Amkhera, near the southern. The surface consists of slight troughs and watersheds, just defined enough to strike the eye. The highest ground is generally sandy, producing wheat and inferior crops in alternate years. On the slopes lies a large quantity of loam, that is, mixed sand and clay, which yields in succession sugar, wheat, and rice; and in the hollows is found clay, which, as a rule, is reserved for rice alone. Of the total cultivated area 55,148 acres are returned as loam (*dúmat*), 20,600 as clay (*mattiyár*), and 6,668 as sand (*bhúr*).

Elevation.

Soils.

The main watershed of the parganah divides on a line drawn due north and south through the town of Neoria-Husainpur. West of this line the streams flow down to swell Deoha, and east to stagnate in the Mála swamp. The Deoha, on whose bank sits the chief town Pilibhít, bounds the parganah rather than enters it. Up to that town it is navigable in the rains; and its waters are removed for wholesomeness in a country whose inhabitants are great connoisseurs of the pure element. At Pilibhít it is joined by its most important affluent, the Kákra, which has flowed south-westwards from across the Tarái frontier. The Mála forms the eastern boundary, but is here a morass rather than a river. It receives several small streams rising in this parganah, and amongst others two bearing the name of Katna, which the Mála itself assumes lower in its course. The only remaining brooks of sufficient importance to have obtained names at all are the Sánda, an affluent of the Deoha, the Luthiya of the Kákra, and the Kulai of the Mála.

Rivers.

The Rohilla system of damming up for irrigation every small stream which is too weak to resist such treatment prevails. But no attempts have yet been made, as in Jahánabad, to replace this system by one of scientific Government canals. The average spring level (11 feet) is already sufficiently high; and by raising it higher the plan in vogue has a most deleterious effect on climate. The feverish Mála swamp is itself caused by a mischievous dam south-east of Pilibhít. "The levels taken," writes Mr. Elliot Colvin, "proved that the water might be fully utilized and the swamp eradicated.[1] The result of the existing state of things is that square miles of country are ruined and kept waste, the air of the neighbourhood is poisoned, and all this for the benefit of persons said to have vested rights which have grown from the misdirected energy of their ancestors.

Irrigation.

[1] It may be added that the remains of villages and groves in the forest along its bank recall a time when the swamp had no existence.

As a matter of justice to the public, such rights appear to me as untenable as those on which an idiot might claim to sell arsenic. It is a matter of congratulation that Government has given up all claim to water-rates from such sources." The remaining sources of irrigation are ponds, natural and artificial, pools in the discarded beds of rivers, and unbricked wells. Of the latter there were, in 1872, some 1,830; but such excavations fall in after a few months' existence. The settlement report gives the parganah a total irrigated area of 34,401 acres.

Climate, and

The climate of Pilibhít is everywhere indifferent, and in places execrable. Height of spring-level and improper interference with natural drainage lines are not the only causes of malaria. The extensive cultivation of rice, which is always, where possible, flooded, and the neighbourhood of dense woodlands, add to the general insalubrity. In the parganah itself 2,901 acres are under groves, and 28,361 under Government forest. The forest fringes the Mála swamp, and, owing perhaps to the water-logged nature of the subsoil, produces no valuable timber. Its stunted growths are elsewhere mentioned.[1] The proximity of the Bilahri forests and the Tarái renders the northern border extremely unhealthy as compared with the south. In the former, population is scanty and cultivation suffers from the attacks of herbivorous beasts.

Forests.

ECONOMICAL FEATURES. Products.

The crops of Pilibhít are its only important product. Extensive pastures have, indeed, fostered a large cattle-breeding business, and in 1872 the parganah was found to contain 48,202 head of buffaloes and kine; but the stocks bred are not remarkable for strength or size. Of the area cultivated for the autumn harvest 71·33 per cent. is grown with rice, 9·64 with *kodon* millet, and 8·10 with sugarcane; of that for the spring harvest, 68·28 per cent. with wheat, 10·73 with mixed wheat and barley, and 9·66 with gram. Surplus agricultural produce finds a sale at Pilibhít, Neoria-Husainpur, Bhikáripur, and other markets. The scanty manufactures of the capital have already been mentioned. Neoria-Husainpur is the chief, and Bhikáripur a minor depôt, where the Banjára carriers store for exportation the so-called Pilibhít rices. These rices are really grown chiefly across the border, in Nepál and the Tarái.[2] A large through-trade between Nepál and Bareilly traverses the parganah. Its roads are four unmetalled lines which radiate north-east, east, south-east, and south, from the town of Pilibhít.

Their principal defect is the want of bridges.

[1] *Supra* p. 506. [2] See "Trade," p. 630; and article on Neoria-Husainpur town.

Areas of settlement survey.

At the survey preceding the current settlement of land-revenue, the area of the parganah was classified as follows :—

Unassessable.		*Assessable.*			Total.
Barren (including village-sites and groves).	Revenue-free.	Culturable waste.	Cultivated.	Total.	
Acres.	Acres.	Acres.	Acres.	Acres.	
13,907	1,371	27,193	82,416	109,609	124,887

Since the opening of the former settlement cultivation is said to have increased 55 per cent.

The current settlement itself was effected by Mr. Elliot Colvin. He divided the parganah into four circles of assessment, *viz.*, (1) villages of the northern border, where climate and wild beasts war against cultivation; (2) three villages south of this circle, beyond the immediate influence of the Tarái and less subject to the drawbacks just mentioned; (3) the centre of the parganah, where climate improves and beasts cease from troubling; and (4) villages of the southern border, where cultivation is excellent. For the various soils in each circle Mr. Colvin assumed the following rent-rates :—

Circle.	Rent-rates per acre on					
	Irrigated.			*Unirrigated.*		
	Loam.	Clay.	Sand.	Loam.	Clay.	Sand.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I. Northern border ...	3 0 0	2 8 0	2 0 0	1 12 0	1 8 0	1 0 0
II. North centre ...	3 12 0	3 4 0	2 6 0	3 0 0	2 6 0	2 0 0
III. Centre ...	4 8 0	4 0 0	2 12 0	3 12 0	3 3 0	2 8 0
IV. Southern border ...	5 4 0	4 8 0	3 0 0	4 0 0	3 12 0	3 0 0

The method of assuming such rates has been described above,[1] and recapitulation is unnecessary. With a view of testing these *soil rates*, rates according to crop were independently framed; and reckoned by the latter, the gross rental of the assessable area was highest (Rs. 3,03,639).

Demand.

Deduced from this rental at 50 per cent. the demand would have reached Rs. 1,51,819. In the process of assessment, village by village, it was actually fixed at Rs. 1,56,639, or including

[1] Pages 318-19 and 612.

the 10 per cent. cess, Rs. 1,72,286. The amount and incidence of the new revenue may be thus contrasted with those of the old :—

Settlement.	Incidence per acre on			Total initial demand, excluding cesses.
	Cultivated area.	Assessable area.	Total area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.
Former (1840) ...	1 10 9 15/16	1 0 10 7/8	0 11 7 7/8	1,19,119
Present (1872) ...	1 14 4 3/4	1 6 0 3/4	1 3 7 3/4	1,56,639
Increase ...	0 3 6 13/16	0 5 1 7/8	0 7 11 7/8	37,520

Until sanctioned by Government the new demand is in provisional force. But a revision of assessment (1874) and other causes had, by 1878-79, reduced its amount to Rs. 1,54,482.

Landlord and tenant.

Of the proprietors who pay this revenue no analysis by caste exists; but it would seem that amongst their tenantry Lodhas and Kisáns are far the most numerous. As in Jahánabad, the proprietary tenures are almost entirely pure *zamíndári*; and about five out of eight acres are tilled by tenants with rights of occupancy. The transfers of land which during the currency of the last settlement altered the proprietary body may be thus displayed :—

Alienated by						Unalienated remainder.	
Private arrangement.		*Decree of Court.*		*Confiscation for rebellion.*			
Entire villages.	Portions of villages in acres.	Entire.	Portions.	Entire.	Portions.	Entire.	Portions.
63	227 3/32	9	15 3/32	16	29 1/16	88	269 1/16

The principal losers were Pathán and Banjáras. Eight villages were sold for arrears of revenue, and a few others farmed for the same cause. The gross rental actually and annually paid by tenants to landlords can hardly be accurately shown in a parganah where rents are so largely paid in kind. Adding manorial cesses, the census of 1872 returns the figure at Rs. 2,62,179.

But judging from the rental assumed at settlement, this sum would appear a great understatement.

Population.

According to the census of 1872, parganah Pilibhít contained 264 inhabited villages, of which 112 had less than 200 inhabitants; 110 between 200 and 500; 32 between 500 and 1,000; and 9 between 1,000 and 2,000. The towns containing more than 5,000 inhabitants were Pilibhít and Neoria-Husainpur, with populations of 29,840 and 5,622 respectively. The total population of the same year was 112,535 souls (53,197 females), giving 601 to the square mile. Classified according to religion, there were 88,639 Hindús, of whom 41,465 were females; 23,885 Musalmáns, amongst whom 11,726 were females; and 11 Christians. Distributing the Hindu population amongst the four great classes, the census shows 3,925 Brahmans, of whom 1,636 were females; 1,061 Rájputs, including 386 females; and 2,337 Baniyas (1,128 females); whilst the great mass of the population is comprised in "the other castes," which show a total of 81,316 souls (38,315 females). The principal Brahman sub-divisions found in this parganah are the Gaur (677), Kanaujiya (1,268), and Sáraswat. The chief Rájput clans are the Chauhán (278), Janghára, Gaur, Katehriya, Gautam, Ráthor, Shiubansi, Bais, and Ponwár. The Baniyás belong to the Agarwál (1,243), Gindauriya, and Dasa sub-divisions. The most numerous amongst the other castes are the Koli (1,965), Máli (4,933), Lohár (2,063), Gadariya (1,467), Káyath (1,283), Kahár (2,107) Dhobi (1,637), Chamár (5,204), Barhai (2,994), Ahír (1,979), Nai or Hajjám (1,357), Bhangi or Khákrob (1,134), Kisán (14,438), Teli, (2,147), Kumhár (1,293), Pási (2,237), Kurmi (3,718), and Lodha (20,835).

Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Ját, Bharbhunja, Dakaut, Gosáin, Sonár, Kalwár, Nat, Chhipi, Patwa, Gújar, Tamboli, Bairági, Bhát, Dhánuk, Khatík, Beldár, Darzi, Fakír, Khatri, Mochi, Bánsphor, Baheliya, and Nuniya. The Musalmáns are distributed amongst Shaikhs (18,315), Sayyids (739), Mughals (240), and Patháns (4,589), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 356 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 5,323 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 2,368 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 19,195 in agricultural operations; 5,460 in industrial occupa-

tions, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,062 persons returned as labourers and 583 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,002 as landholders, 61,145 as cultivators, and 50,388 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 540 males as able to read and write out of a total male population numbering 46,544 souls.

History.

As much of Pilibhít as was known in the time of Akbar (1556-1603) belonged to the old *mahál* of Balaí (see JAHÁNABAD parganah). The remainder probably lay in Kumáún territory, outside the limits of that monarch's revenue jurisdiction.[1] The first historical masters of the modern parganah were the Banjáras, who were ejected by Ali Muhammad about 1740. Then mentioned for the first time, parganah Pilibhít was on its conquest added to the fief of Rahmat Khán, afterwards regent. For the remainder of the Rohilla supremacy, until 1774, it remained the favourite portion of Rahmat's domains. When ceded to the British, in 1801, by his conqueror, the Nawáb Vazír, the parganah was attached to the Bareilly district. In 1833-4 it was detached, with other parganahs, to form a new district, called the "Northern Division of Bareilly." But this district was reannexed to Bareilly proper in 1841-42. It is probable, however, that before long Pilibhít will be again severed from Bareilly and included in a new district bearing its own name.

PÚRANPUR, the head-quarters of the parganah so named, is a village about 54 miles east-north-east of Bareilly and 24 miles east-south-east of Pilibhít. An unmetalled road from the latter place ends here, but some eight cross-country tracks converge upon the village. It in 1872 contained but 1,467 inhabitants, and is very far from being, as stated in the settlement report, "the largest town in the parganah." It stands within a fringe of gardens or groves, beside the left bank of the Baraua water-course. It has a sub-tahsíli presided over by a *peshkár* subordinate to the tahsíldár of Pilibhít, a first-class police-station, an imperial post-office, and an elementary school. A market is held twice weekly, but the trade and manufactures are next to none.

PÚRANPUR or Púranpur-Sabna, the largest parganah of the Bareilly district, forms a portion of the Pilibhít tahsíl. Being the head-quarters of a *peshkár* or deputy tahsíldar, it is sometimes classed as a separate tahsíl in itself.

[1] A sarkár, Kamáyún, is included in the *Ain-i-Akbari*. But for five of its nominal *mahals* no returns are given, and it is doubtful whether Akbar's power reached beyond the natural boundaries of the Tarái.

But the powers of this official are extremely limited, and he is subordinate to the tahsíldar of Pilibhít. Parganah Púranpur is bounded on its eastern corner by the Kheri district of Oudh; on the north-east by the kingdom of Nepál; on the north-west by parganah Bilahri of the Tarái district; on the west by parganah Pilibhít of its own tahsíl and by parganah-tahsíl Bísalpur; and on the south by the Sháhjahánpur district. According to the official statement of 1878 it contained 592 square miles and 595 acres; but according to the earlier revenue survey some 10 square miles and 70 acres less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 434 estates (*mahál*) distributed amongst 382 villages (*mauza*).

PHYSICAL FEATURES.

Backwardness of the parganah.

Though the largest, Púranpur is the most backward parganah of Rohilkhand. Its surroundings estrange it from its district and its province. If, disregarding its minor faces, we deem it a rude triangle, it is shut in on its north-eastern side by the Sárda, the marshes which fringe that river, and the forests of the Nepál Tarái; on its west-north-western it is covered by the woodlands of Bilahri and Pilibhít and the Mála swamp; on its southern by the forests of Bísalpur, Khotár in Sháhjahánpur, and Bhúr in Kheri. But the causes which imped the progress of Púranpur are inherent as well as external. To one who enters it from Pilibhít the difference of country seems sudden and astounding. Severed from that parganah only by a narrow belt of morass and woodland, he finds other soils, other crops, other systems of natural and artificial irrigation, and even another climate. In most cases the change is for the worse. The villages show a lower standard of comfort and cultivation; and miserable hovels betray "the poverty and sleepy carelessness"[1] of their occupants.

Its defective climate and soil and high spring-level.

Malaria and a defective soil are sufficient to account for the change. Though the rents of Pilibhít almost double those of Púranpur, the dreaded exhalations of the Mála swamp deter migration from the former to the latter. The moisture of Púranpur is everywhere great. The average depth of water from the surface is but 10½ feet. Springs which have percolated through the slope at the foot of the Himálaya here come again to light in marshes and the sources of rivers; and the presence of forests, both within and without the parganah, add of course to the general dampness. Health is worst in September-October, when the rains cease and heavy dew falls.

[1] The expression is Mr. Latouche's. "Doubtless," adds Mr. Elliot Colvin, "the large amount of sand in the soils renders the mud walls particularly liable to the action of rain, but there is, apart from this, an unmistakably pinched look about them."

The parganah is a plain sinking slowly, with occasional hollows, but no hills, from north to south and south-south-east. The highest elevations, those which have been chosen for the stations of the Great Trigonometrical Survey, are exceptional, and it need only be mentioned that the loftiest is 652·8 feet above the sea at Sháhgarh, one of the numerous old castles with which Púranpur is studded.[1] Excluding such stations, and taking the bench-marks of the revenue survey, we find that the highest observed level is 615·1 feet above the sea at Bandarbojhi in the northern, and the lowest 536·3 at Gauri, in the south-eastern corner of the parganah. The most important hollow is the trough of the Sárda river, extending four or five villages deep along the whole of the north-eastern border, and severed from the rest of Púranpur by the Sárda itself and its generally parallel affluent, the Chúka. Between this *Tarái* and the remaining villages of the parganah intervene a high clearly-defined bank and a long broad belt of forest. In the basin itself the soil is a moist alluvial deposit, producing large quantities of tall grass and tamarisk. Fever is endemic, and the cultivators are chiefly non-residents. The staple crop is rice. Both this and other cultivated growths suffer severely from the attacks of deer and other four-footed marauders. But its spontaneous products, trees, hides, grass, and pasturage, furnish a fair profit to the landlords of the tract.

Elevations.

Trough of the Sárda.

The remainder of the parganah, between Sárda and Mála, may be called a sterile table-land. The soils are a mixture of sand (*bhúr*) and loam (*dúmat*), in which the former preponderates. Clay soils (*mattiyár*) are as a rule found only in the depressions of the Khanaut and Gumti and their tributary lines of drainage. "The sandy character of the soil," writes Mr. Elliot Colvin, "is doubtless owing to the silt deposited in floods on the edge of the trough, when the Sárda, centuries ago, flowed in the present bed of the Chúka." But, despite the prevailing sandiness of this tract, the returns of the settlement survey show for the cultivated area of the whole parganah but 3,348 acres of *bhúr*, against 7,614 of *mattiyár* and 87,929 of *dúmat*. The mass of these up-lands, including the plain of Púranpur, the Jatpura estate, and the northern border, are bounded on the south by a spur of the same Chúka forest that skirts them on the east. But below this spur again, in the south-west corner of the parganah, lie surrounded by woodland the Gonchai estate and other villages. The parganah forests, of which the largest is that along the Chúka, cover an area

Up-land remainder.

Soils and

Forests of the parganah generally.

[1] Sháhgarh, or as it should perhaps more properly be spelt Sháhgarh, is attributed to King Ben. See article on Kábar.

of 129·69 square miles, including waste-land grants (35·70). The general nature of these woods and waste grants has been described above.[1] Púranpur contains, besides, 3·07 square miles of grove or orchard.

Rivers.

The chief streams of the parganah, which follow without much winding the general slope of the country, are in westward order the Sárda, Gumti, Khanaut, and Mála. The Sárda, "brimming, and bright, and large," has already[2] been noticed at length. It receives on its left bank the Chaundar, Bamhni, Káni, Anjna, Khamaria, and Dubha, all entering the parganah from Nepál or Kheri, but all probably mere *sutiyás* or channels of its own. The Chúka on the right bank is a more important affluent; but this too flows in an ancient bed of the Sárda. The proposal for tapping from the latter a huge canal, which should trifurcate at Mainákot in this parganah, has been detailed elsewhere.[3] The remaining streams rise in the swamps of Púranpur itself, and during summer become almost dry. The Gumti is, just before quitting the parganah, reinforced by the Gachái or Gonchái, a stream of much the same size and length. The principal affluent of the Khanaut is the Sakri, which rises in some lagoons beside the Sháhgarh castle, already mentioned. The Mála, which rises in the swamp along the western border, is here a sluggish stream, blocked by dams or struggling through weeds and bog. The only other brooks that need be mentioned are the Jhukna and Baraua, which quit Púranpur to join the Gumti in Sháhjahánpur.

Irrigation.

The principal morasses are those of the Chúka and Mála. The former sometimes shows, as at Sailaha and Baijúnagar, large unbroken sheets of water. The latter is probably produced, as pointed out in the article on parganah Pilibhít, by an artificial irrigation dam. A similar construction converts the course of the Khanaut into a noxious swamp. The parganah contained in 1868-69 over 5,280 wells of the usual unbricked and ephemeral type. But in spite of dams and wells, in spite of the fact that a watered is not rented higher than an unwatered crop, little resort is had to irrigation. In years of favourable rain the natural moisture of the soil suffices for even the thirsty spring crops. And but 12,752 acres are returned as watered.

Economical features. Products.

Except perhaps that of sugar, the parganah has no noteworthy manufacture. There is a small trade in hides and fuel from its own forests, and in timber imported across the Sárda from Nepál. Many of the landholders take advantage of the pasturage in the woodland glades, and devote their abundant leisure to cattle-breeding. The parganah

[1] Page 506. [2] Pages 512-14. [3] *Supra* page 528.

was found in 1872 to contain 92,469 head of oxen or kine, and 9,023 of buffaloes. But as usual in a tract containing no large towns, trade confines itself almost entirely to the sale or barter of agricultural raw produce. Of staples grown for the autumn harvest, rices, *bajra* millet, and *urd* pulse are easily the principal; for the spring harvest wheat covers more than seven times as much ground as any other crop. The weekly markets held at several places provide a sale for the surplus grain, and supply the inhabitants with the few simple necessaries which they care to buy in return. Amongst such marts are the three largest villages of the parganah, Sherpur-Kálan, Kasganja, and Muzaffarnagar; the capital Púranpur, Gonchái, Mádhu-Tánda, Kalínagar, and Ánandpur or Bhagwantapur. The only roads are the two unmetalled lines which, starting from Púranpur and Mádhu-Tánda, in the centre of the parganah, cross the Mála swamp on the western frontier *en route* for Pilibhít.

Cattle.

Crops.

Markets.

Communications.

Areas of settlement survey.

The survey for the current settlement resulted in the following classification of area:—

Unassessable.		*Assessable.*			Total.
Barren (including village sites and groves).	Revenue-free.	Culturable waste.	Cultivated.	Total.	
Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
29,560	827	170,151	98,891	269,042	299,429

The current settlement.

Cultivation was reckoned to have increased by 11,352 acres since the opening of the preceding settlement.

The current settlement was effected by Mr. J. D. Latouche, under the supervision of his chief, Mr. Elliot Colvin. Mr. Latouche divided the parganah into five circles of assessment, corresponding more or less with its natural divisions. These circles were (1) the Mádhu-Tánda, or uplands of the northern corner; (2) the Púranpur and (3) Muzaffarnagar, or uplands of the northern and southern centre; (4) the Gonchái, or uplands of the south-western corner; and (5) the Tarái or basin of the Sárda. Rents being paid chiefly in kind, rent-rates were first assumed according to crop. The results were as follows:—

Circle.	Crop.	Rent-rate per acre. Rs.	a.	p.
I., Mádhu-Tánda ...	Sugar, rice, vegetables, and spring-crops other than gram.	1	12	1½
	Bajra, kodon, and other autumn crops ...	1	5	10½
	Urd, moth, and gram	0	15	7½
II., Púranpur ...	Sugar, rice, vegetables, and spring-crops other than gram.	1	15	3
	Bajra, kodon, and other than autumn crops ...	1	9	0
	Urd, moth, and gram ...	1	2	9
III., Muzaffarnagar ...	Sugar, wheat, rice, and vegetables ...	2	5	6
	All other crops	1	15	3
IV., Gonchái ...	Sugar, wheat, rice, and gram	3	2	0
	Bajra, kodon, and all other crops, except ...	2	5	6
	Urd and moth	1	2	9
V., Tarái ...	Sugar, wheat, and mustard	1	15	3
	Turmeric, tobacco, and vegetables	3	8	3
	All other crops	1	2	9

By applying these rates to the cultivated area, and dividing the resultant rental amongst the different soils, rent-rates according to soil were obtained. These soil-rates, which in the process of assessment were employed as a check on the crop-rates, may be thus summarized: —

Circle.	*Rent-rate per acre on* *Dúmaṭ* or loam. Rs.	a.	*Mattiyár* or clay. Rs.	a.	*Bhúr* or sand. Rs.	a.
I.	1	12⅛	1	5⅞	0	15⅝
II.	1	15¼	1	9	1	2¾
III.	2	5⅛	1	15¼	...	
IV.	3	2	2	5½	1	2¾
V.	3	8¼	1	15¼	1	2¾

Demand.

It was by these soil-rates, when applied to the total assessable area, that the highest gross rental, Rs. 1,87,319, was obtained. Deduced from this rental at 50 per cent., the demand would have reached Rs. 93,659. But in the process of assessment it was actually fixed at Rs. 97,874, or, including the 10 per cent. cess, Rs. 1,07,666.

The amount and incidence of the new demand may be thus compared with those of the old :—

Settlement.	Incidence per acre on			Total demand (excluding cesses.)
	Cultivated area.	Assessable area.	Total area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.
Former (1840) ...	0 9 1½	0 2 8	0 2 0⅞	66,745
Current (1872) ...	0 15 9	0 5 9½	0 5 3	97,874
Increase ...	0 6 7½	0 3 1½	0 3 2⅛	31,129

Though not yet finally sanctioned by Government, the new demand is in force. A revision (1874) by Mr. Robert Currie and other causes had by 1878-79 reduced its figure to Rs. 90,411.

Landlord and tenant.

The proprietors who pay this revenue are almost entirely limited to four families—the Banjáras of Mádhu-Tánda, the Rájputs of Gonchái and of Jatpura, and the Musalmáns of Sherpur. Amongst their tenants, Kisáns, Gobas, Chamárs, Muráos, and Banjáras are most numerous. Out of the 409 estates (including waste-land grants) which were entered on the revenue-roll at settlement, 403 were held in pure *zamíndári* tenure. About three acres only out of ten are held by tenants with rights of occupancy. The following table will give some idea of the extent to which the proprietary body was altered during the currency of the last settlement.

Land alienated by				Unalienated.	
Private arrangement.		*Decree of Court.*		*Remainder.*	
Entire villages.	Portions of villages in acres.	Entire villages.	Portions in acres.	Entire.	Portions.
86	603⅛	...	385⅝	173	561 3/32

Rents.

By far the chief losers were Banjáras of the Labhána sub-division. There were no confiscations for rebellion. The proprietary right was in but one case alienated for arrears of revenue. Here, as in other parganahs where kind-rents prevail, the gross

rental actually paid by tenants to landlords cannot be ascertained with any accuracy from village papers. The census estimate (Rs. 3,16,704) is no less likely to err, and, though it includes manorial cesses, to err on the side of exaggeration. The main peculiarity of money-rents in this parganah is that they are always paid according to crop, without regard to soil. "A certain rent," writes Mr. Colvin, "is paid on a certain crop, be it watered or not; be it on the best or the worst soil; be it on highly cultivated land close to the village site or an outlying field in a remote part." For a second or spring crop, grown on the same land that has paid rent in autumn, no fresh rent is exacted.

Population.

According to the census of 1872, parganah Púranpur contained 215 inhabited villages, of which 102 had less than 200 inhabitants; 62 between 200 and 500; 32 between 500 and 1,000; 14 between 1,000 and 2,000; 4 between 2,000 and 3,000; and one between 3,000 and 5,000.

The total population in 1872 numbered 86,059 souls (39,515 females), giving 183 to the square mile. Classified according to religion, there were 77,337 Hindús, of whom 35,564 were females; 8,710 Musalmáns, amongst whom 3,947 were females; and 12 Christians. Distributing the Hindu population amongst the four great classes, the census returns 4,762 Brahmans, of whom 2,099 were females; 1,980 Rájputs, including 818 females; and 1,022 Baniyas (453 females); whilst the great mass of the population is comprised in "the other castes," which show a total of 69,573 souls (32,194 females). The principal Brahman sub-divisions found in this parganah are the Gaur (121), Kanaujiya (1,310), Sáraswat, and Pánde. The chief Rájput clans are the Chauhán (298), Katehriya (305), Janghára, Gaur, Ráthor, Shiúbansi, Bhadauriya, Kachhwáha, Sakarwár, Ponwár, Sengarh, Tomar, and Bundela. The Baniyas belong to the Agarwál, Mahár, Bárasaini, Satwála, Gurer, Manai, Audhiya, Dasa, Bishnoi, and Simali sub-divisions. The most numerous amongst the other castes are the Máli (6,269), Lohár (1,510), Gadariya (2,062), Kahár (7,128), Dhobi (1,420), Chamár (6,821), Barhai (2,819), Ahír (7,859), Nái or Hajjám (1,161), Kisán (13,254), Teli (1,684), Pási (4,410), and Lodha (4,561). Besides these, the following castes, comprising less than one thousand members are found in this parganah:—Koli, Káyath, Ját, Bharbhunja, Bhangi or Khákrob, Dakaut, Sonár, Kalwár, Patwa, Kumhár, Gújar, Tamboli, Kurmi, Bhát, Dhánuk, Khatík, Beldár, Darzi, Fakír, Banjára, Miamár, Jogi, Radha, Ghosi, Tháru, and Arakh. The Musalmáns are distributed amongst Shaikhs (5,502), Sayyids (106), Mughals (129), and Patháns (2,973), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 116 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,500 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 550 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 21,992 in agricultural operations; 1,816 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,604 persons returned as labourers, and 202 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 203 as landholders, 67,988 as cultivators, and 17,868 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,071 males as able to read and write out of a total male population numbering 59,338 souls.

History.

Towards the close of Akbar's reign (1596) we find the uplands of Púranpur divided between *maháls* Púnar and Gola of the Badáyún government and Dehli province. The malarious wilderness of the Sárda basin was unknown, and in all probability belonged, then as afterwards, to the Kumáún princes. Mahál Púnar perhaps comprised the tract between Khanaut and Mála, where the old site of its eponymous village Púnar is still traceable. The *Aín-i-Akbari* returns its area as 3,593 acres (5,749 bíghas), and its rental as 6,508½ rupees (2,60,340 dáms). But the incidence of the latter sum, even when considered as rent rather than revenue, is extremely high; and it is probable that Abúl Fazl's office knew as little about the country east of the Mála as they did of Kumáún and Gola. Of Gola, which included the village of Púranpur, something will be said in the Sháhjahánpur notice. Of its ten subdivisions (*tappa*), but two, Chakídpuri and Majhwa, seem to have contributed towards the formation of this parganah. But in Púranpur Sir Henry Elliot places the whole of Chakídpuri's 347 villages.

Parganah Sabna, or Sarbna deriving its name from a village since diluted by the Sárda, included the basin of that river, east of the Chúka. It was wrested by the Oudh Wazír from the Kumáún Rájas in 1744 or the following year; and we afterwards find it held by the regent Rahmat. After the blockade of the Rohillas by the Marhattas and the Nawáb of Oudh in 1752, the latter potentate confirmed Rahmat in possession of parganahs Púranpur and Sabna, now mentioned in conjunction for the first time. Before their cession to the British in 1801 the two had become a single parganah. Púranpur-Sabna was attached to the Bareilly district; but in 1813-14 it was detached, to contribute

towards the formation of Sháhjahánpur. In the Sháhjahánpur district it remained till 1865, when its greater vicinity to the courts of Pilibhít caused its re-annexation to Bareilly. It is probable that the close of the year 1879 will again see it detached as part of the new district of Pilibhít.

RATHAURA, a village of parganah Karor, stands on the metalled Bareilly and Pilibhít road, 9 miles north-east of Bareilly. Less than a mile distant on north-west and south-east respectively flow the Nakatia river and Girem right distributary of the Bahgúl canal.

The population amounted in 1872 to 1,318 only; but Rathaura has a third-class police-station, a district post-office, and an encamping-ground for troops.

RÁMNAGAR or Ahíchhatra,[1] once the capital of a mighty kingdom, is now but a large village in parganah Sarauli of the Aonla tahsíl. Standing at the extreme eastern corner of that parganah, in the wedge between Aril and Pairiya rivers, it is some 20 miles distant from Bareilly and 8 from Aonla. Though inaccessible to wheeled vehicles, it is easily reached by a ride from the railway-station at the latter.[2] The population according to the last census (1872) was 2,715 souls. The village has an elementary school, and holds market twice weekly.

The name of Ahíchhatar or Ahíchhatra is at present confined to the great fortress rising just outside the walls of the village, but now included in the lands of Alampur Kot or Nasratganj, which adjoins Rámnagar on the north. This stronghold is by far the chief object of interest at or near Rámnagar; but in its ancient Buddhist topes and modern Jaina temple the village has other claims to attention.

Ancient walled city of Ahíchhatra.

To begin with the fort. As its circumference is over 3½ miles, and its interior crowned with the foundations of old brick buildings, it should rather be called the ruins of a walled city. Approached from Aonla in the early morning it appears like a low range of hills, the illusion being increased by the outlying mounds and by snowy glimpses of a higher range—the highest in the world—behind it. The place is on nearer inspection disappointing. Its curtains and bastions are mere crumbling banks of brick, and the few scraps of standing wall seldom rise more than 3 or 4 feet from the summit of those banks. The casual observer would hardly recognize, in the slight prominences from the mass of *débris*, the remains of flanking towers. The heaps of brick which once formed the walls are, never-

[1] From notes taken by the compiler during a personal visit to Rámnagar. [2] General Cunningham seems to have somewhat overrated the difficulties of approach. Some ravines cross the road it is true, but they are all shallow, and there is none over which the horse of average intelligence will not find his way. It should be mentioned that throughout his description of Ahíchhatra General Cunningham calls the Aril by the name of its tributary, Gángan.

theless, of considerable height. They attain a general altitude of from 28 to 30 feet, rising on the west side to 35 ; while a single tower near the south-west corner, the Sáhib Burj, is 47 feet raised above the road outside.

Ascending these walls we find ourselves on an elevated space averaging some 15 to 20 feet above the surface of the surrounding country. The interior of the fort is occupied by a mixture of brambly scrub and ploughed land. The bushes resound with the blithe cry of the grey partridge; but the fields perhaps predominate. Their soil must be extremely barren, for almost every clod one picks up is a piece of old brick. Ancient copper coins[1] are frequently exhumed by the ploughman, and may be obtained in some quantity from the people of the neighbourhood. Of several mounds within the fortress, the highest is that occupied by the remains of a thallus temple near the middle of the north wall. The mound itself is a conical heap of bricks towering some 65 feet above the level of the plain without; and General Cunningham calculates that the temple which crowned it must have risen yet 100 feet higher. Of the latter nothing remains except the foundations and the gigantic stone thallus, once eight feet high, and still three and a half feet in diameter, from which the mound derives its name of *Bhim-kagaja (gada)* or "Bhím's mace." The upper part of this monolith lies broken off beside the base; stricken, the people say, by lightning, but more likely shattered by the hammer of some Muslim iconoclast. It is now apparently used as a whetstone; and near it, on the narrow summit of the mound, the ignorance of some too zealous Hindu has placed figures of Buddha,[2] rifled from one of the neighbouring topes. Similar instances of mistaken worship may be noticed in Rámnagar itself, where two Buddhist statues have been installed under trees as tutelary deities (*gawán dewat, rakhwála dewat, bhumia,* or *kherapati*) of the village. The gods of Nasratganj are confessedly borrowed from a similar source, although not so clearly of Buddhist origin.[3]

From this mound may be obtained an extended view of the surrounding country, sandy, but well tilled and dotted with groves. It is also the best point for a general survey of the fort and adjacent mounds. The fort is seen to resemble in shape an irregular right-angled triangle,[4] with the right angle

[1] Some of these coins are coppers of Asoka's reign. Others bear inscriptions in the Persian character ; and the compiler saw one of the reign of Ahmad Sháh (1748-54), a relic, perhaps, of the time when Ali Muhammad attempted the restoration of the fort. [2] These must have been placed here since 1862-63, as they are not mentioned by General Cunningham. [3] The tutelary gods of a Rohilkhand village are most often discovered under some tree on its outskirts, generally a sacred fig (*pipal, bar, pákar*) or *nim*. And the statues of Buddha found hereabouts are of the usual type, representing the great faith-founder sitting cobbler-wise, with negro-like ringlets and long-lobed ears. In some cases aërial figures flit over his right shoulder. [4] The lengths of the three sides, as given by General Cunningham, are : west, 5,500 ; north, 6,400 ; and south-east, 7,400 feet. He counted 32 towers ; but the earlier surveyor, Captain Hodgson, who calls Ahichhatra "the Pándú's fort," gives the number as 34. In some places the walls are 18, and their parapets 3½ feet thick.

towards the north-west; and the angles of the fortification, especially on the northern side, stand out with exceeding clearness. An arched gateway, built on the south-eastern wall by the Rohillas, which was standing at the time of General Cunningham's visit some sixteen years ago, has now disappeared. Two other mounds are seen within the fort, and a number of all sizes, from 20 to 1,000 feet diameter, without, on the north and west. Of those inside the fort there is little to be said. Both show traces of buildings which General Cunningham considers to have been large Brahmanical temples. That which stands due west of the *Bhím-ka-gaja* is picturesquely shaded by a grove of miscellaneous trees, amongst which may be discerned a small Muslim shrine and a modern Hindu hermitage.[1] On a third mound just outside the western gate are planted the foundations of a small temple, filled with ashes, which perhaps record its destruction by the Muslims in one of their earlier raids against the Katehriya Rájputs. Here were discovered a terracotta figure of Shiva, with the usual lavish allowance of arms and eyes, and a left arm holding a conch, which must once have belonged to an idol of his rival Vishnu. Four hundred feet south of the great bastion is another extensive mound, which from its ruins General Cunningham believes to have been a monastery, enclosing a temple not less than 80 feet high. In and about the fortress he discovered not less than twenty temples of various sizes; but except that beside the western gate and the *Bhím-ka-gaja*, none yielded sculptures by which their original dedication could be absolutely identified.

Buddhist remains.

The most numerous and ancient remains at Ahichhatra are, however, those of Buddhist origin. A dozen places, generally mounds or groups of mounds, are shown as such in the map (plate xliv.) of the Archæological Survey Report for 1862-63; but of these some are perhaps Jaina monuments.[2] The chief *stupa*, tope, or relic temple, is that which stands on a great irregular mound nearly a mile due west of the north-west corner of the fortress, and about the same distance north-north-east from Rámnagar. The round shield-like roof of the tope, just appearing above the heap of earth and *débris* that surrounds it, has given the mound the name of *chhatar* (the umbrella) or *pisanhari-ka-chhatar* (the mill-grinder's[3] chhatar). The portion of the ruin still left exposed is 30 feet in diameter, and attains a height of 40 feet above the neighbouring fields. Its original dimensions, 50 feet of

[1] Both this mound and the Bhím-ka-gaja are called by the revenue survey map "*Aincholee*" towers. They are also called on the spot *anchuas*. Neither word seems to mean anything more than "a high place." [2] As for instance Katári Khera and another spot beside the modern Párasnáth temple. [3] The small handmill of the country, consisting of two round wheel-like stones, the upper revolving on the lower. The word translated mill-grinder is feminine; for here, as in other eastern countries, corn is almost always pulverized by "two women grinding at the mill."

diameter and 57 of height, were increased by later additions to 75 and 77 feet respectively.[1] About 46 years ago some British officer burrowed into it a gallery of 91 feet, and a shaft of unknown depth, now filled with rubbish. Utilizing and continuing his predecessor's excavations, General Cunningham made a few unimportant troves, including a rudely adorned round steatite box, and a globular vase of the same material. The former contained some beads with minute fragments of seed-pearl and rock-crystal; the latter a mysterious earthen cake with small stones for currants. The discoverer identifies this stupa with one which Hwen Thsang mentions as built by Asoka about 250 B. C.; and it certainly resembles in form the Bhilsa topes of that age. The conclusion that it was enlarged not earlier than from 400 to 500 A.D. is a matter of much less certainty.[2]

Jaina remains.

A few hundred yards north of the old fort, and east of the Nasratganj homesteads, stands a far smaller hillock named Katari khera, which is perhaps a corruption of Kottari khera, or the temple mound. Here General Cunningham unearthed the limestone[3] plinth and almost vanished walls of a small temple which he at first imagined to be a Buddhist monument. But, except a broken statue which probably represents Buddha,[4] there was nothing distinctively Buddhist about the temple. There were, however, several nude figures which the General afterwards (1871) assigned to Jain artists of the "sky-clad" (*i. e.* stark-naked) sect. And on a stone railing pillar which contained six rows of such figures appeared the following dedicatory inscription:—"*Acharya Indranandi Sishya Mahádari Párasvapatisya kottari.*"—"Mahádari, disciple of the teacher Indranandi, to the temple of Párasvapati." Párasva pati is of course equivalent to Párasvanáth; and Párasvanáth or Pársva was, as already mentioned, the great *tirthankara* or prophet whom some suppose to share with Mahávíra the honour of founding the Jaina faith.[5] Another image apparently naked, a small stone bearing the inscription "*navagraha*" or "nine planets," and the fragment of a large pillar, bearing on each of its four faces lions, the symbols of Mahávíra, completed the General's discoveries. From the character of these inscriptions he infers that the temple was erected before the fall of the Gupta dynasty in 319 A.D.

[1] Archæological Survey Report, 1862-63, p. 261. [2] That conclusion is based on the fact that Hwen Thsang does not mention its being out of repair in 634. But repairs and enlargement are different things. The temple may have been kept in good repair up to the date of Hwen Thsang's visit, although enlarged 500 years before. [3] The species of limestone used is block *kankar*. [4] But the Jain saints "exactly resemble those of the Bauddhas in appearance."—*Elphinstone's History*, Bk. II., Chap. IV. [5] For some account of Párasnáth see p. 486 *supra*, Bijnor notice; and of Mahábír, Gaz., III., 500, Muzaffarnagar notice. Of two alternative readings, Párasvapati and Párasvamati, General Cunningham selects the latter. During his visits to Rohilkhand he seems almost, indeed, to have forgotten the great name of Párasnáth. The principal object at Rámnagar, outside its mighty fortress, is the modern temple of Párasnáth; but this he does not even mention. The remains at Mordhaj (Bijnor) he visited; but those at Párasnáth, in the same neighbourhood and district, failed to attract him.

With the Jainas Ahíchhatra is still a place of much sanctity. A short distance north of the village, on a great mound once perhaps crested with some more ancient pile, stands the modern temple of Párasnáth. This is a large brick building, entered by a wide colonnaded courtyard. A space about equal to that of the yard is occupied by the buildings of the temple proper, which two squat domes and a couple of cupolas render conspicuous for miles around. Deprived of these excrescences the temple would much resemble the private house of an owner with mongrel tastes in architecture. There is great mixture of styles, of Saracenic and Roman arches, of flat roofs and tunnel vaults. Most of the buildings have once been plastered, but the plaster has in most cases peeled off, and about half the rooms are roofless. For eleven months and more of the year the temple is untenanted, except by the martins, whose nests cling in clusters to its domed ceilings. But in Chait (March-April) its deserted chambers are peopled by Saráogis or Srávakas, Jain tradesmen who leave Meerut, Dehli, and even Ambála, to hold here an eight-day fair.

Connected with Ahíchhatra is an inscription of the Gupta period at Dilwári, 4½ miles south of the fort; but this too has been damaged by constant use as a whetsone. At Gulariya, 2½ miles north, is another gigantic thallus or lingam; and the name of Bhímlaur, one mile to the east, shows that a similar monument of Shaiva worship must have existed there also. It may be mentioned that at Alampur, just outside the fort on the north, stands an indigo factory worked by a native. Like most of the surrounding villages, Alampur is built chiefly of material from the fort or the surrounding mounds. The fort is practically an inexhaustible storehouse of gigantic and durable bricks.

Neighbouring places of interest.

We first hear of Ahíchhatra in the *Mahábhárata*. The great kingdom of Panchála, sings the poet, extended from the Himálaya mountains southwards to the river Chambal. The capital of north Panchála, now Rohilkhand, was Ahíchhatra. Just before the heroic struggle for Hastinápur, or about 1430 B.C., Drona, the tutor of the Pándavas, ejected Drupada, king of Panchála, from the northern half of his realm.

History.

Popular legend, however, assigns the foundation of the fort to a younger man than Drupada or Drona. It is said that the latter found the boy Adi Ahír (Ahar?) sleeping under the guardianship of a cobra with expanded hood, and, struck by the prodigy, predicted for the youngster an imperial future. The prophesy was verified. Adi became Rája and founded the fortress, still sometimes called Adikot. His memory lingers also in the title of the Adiságar, a neighbouring tank which possesses an area of about 93¾ acres. The name of Ahíchhatra is explained by the statement that its founder once had a snake (*ahi*) for his canopy *chhatra*. It exists in another form as Ahi-kshetra or snake-field.

It appears, however, that the Buddhists must have adopted the legend of Adi to do honour to their own hero and prophet. Hwen Thsang records that outside the town was a *nága-hrada* or "serpent tank," beside which Buddha had preached for seven days to convert the Nága or serpent king; and that Asoka (*circ.* 250 B. C.) had erected a stupa on the hallowed spot. The stupa in question, that now known as the Pisanhári-ka-chhatar, might perhaps have been called, after the event it commemorated, the Ahi or serpent chhatra. But General Cunningham infers that the Buddhist legend represented the converted Nága as forming a canopy over Buddha with his expanded hood. Such legends are not unknown amongst the Buddhists, and he might have added amongst the Hindús and Jainas also. "A similar story is told at Buddha-Gayá of the Nága king Muchalinda, who with his expanded hood sheltered Buddha from the shower of rain produced by the malignant demon Mára." The custom of representing Hindu gods with hooded snakes forming canopies over their heads is common enough, as will be seen by any one who cares to examine the plates at the end of Moor's *Hindu Pantheon*. The same work shows two statues of Buddha thus decorated, and mentions another as seen by Major Mackenzie in Ceylon.[1] But the deities whose heads are most often shaded by snakes are Vishnu and his incarnations;[2] and it was perhaps as the incarnation of Vishnu that Buddha first acquired this head-dress. Amongst the Jainas Párasnáth is invariably portrayed with a *chhatra* of cobras rampant above his head; and some legends accounting for their presence have been told above.[3]

But the mention of Ahichhatra in the *Mahábhárata* clearly shows it to have flourished long before Buddhist or Jaina times. It was probably called after some local Hindu temple or idol; and the fact that its name chimed in so well with their own sacred legends may have accounted for its early selection by Buddhist and Jainas as a site for their shrines. The city appears in the geography of Ptolemy (*circ.* 150A.D.) as Adisadra, a fact which shows that the traditions of Adi are at least coeval with the beginning of the Christian era. But Professor Wilson remarks that the name of Ahíchhatra seems to have been applied to more than one town.[4]

When visited in 634A.D. by the Chinese pilgrim Hwen Thsang, *Ahi-chi-ta-lo* was just 3 miles (17 or 18 *li*) in circuit, and defended by natural obstacles. These obstacles were probably the Aril and Pairiya streams, which, surrounded by primæval forest, must have carried a larger volume of water than now. The city contained 10 Buddhist monasteries, which sheltered about 1,000 monks; and 9 Brahmanical temples, attended by some 300 worshippers of Shiva, who smeared themselves with ashes. The great stupa beside the serpent

[1] *Hindu Pantheon*, plates 70IV, 75III, page 230. [2] *Ibid.*, plates 9I, 12, 58, 60V, 86I.
[3] *Supra* page. 486-87. [4] Translation of Vishnu Purána, foot-note 20.

tank was flanked by four smaller topes, whose mounds enabled General Cunningham to identify it with the Pisanhári-ka-chhattar.

The wealth of Brahmanical remains at Ahíchhatra shows that as Buddhism declined the number of Hindu temples increased. At what time the town was finally deserted it is impossible to say. While shooting some years ago amongst its bushy ruins, Mr. F. W. Porter discovered a well-executed bas-relief of two lions, with an inscription which showed the date of their sculpture to have been 1060 *sanvat*, or 1004A.D. The neighbourhood was a stronghold of Katehriya Rájputs, and Ahíchhatra was possibly destroyed either in Ghiyás-ud-dín's savage attack on that tribe (1266), or during the later and more systématic devastations of Fíroz (1379-85).

When next we hear of the fortress, Ali Muhammad is searching for some fastness wherein to defend himself against the possible wrath of his liege lord the emperor. About 1740 he attempted to restore Ahíchhatra; but after spending a sum estimated by General Cunningham at £10,000, and by the country folk at £1,000,000, he abandoned the project as beyond his means. He was eventually besieged and captured at Bangarh in Budaun,[1] a castle which, though many miles further to the south, has sometimes been confused with Ahíchhatra. He has left on the south-eastern side of the fort some parapets varying at top from 2¾ to 3¼ feet in thickness.

Such are the disjointed chronicles of a most ancient but now almost invisible city. In its present state of decay Ahíchhatra can show nothing to repay the mere sightseer. But to the antiquary and the curious in local history it is full of interest, if not romance.

RICHHA, a large village giving its name to the parganah so called, stands on the unmetalled road connecting Pilibhít with the metalled Naini Tál line. About 24 miles north of Bareilly as the crow flies, it is some 3 miles more by road. The population by the last census was 1,576 persons, distributed over a site of about 1,200 acres.

Richha has a third-class police-station, district post-office, elementary school, and market held twice or more weekly. It possesses two Hindu temples with moderate endowments. On the first Sunday in Jeth (May-June) begins a fair which lasts six days, and is called *Mela bhalé sálár ke*.[2]

History.

The name of Richha is said to be derived from the bears (*richh*) which formerly prowled about its site. Its eastern portion, called Tánda, or "the encampment of Banjáras," was founded by members of that clan in the reign of Aurangzeb (1658-1707); and two

[1] *Supra* pp. 106-107. [2] *I.e.* the fair of the good chief, probably Sálár-i-Masaúd Gházi. *Vide supra* p. 90; and G., II., 77.

other villages, named respectively Tánda and Banjaria, adjoin it on the south. The western part of the village was settled by Rájputs under one Dhorajít.

RICHHA, a parganah of the Baheri tahsíl, is bounded on the east by parganah Jahánabad of the Pilibhít tahsíl; on the north by parganahs Nánakmata, Kilpuri, and Rudarpur of the Tarái district; on the north-west or west by parganahs Chaumahla and Kábar of its own tahsíl and by parganah and tahsíl Mírganj; and on the south by parganahs and tahsíls Karor and Nawábganj. According to the official statement of 1878, it contained 169 square miles and 352 acres; but according to the earlier revenue survey nearly 1½ square miles less. Details of area, as furnished by the settlement survey, and of population, as given by the census, will be hereafter shown. The parganah contains 204 estates (*mahál*) distributed amongst 120 villages (*mauzas*).

PHYSICAL FEATURES.

Like the adjoining Kábar, Richha is a well-watered plain, sloping generally from north to south, or rather south-west. The highest observed level is 657 feet above the sea at Utarsia on the north-eastern, and the lowest 581 feet at Nirbhua and Akilabad on the south-western border. The pargana is formed of the shallow basins (*khádir*) and low watersheds (*bángar*) of four rivers—the Pangaili, East Bahgúl, Deoraniya, and Dhora. The two former wind from north to south, with a slight tendency towards the west; and the tendency becomes more pronounced in the case of the two latter, which sometimes flow due south-west. The Pangaili, in the upper part of its course called Hamaria, is outside the parganah rather than of it. After forming for some distance the eastern boundary and making an occasional diversion into the interior, it passes onwards into Jahánabad. Next to the Pangaili, on the west, lies the course of the Bahgúl, which receives on its left or eastern bank the Sukhái brook. The Deoraniya and Dhora, the latter the more westerly of the two, form in places the western or north-west frontier. The Dhora is joined or rejoined on its left bank by an affluent or branch, the Little (Chhota) Dhora; and is perhaps connected with the Gora, a stream which quits this parganah to join the Sankha in Karor.

RIVERS.

CANALS.

The Kunwarpur branch of the Bahgúl canal crosses the northern frontier at Utarsia, and after flowing southwards for several miles, and canalizing a small westerly watercourse, reissues as the Ughanpur main line. Further south, at Ughanpur itself, it branches into two distributaries, right and left. Replenished by a dam at Churaili, the former again divides into two channels, of which the more eastern is afterwards joined by the latter. Both the Churaili distributaries pass southwards into Nawábganj.

The main line and Sharífnagar distributary of the Kichaha-Dhora canal sometimes stray across the Kábar frontier into this parganah.

The remark made forty years ago by Mr. Head, that "the great characteristic of Richha is its splendid and extensive irrigation," has indeed become truer than ever. Not only have canals been since then aligned on scientific principles. The unbricked wells, whose absence he notices, may now be found in fair quantities along the Karor border, between the Dhora and Deoraniya rivers. And 61·4 per cent. of the cultivated area is returned as watered.

But though means of irrigation are profuse, irrigation is barely required in ordinary years. The spring-level, everywhere high, is in the extreme north so high as to prove a fertile source of malaria. We have here a continuation of the *már* tract, already mentioned in the article on Chaumahla. Adjoining as it does the tarái, this region is backward in both tillage and population. As, however, one travels further south, the climate and general condition of the country improve; and on the Nawábganj or Karor frontier one reaches villages as forward as any in the district.

Economical features. Products.

Its crops are the only noteworthy product of Richha. The principal staples are, in autumn, rices, maize, *joár*, *bajra*, and sugar-cane; in spring, wheat and chick-pea (gram). Rices and wheat cover respectively almost three and four times as large an area as any other crop of their harvest. Grain not required by the growers is sold at the chief town, Richha, at Mundia-Jágír, Faridpur, Basdharan, Biháripur, and other villages which can boast of weekly markets. A large cattle-fair is held at Gunhan-Hatu. The metalled Bareilly and Naini Tál road passes northwards through the west of the parganah, being joined at Maksúdanpur by the unmetalled line from Pilibhít *viâ* Richha.

Marts, communications.

Areas of settlement survey.

The following table shows the comparative areas of the parganah at the time of the past and present settlements, as given in the report on the latter:—

Settlement.	Unassessable.		Assessable.						Total.
	Barren.	*Revenue-free.*	*Old waste and groves.*	*Fallow.*	*Cultivated.*			*Total.*	
					Irrigated.	Unirrigated.	Total.		
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Former ...	8,164	18,013	12,029	3,468	27,784	35,831	63,615	79,112	105,289
Present ...	10,616	11,944	6,205	1,167	48,321	30,217	78,538	85,910	108,470
Difference,	+2,452	−6,088	−5,824	−2,301	+20,537	−5,694	+4,923	+6,798	+3,181

As in all other parganahs of the same tahsíl, the barren area has increased. This result is in every case assigned chiefly to the appropriation of cultivated land for canal purposes.

The current settlement.

The current settlement was effected by Mr. F. W. Porter, under the supervision of his chief, Mr. S. M. Moens. He divided the parganah into three circles, *viz.* (1) the southern, largest, healthiest, and most populous; (2) the central, smaller, less healthy, and less thickly inhabited; and (3) the *már* or northern, which was smallest and, as already mentioned, most backward. Here, as elsewhere in the Baheri tahsíl, rents are paid almost wholly in kind; and the rent-rates assumed for the calculation of the gross rental were, therefore, fixed according to crop.[1] The following statement shows the result in the case of the principal growths:—

Rent-rates.

Crop.	Rent-rate per acre in		
	Circle I.	Circle II.	Circle III.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Sugarcane	9 9 0	8 0 0	6 6 0
Cotton	6 6 0	5 10 0	4 12 0
Maize	3 3 0	2 10 0	2 3 0
Garden crops	6 6 0	5 10 0	4 12 0
Rice	4 2 0	3 9 0	2 10 0
Bájra and coarse autumn crops	2 14 0	2 8 0	1 14 0
Wheat	4 9 0	4 1 0	3 0 0
Barley, or mixed barley and wheat	3 13 0	3 6 0	2 8 0
Mixed barley and gram, or barley, gram, and peas (*bijhra*).	3 10 0	3 3 0	2 6 0
Gram	3 3 0	2 11 0	2 1 0
Masúr, linseed, &c.	2 4 0	2 0 0	1 8 0
Dosáhi at half *purál* rates in all circles.			

The rates afterwards worked out according to soil showed for loam (*dúmat*) an average rental of Rs. 4-10-7 per acre; for clay (*mattiyár*) Rs. 3-12-11, and for sand (*bhúr*) Rs. 3-5-2. Of the assessable area 53·6 per cent. was found to consist of the first, and 45·8 of the second soil. The most productive land was found on the high banks overlooking river-basins, and the least productive in the river-basins themselves.

Demand.

Whether reckoned according to crop or according to soil rates, the assumed gross rental of the parganah amounted to over Rs. 3,38,200. Deducted from that sum at 50 per cent. the demand would have reached Rs. 1,69,100. The figure actually fixed was

[1] See articles on parganahs *Chaumahla* and *Kábar*.

Rs. 1,66,237, or including cesses Rs. 1,84,504. The result and incidence of the new assessment may be thus compared with those of the old :—

Settlement.	Incidence per acre on						Total demand, excluding cesses.	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	R. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p	Rs. a. p.	Rs.	Rs.
Former ...	2 4 2	1 14 10	1 13 1	1 12 2	1 5 10	1 6 3	1,43,695	1,51,412
Present ...	...	2 5 3	...	2 2 1	...	1 11 0	...	1,66,237
Increase ...	...	0 6 5	...	0 5 11	...	0 4 9	...	14,825

Until sanctioned by Government, the new demand is in provisional force. A slight modification had by 1878-79 reduced its figure to Rs. 1,64,198.

Landlord and tenant.

The landlords who pay this revenue are chiefly Patháns (162), Raíns (103), and Kurmís (101). Twelve villages are revenue-free and two permanently settled. Amongst the tenantry, Kurmís (3,428), Muráos (1,837), and Chamárs (1,361) are most numerous. The average holding of the resident cultivator, whether proprietor or tenant, is 55 acres. The gross rental of the pargana according to village papers is not shown in the settlement report; and where kind rents are so much the rule, the rental returns of village papers are indeed seldom trustworthy. But adding manorial cesses, the almost contemporaneous census returns the figure as Rs. 2,45,824.

Alienations.

The records of the Baheri tahsíl were destroyed during the Mutiny, and it is therefore impossible to show the extent of land transfers during the whole term of the last settlement. But from 1858 to the end of that term they seem to have been as follows :—

Nature of transfer.	Whole villages.	Parts.	Total area in acres.	Demand.	Price realized.	Average price per acre.	Number of years' purchase.
				Rs.	Rs.	Rs. a. p.	
By private sale ...	34	86	34,548	49,260	4,37,307	12 10 6	8·87
By decree ...	6	19	5,065	7,530	92,168	18 3 1	12·24
Total ...	40	105	39,613	56,790	5,29,475	13 9 10	9·32

The low average price of land transferred by private sale is due to the fact that in many cases the sum agreed on between tribal brothers was merely

nominal. During the whole of the period here shown no instance of farm or sale for arrears of revenue occurred—a fact that speaks well for the lightness of the last assessment.

Population.

According to the census of 1872, pargana Richha contained 270 inhabited villages, of which 106 had less than 200 inhabitants; 110 between 200 and 500; 38 between 500 and 1,000; 15 between 1,000 and 2,000; and one between 2,000 and 3,000. The total population numbered in the same year 95,516 souls (44,361 females), giving 56 to the square mile. Classified according to religion, there were 68,504 Hindús, of whom 31,583 were females; and 27,012 Musalmáns, amongst whom 12,778 were females. Distributing the Hindu population amongst the four great classes, the census shows 2,480 Brahmans, of whom 1,097 were females; 1,055 Rájputs, including 447 females; and 708 Baniyás (812 females); whilst the great mass of the population is comprised in "the other castes," whose total is 64,261 souls (29,727 females). The principal Brahman sub-divisions found in this parganah are the Gaur (358), Kanaujiya (229), and Sáraswat. The chief Rájput clans are the Katehriya (230), Janghára, Chauhán, Gaur, Gautam, Ráthor, Shiúbansi, Bais, Tomar, and Sawant. The Baniyás belong to the Agarwál, Mahár, Satwála, and Mahesari sub-divisions. The most numerous amongst the other castes are the Máli (9,063), Káyath (1,207), Kahár, (3,121), Dhobi (1,227), Chamár (10,037), Ját (1,870), Barhai (1,473), Ahír (2,236), Nai or Hajjám (1,215), Bhangi or Khákrob (1,235), Teli (1,465), Kurmi (19,696), and Beldár (2,446). Beside these, the following castes, comprising less than one thousand members, are found in this pargana:—Koli, Lohár, Gadariya, Bharbhunja, Dakaut, Gosáin, Sonár, Kisán, Kalwár, Nat, Chhípi, Patwa, Kumhár, Gújar, Tamboli, Bairági, Bhát, Dhánuk, Darzi, Lodha, Banjára, and Jogi. The Musalmáns are distributed amongst Shaikhs (24,427), Sayyids (348), Mughals (147), and Patháns (21,00), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 208 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,897 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,043 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 20,650 in agricultural operations; 4,609 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,453 persons returned as labourers, and

542 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 745 as landholders, 63,136 as cultivators, and 31,635 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 776 males as able to read and write out of a total male population numbering 51,155 souls.

History.

In the *Aín-i-Akbari* (1596) pargana Richha has no place. It then formed a portion of maháls Hátmana (now absorbed in Chaumahla) and Bálai (now in Jahánabad). The former belonged to the Sambhal, and the latter to the Badáyún government of the Dehli province. Two other Akbari parganas of Sambhal—Kábar and Sirsáwan—seem also to have contributed villages towards the formation of Richha. But when Richha was formed is a matter of doubt. We first hear of it when Nawáb Faiz-ulláh Kháu (1774-94), in whose fief of Rámpur it lay, severed a portion of its area as material for his new pargana of Chaumahla. At the cession to the Company (1801) it was included in the district of Bareilly; and when in 1233-34 a northern division was detached from that district, Richha was detached with it. In 1841-42, however, the pargana and the rest of the new division were reannexed to Bareilly; and since then Richha has been affected by no territorial readjustments.

SANEHA, a parganah of the Aonla tahsíl, is bounded on the north-east by parganah and tahsíl Karor, and on the north by parganah and tahsíl Mírganj, the frontier being sometimes formed by the fickle bed of the Rámganga; on the west by parganah Aonla of its own tahsíl, the boundary here and there coinciding with the courses of the Aril and Katra; on the south by the Budaun district; and on the east by parganah Balia of its own tahsíl. Its total area, according to the official statement of 1878, was 83 square miles and 163 acres, a measurement more than two miles less than that of the scentific but earlier revenue survey. Details of this area and also of the population will be hereafter given. The parganah contains 259 estates or *maháls*, distributed amongst 126 *mauzas* or villages.

PHYSICAL FEATURES.

Saneha lies in the alluvial plain of the Rámganga, and is therefore as flat a tract as could be found anywhere. The highest observed level is 552 feet above the sea at Fatehganj beside the Aríl, and the lowest 520 feet at Keúna Shádipur beside the Bajha. A map attached to the settlement report makes some attempt to divide the parganah into three parallel belts running north-west and south-east. The belt nearest the Rámganga is called *khádir* or river flats, and the two other *bangar* or uplands. These divisions may for purposes of description be adopted here also. But the whole parganah is in truth a river-flat, and the so-called

upland tracts are at most slightly-raised terraces marking levels formerly washed by the river.

Khádir.

The khádir belt which immediately adjoins the Rámganga is extremely fertile, though less fertile than the corresponding tract in parganahs Aonla and Sarauli. The height of its water-level renders irrigation needless, even for sugarcane ; and manure is little used, except for garden produce. But the khádir sometimes suffers from a superfluity of water. It is damaged by occasional floods, which leave, however, rich alluvial deposits. It was perhaps the fear of these floods that thirty years ago abandoned the tract to the occupation of coarse marketable grasses. But the margin of cultivation has since then descended, the bulk of the khádir is richly cultivated, and rents are steadily rising.

And Bángar.

Though called bángar by the map just mentioned, the second belt is in the settlement report itself styled old khádir. Adjoining the khádir, on the west, it resembles that tract in many of its qualities. It in fact merely represents a similar but older deposit of the same river. Its fertility is high. Water being near the surface, irrigation is not absolutely requisite, and is practised only in years of drought.

The third and most westerly is also the most backward tract. It continues its course north-westwards into parganah Aonla, where, as here, it is named the "2nd class bángar." Towards the banks of the Aril large patches of *dhák* jungle, the only forest in the parganah, are encountered. At the last settlement of land revenue (1835) this forest stretched for miles. The *dhák* was formerly cut every seven years for fuel, while its leaves and gum were annually sold. But with the advent of the railway felling became more frequent, and the last traces of woodland must before long disappear. In this belt irrigation is both required and practised. The Aril and wells are the principal sources of the water used.

Rivers.

Excluding the Aril and Rámganga, which bound rather than enter the parganah, there are no perennial streams. But several old water-bearing beds of the Rámganga meander across the country, supplying in their pools its only large natural reservoirs. Amongst these beds must, perhaps, be reckoned the Bajha and Andhariya, which, when they flow at all, follow from north to south the general slope of the country. The Khalási is another small water-course running in the same direction, and joining the Aril almost opposite Atarchendi (of Aonla). All these streams receive in times of flood the surplus waters of the tortuous Aríl, the two former carrying it off to swell the Rámganga.

Products, markets, communications.

The soils are of the usual varieties—*dúmat* (loam), *mattiyár* (clay), and *bhúr* (sand). The cultivated area is returned as containing 55·2 per cent. of the first, 30·4 of the second, and 14·4 of the

last. As might be expected in a plain where there are no large towns, and where but 8·6 per cent. of the total area is barren, the products of the parganah are almost wholly agricultural. The principal crops of the autumn harvest are *bájra* millet and rices, a secondary place being taken by maize, *joár* millet, and cotton. Of the 15,130 acres cultivated for the spring harvests, 12,031 are returned as sown with wheat; and the area of other crops is comparatively insignificant. Local produce finds here a readier sale than in most parganahs, for Saneha possesses more than the usual number of market villages and more than the usual mileage of communications. The chief places are Aliganj,[1] Gaini, Bhamaura, and Basháratganj. At the last named is a station of the Oudh and Rohilkhand Railway, which passes due east and west through the heart of the parganah. Each of the two halves into which it bisects Saneha is traversed by a road running south-westwards towards Budaun. Of these two highways, the northern is unmetalled as far as Aonla in the next parganah; but the southern is metalled throughout.

Settlement of land-revenue.

The areas of the parganah at the time of the past and present revenue settlements may be thus compared:—

		At last settlement.	By measurement.	Increase per cent.	Decrease per cent.
		Acres.	Acres.		
Total area	... ...	52,851	53,337	·09	...
Revenue-free	... ...	4,519	2,888	...	36·
Barren	... ...	4,022	4,606	14·5	...
Assessable ...	Old waste ...	57,332	7,558	...	56·3
	New fallow ...	1,034	190	...	81·6
	Cultivated ...	25,944	38,095	46·8	...
	Total ...	44,310	45,843	3·4	...

The increase of cultivation was, as already noted, chiefly in the khádir tract. Of the cultivated area, 27·6 per cent. is returned as watered.

The current settlement was effected by Mr. S. M. Moens. His general system of assessment has been noted above,[2] and we need here give only the special details affecting this parganah. Dividing Saneha into three circles, corresponding with the tracts already described, he assumed the following rent-rates for the various soils of each:—

Soil.		Circle I., *Khádir*.	Circle II., *Old khádir*.	Circle III., *Bángar*.
		Rs. a. p.	Rs. a. p.	Rs. a. p.
Dúmat ...	Irrigated	...	...	4 8 0
	Unirrigated	4 8 0	4 12 0	3 10 0
Mattiyár ...	Irrigated	...	...	3 6 0
	Unirrigated	3 8 0	3 14 0	2 10 0
Bhúr ...	Irrigated	...	...	3 4 0
	Unirrigated	3 4 3	3 6 0	2 6 0

[1] Since the abolition of its house-tax in October, 1876, Aliganj or Haidarganj has had no claims to be described in a separate Gazetteer article. Its population amounted in 1872 to 1,849 souls only. [2] *Supra* p. 612.

The application of these rates to the assessable area gave the parganah a gross rental of Rs. 1,47,425. Deduced from this sum at 50 per cent., the demand would have reached Rs. 73,712. The figure actually proposed was Rs. 73,230, or, including the 10 per cent. cess and fees (*nazrána*) on revenue-free lands, Rs. 81,135. The results and incidence of the new demand may be thus compared with those of the old :—

Settlement.	Incidence per acre on						Total demand, excluding cesses.	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	2 3 2	1 7 9¾	1 4 6½	1 3 9	0 14 8½	1 0 11¾	55,087	49,255
Present ...	...	2 1 11	...	1 12 2	...	1 8 2¾	...	73,230
Increase ...	...	0 10 1¾	...	0 8 5	...	0 7 2½	...	23,975

The increase, 42 per cent., was justified by the large advance in cultivation, and met with few or no objections from the landholders concerned. Though not yet finally sanctioned by Government, Mr. Moens' demand is still in force. A slight modification had in 1878-79 reduced it to Rs. 73,073.

Proprietary body.

The proprietors who pay this demand are, as usual in the Aonla tahsíl, chiefly Rajputs. Amongst their tenants Kisáns, Muráos, and Rájputs predominate. The average cultivator's holding, including land tilled by the proprietors themselves, is 3·6 acres. The sum paid as rent, not including such land, was in 1872 returned by village papers as Rs. 1,14,207. The census of the same year, adding manorial cesses, increases that figure to Rs. 1,33,832.

Alienations.

The transfers which during the term of the last settlement partially changed the proprietary body may be shown as follows :—

Description of transfer.	Area.	Government demand.	Transfer price.	Average per acre.
	A. r. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
By private sale	9,246 0 20	9,628 15 5	70,944 13 0	7 10 9
Mortgage	6,161 0 20	6,317 2 1	48,948 0 0	7 15 1
Auction by decrees of Court ...	7,461 0 0	7,992 11 2	55,689 0 0	7 7 5

One village only was auctioned for arrears of revenue.

Population.

According to the census of 1872, Saneha contained 135 inhabited villages, of which 38 had less than 200 inhabitants; 48 between 200 and 500; 37 between 500 and 1,000; 4 between 1,000 and 2,000; and 8 between 2,000 and 3,000. The total population of the same year numbered 57,820 souls (26,998 females), giving 696 to the square mile. Classified according to religion, there were 47,952 Hindús, of whom 22,301 were females; 9,862 Musalmáns, amongst whom 4,694 were females; and six Christians. Distributing the Hindu population amongst the four great classes, the census shows 2,574 Brahmans, of whom 1,144 were females; 3,311 Rájputs, including 1,329 females; and 1,790 Baniyas (827 females); whilst the great mass of the population is comprised in "the other castes," with a total of 40,277 souls (19,001 females). The principal Brahman sub-divisions found in this parganah are the Gaur (146), Kanaujiya, and Sáraswat. The chief Rájput clans are the Janghára (273), Chauhán (426), Gaur (640), Katehriya (251), Gautam, Ráthor, Shiubansi, Bais, Bargújar, Chandela, Raikwar, and Kinwár. The Baniyás belong to the Agarwál (607), Ghoai, Baranwar, Kúartani, Chausaini, and Dasa sub-divisions. The most numerous amongst the other castes are the Gadariya (1,152), Kahár (3,784), Dhobi (1,037), Chamár (6,442), Barhai (1,179), Ahír (2,083), Kisán (9,474), and Káchhi (7,195). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Koli, Máli, Lohár, Káyath, Ját, Bharbhunja, Nai or Hajjám, Bhangi or Dakaut, Gosáin, Sonár, Teli, Kalwár, Nat, Chhípi, Patwa, Kumhár, Gújar, Bairágí, Kurmi, Bhát, Dhánuk, Khatik, Beldár, Darzi, and Lodha. The Musalmáns are distributed amongst Shaikhs (7,011), Sayyids (93), Mughals (61), and Pathán (2,683), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 118 are employed in professional avocations, as Government servants, priests, doctors, and the like; 1,363 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 708 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 12,461 in agricultural operations; 2,152 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,653 persons returned as labourers, and 271 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,438 as landholders, 37,696 as cultivators,

and 18,686 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 782 males as able to read and write out of a total male population numbering 30,822 souls.

History.

In the Institutes of Akbar (1596), Saneha or Saneya is entered as a parganah or *mahál* of the Badáyún government and Dehli province. Including as it then did parganah Balia, its area was about 94,256 acres, and its rental about 32,893 rupees. Whence its name was derived is uncertain, but perhaps, like that of Ajáon, from some village since effaced by the Rámganga. Balia was transferred to Karor by the Rohillas (1748-74), and thus shorn Saneha was ceded to the British. It was included in its present district of Bareilly, and, before 1813, in its present tahsíl of Aonla. Since that time its territorial changes have been insignificant.

SARAULI, the capital of the parganah so named, is a small town on the right bank of the Rámganga, 28 miles west-north-west of Bareilly. The population in 1872 amounted to 4,885 souls.

The miraculous scorpions of Nirgan Sháh's tomb.

The river face of the town is open, but its other sides are picturesquely backed and flanked by groves. The neighbouring village or suburb of Sháhpur is perhaps a memorial of the Musalmán mendicant Nirgan Sháh, whose tomb confers on Sarauli no little local celebrity. The masonry walls around the sepulchre have fallen into ruin, and abound with scorpions about two inches long from head to tail. "It is a curious fact," writes Mr. E. T. Atkinson, "which I have heard vouched for by several visitors to the place, that these scorpions will permit you to take them in your hand and carry them away for a distance, and will not use their sting. The guardian of the tomb considers their innocuousness is due to the all-pervading sanctity of the fakír who is buried there; but the fact is undisputable, however we may cavil at the reasons for it given by the residents. A good account of these insects and of several experiments instituted regarding their harmlessness was published in the correspondence columns of the *Delhi Gazette* in 1867. The author of the article has since assured me that from subsequent experiments he has no doubt that from some reason or other the scorpions of Sarauli have lost the offensive power which is readily exercised by their brethren in villages not half a mile off." The same fact is vouched for by Mr. E. Stack. These scorpions are probably disarmed for exhibition in some manner which a snake-charmer could explain.

Sarauli has a first-class police-station, a district post-office, a mud-built hostel (sarái), a village (halkabandi) school, and a market held twice weekly.

The Chaukídári Act (XX. of 1856) is in force here; and during 1877-78 the house-tax thereby imposed, together with miscellaneous receipts and a balance from the preceding year, gave a total income of Rs. 621. The expenditure, which was chiefly on police, conservancy, and public works, amounted to Rs. 419. In the same year the town contained 509 houses, of which 384 were assessed with the tax: the incidence being Re. 1-8-1 per house assessed, and Re. 0-1-10 per head of population.

History.

The town is said to have been founded by Surji, a Brahman woman belonging to one of the Pánde families so numerous in the vicinity. She received the site from some Delhi emperor in reward for food supplied during a campaign to his troops; and is the reputed ancestress of several Brahmans still living in the village.

SARAULI, South Sarauli, or Barsír, a parganah of the Aonla tahsíl, is bounded on the north by parganah and tahsíl Mírganj, the boundary at times and places coinciding with the capricious course of the Rámganga; on the north-west by the Native State of Rámpur; on the south-west by the Aril, which divides it from Budaun district and parganah Aonla of its own tahsíl; and on the east again by parganah Aonla. Its total area, according to the official statement of 1878, was 59 square miles and 348 acres, and, according to the scientific but earlier revenue survey, about 100 acres less. Details of this area, and also of population, will be hereafter given. The parganah contains 95 estates (*mahál*) distributed amongst 56 villages (*mauza*).

PHYSICAL FEATURES.

Sarauli may be roughly described as a sandy plateau, raised above the basins of the Rámganga on the north and Aril on south-west. The highest observed elevation is 600·7 feet above the sea at Umarpur on the Rámpur frontier; and the lowest 548·9 feet at Rasúlpur beside the Aril. The difference of level is therefore too slight to admit of hills; but the plateau rises here and there into sandy ridges which in places present the appearance of low ranges. This is especially the case in the upper portion of the Pairiya and Aril valleys, and on the watershed between the two. The sandhills are more or less moveable, drifting with the wind; but the upland soil is everywhere volatile, and a May sirocco often exposes the hard clay substratum on which it rests. In parts of the parganah, where this substratum favours the construction of wells, the land is fertile, producing magnificent wheat; and the five villages of the Rámganga basin, which require no irrigation, show the finest soil of the Aonla tahsíl. But, taken as a whole, the parganah is one of the most sterile in the district. Fifty-five per cent. of the cultivated area is sandy mould (*bhúr*), and but 17 per cent. is irrigated.

Irrigation.

It is, indeed, the want of irrigation which leaves the parganah in its somewhat forlorn condition. Visiting it in time of drought, Mr. Moens wrote :—"In parts I found great tracts of sand drifted into ridges. The soil was too loose to admit of *merhs* (low walls) to demarcate the fields, and only a few straggling feeble stumps of *bájra* showed that the land was not barren. *A branch from the Rámganga canal,*[1] *passing through the parganah, would change it into a garden.* Population is abundant, the cultivators are laborious ; the will is there, nothing is wanting but the water. Well-irrigation, where the depth of water, as here, is such as not to admit of the use of a *dhenkalí* (lever), is a long process, and the labour at the cultivator's command is limited. A canal would enable the villagers to irrigate their whole *rabi* (spring crop) by flow in three or four days. The amount of rabi would be largely increased; cane and cotton cultivation would rapidly extend; and the nature of the soil would be gradually improved from the manure which it would be worth the cultivator's while to expend on the land, and from the deposits left by the water."

Rivers and reservoirs.

The depth of water from the surface is in the uplands from 16 to 26 feet, but in the Rámganga basin from 6 to 8 feet only. The existing means of irrigation are wells, ponds, and rivers. The first-named are generally worked with bullocks and leathern buckets. Of the second the chief is the natural lagoon, known as the Gauháni jhíl at Lílaur. This, as already mentioned (page 529), retains water throughout the year. In the rains its surplus waters sometimes find their way to the Pairiya. Lílaur is said to be mentioned in the Mahábhárata; and amongst artificial tanks is one of equally ancient traditions, the Ádi Ságar, near Rámnagar.[2] The rivers are the Aril and its affluent, the Pairiya, which both form for some distance the boundary with Aonla. Just before reaching the frontier the Aril is reinforced by the Gángan, which, as the most important of the two, should by rights give its name to the united stream.[3] In the parganah itself the Aril's tributaries are little more than elongated ravines, often overgrown with bushes or grass. The Khára water-course is the only one which bears a name. At Islámpur-Dalíppur, in this parganah, the Aril is dammed for irrigation.[4]

Products and marts.

Though it possesses several indigo factories worked by natives, the parganah can boast no important or peculiar manufactures. Its products are, as elsewhere in tahsíl Aonla, almost limited to those of the soil. Of the total cultivated area 62·25 per cent. is sown

[1] For an account of Ramganga Canal schemes see above, pp. 254-56. [2] See article on Rámnagar. [3] For some account of the Gángan and Gángan Canal *vide supra*, pages 250 to 253. [4] See Mr. Stack's description of the Aril irrigation, article on tahsíl *Aonla*.

with autumn and 37·75 with spring crops. Amongst the former the principal staples are *bájra* (35·02 per cent.), *joár* (6·35), cotton (5·72), and rice (5·51); amongst the latter, wheat (29·73 per cent.) The markets, held twice weekly at Sarauli and Hardáspur, in the parganah itself, and at Gurgáon, just over the border in Aonla, provide a sale for local produce. Rámnagar of this parganah is more remarkable for its antiquity than for any trade which it possesses. In outlets for trade Sarauli is the poorest parganah of the district. Roads it has none,[1] and the Rámganga is navigable only in the rains.

Classification of area.

The comparative statistics of past and present measurements may be shown in acres as follows :—

		At last settlement.	At present settlement.	Increase per cent.	Decrease per cent.
		Acres.	Acres.		
Total area ...	...	37,627	38,091	1·2	...
Revenue-free ...	...	1,637	2,014	23 0	...
Barren, ...	...	6,969	4,157	...	43·3
Assessable. Old waste ...	...	8,511	3,218	...	62·2
Assessable. New fallow ...	...	1,185	211	...	82·2
Assessable. Cultivated ...	...	19,325	28,491	47·4	...
Total	...	29,021	31,990	99	...

It will be seen that, in spite of defective irrigation, tillage has largely increased. The growth in revenue-free area is due to the grant of two villages, untaxed, to the Nawáb of Rámpur.

Current settlement of land-revenue.

The current settlement of land-revenue was effected by Mr. S. M. Moens, whose general method of assessment has been elsewhere[2] mentioned. Dividing the parganah into two circles, he assumed the following rental rates for the various soils of each :—

Rent-rates per acre on

Circle.	Dúmat or loam.		Mattiyár or clayey soil.		Bhúr or sandy soil.			
					1st *quality.*		2nd *quality.*	
	Wet.[3]	Dry.	Wet.	Dry.	Wet.	Dry.	Wet.	Dry.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I.—*Bángar* or upland.	4 12 0	3 19 0	4 0 0	3 0 0	3 8 0	2 8 0	3 0 0	1 12 0
II.—*Khádir* or Rámganga basin.	...	5 10 0	...	4 0 0	...	3 4 0	none.	none.

[1] This is literally true at the present time. Mr. Moens mentions "one fair *kacha* road, that to Chandausi." But no such highway is now recognized by the Public Works Department. [2] *Supra*, p. 612. [3] By "wet" is meant artificially irrigated. The lands in the 2nd circle are naturally moist, but not being thus irrigated are entered as "dry."

The application of these rates to the assessable area gave for the parganah an estimated gross rental of Rs. 84,059; and deducted from this sum at 50 per cent., the demand would have reached Rs. 42,029. The amount actually proposed was Rs. 45,400, or, including the 10 per cent. cess and fees (*nazrána*) on revenue-free lands, Rs. 49,940. The results and incidence of the new demand may be thus compared with those of the old :—

Settlement.	Incidence per acre on						Total demand, excluding cesses.	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ..	1 15 5	1 6 2	1 4 10	1 3 9	1 0 2	1 0 7	38,004	37,858
Present ..	...	1 12 0	...	1 8 11½	...	1 4 11½	...	45,400
Increase..	...	0 5 10	...	0 5 2½	...	0 4 4½	...	7,542

The new demand awaits final sanction by Government, but is provisionally in force. A slight modification had, in 1878-79, reduced its total to Rs. 45,370.

Proprietors and tenantry.

Amongst the proprietors who pay this revenue Rájputs are the leading caste; whilst among their tenants Kisáns, Ahírs, Chamárs, Bráhmans, and Rájputs predominate. Of the total cultivated area 3,004 acres are tilled by the proprietors themselves, 17,638 acres by tenants with rights of occupancy, and the remainder by tenants-at-will. The average cultivated holding measures 3·9 acres. The actual rental of the parganah by village papers, without allowing for the hypothetical rent of lands tilled by the proprietors themselves, is returned in the settlement report as Rs. 75,205. But the census of 1872, while professing to add manorial cesses, understates the figure at Rs. 50,180. During the term of the last settlement rents appear to have remained almost stationary, notwithstanding a great advance (44 per cent.) in prices.

Throughout that term transfers of land were rare. The actual statistics are as follows :—

Alienations.

Nature of alienations.	Acres.	Revenue demand.	Price.	Average per acre.
		Rs. a. p.	Rs. a. p.	Rs. a. p.
Sales	2,310	2,755 7 3	23,202 0 0	10 0 8
Mortgages	5,971	6,629 14 2	49,770 0 0	8 5 1
Auctions by decrees of court ...	5,401	5,708 1 8	39,161 5 9	7 4 0

Population.

According to the census of 1872, pargana (South) Sarauli contained 62 inhabited villages, of which 16 had less than 200 inhabitants; 21 between 200 and 500; 19 between 500 and 1,000; five between 1,000 and 2,000; and one between 2,000 and 3,000.

The total population of the same year numbered 34,053 souls (16,116 females), giving 568 to the square mile. Classified according to religion, there were 26,829 Hindús, of whom 12,597 were females; and 7,224 Musalmáns, amongst whom 3,519 were females. Distributing the Hindu population amongst the four great classes, the census shows 2,472 Bráhmans, of whom 1,152 were females; 1,103 Rájputs, including 432 females; and 828 Baniyas (416 females); whilst the great mass of the population is comprised in "the other castes," with its total of 22,426 souls (10,597 females). The principal Bráhman subdivisions found in this parganah are the Gaur (532), Kanaujiya, and Sáraswat. The chief Rájput clans are the Katehriya (691), Janghára, Chauhán, Gaur, Gautam, Ráthor, Shiúbansi, Bais, and Sakarwár. The Baniyas belong to the Agarwál, Mahár, Gindauriya, Baranwár, and Kasarwáni subdivisions. The most numerous amongst the other castes are the Gadariya (1,079), Kahár (1,102), Chamár (3,950), Ahír (2,587), Kisán (4,788), Pási (1,064), and Káchhi (2,079). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Koli, Máli, Lohár, Káyath, Dhobi, Ját, Barhai, Bharbhunja, Nai or Hajjám, Bhangi or Khákrob, Dakaut, Gosáin, Sonár, Teli, Kalwár, Nat, Patwa, Kumhár, Gújar, Tamboli, Bairági, Kurmi, Bhát, Khatík, Darzi, Lodha, and Kanjar. The Musalmáns are distributed amongst Shaikhs (4,370), Sayyids (249), Mughals (692), and Patháns (1,913), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 133 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,177 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 470 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 6,899 in agricultural operations; 1,199 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,185 persons returned as labourers, and 148 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 944 as landholders, 20,176 as cultivators, and 12,933 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 538 males as able to read and write out of a total male population numbering 17,937 souls.

History.

In the *Aín-i-Akbari*, Barsír, which derived its name from a village still existing in the modern parganah, was a *mahál* of the Badáyún government and Dehli province. Its area was about 379,188 acres, and its rental about Rs. 53,685. It then, and for some 240 years afterwards, included territory both north and south of the Rámganga. But in 1835, North Sarauli was transferred from Moradabad, in which the parganah had been included at cession (1801) to Bareilly; and Sarauli was thus divided into two separate parganahs lying in separate districts. In 1842, however, the latter barrier was removed, and South Sarauli followed North into Bareilly. The vicissitudes of North Sarauli, and its final absorption in Mírganj, have been elsewhere described.[1] That absorption has left its southern sister in undisputed possession of the title Sarauli. In 1861 a large portion (20 villages) of both Saraulis was ceded to the Nawáb of Rámpur, in recognition of his services during the great rebellion; but two villages were at the same time added to South Sarauli from eleswhere. The parganah is still sometimes called Barsír.

SENTHAL, a small market town of pargana Nawábganj, stands in the fork formed by the junction of the Churaili and Girem right distributaries of the Bahgúl canal, about a mile distant from each. It lies 16 miles north-east of Bareilly, and contained in 1872 a population of 4,210 inhabitants.

Fair of Chiragh Ali.

Senthal has an elementary school, and can boast a fair number of brick-built houses. Its market is held twice weekly; and a fair assembles yearly at the tomb of the religious mendicant Chirágh Ali Sháh. This gathering, which begins on the 1st of Kárttik, (October-November), and lasts a week, is much frequented by Muhammadans, and especially by Muhammadan courtezans (*tawáif*).

House-tax.

The Chaukídári Act (XX. of 1856) is in force at Senthal. During 1877-78, the house-tax thereby imposed, together with minor receipts, yielded a total income of Rs. 215. The expenditure, which was chiefly on police, amounted to Rs. 264. In the same year the town contained 901 houses, of which 400 were assessed with the tax, the incidence being Re. 0-9-8 per house assessed, and Re. 0-0-11 per head of population.

History.

The town was granted by one of the Dehli emperors to a certain Sayyid Amán-ulláh, and contains a large number of his reputed descendants.

SHÁHI, a small town of parganah Mírganj, stands on the left bank of the West Bahgúl river, 17 miles north-north-west of Bareilly. The unmetalled line, which near Fatehganj West leaves the Bareilly-Moradabad road for Shishgarh

[1] See article on *Mírganj* parganah.

and Rudarpur, is here joined by a similar line from Baheri. The town in 1872 contained 3,771 inhabitants.

The site of Sháhi is flat and, except when the Himálayas are visible, unlovely; but the following description from Heber's Journal will show how magnificent a background that gigantic range sometimes lends the town. "The nearer hills," he writes, "are blue, and in outline and tints resemble pretty closely, at this distance, those which close in the vale of Clwyd. Above these rose what might, in the present unfavourable atmosphere, have been taken for clouds, had not their seat been so stationary, and their outline so harsh and pyramidal,—the patriarchs of the continent, perhaps the surviving ruins of a former world, white and glistering as alabaster, and, even at this distance of probably one hundred and fifty miles towering above the nearer and secondary range as much as these last (though said to be seven thousand six hundred feet high) are above the plain on which we were standing. I felt intense delight and awe in looking on them, but the pleasure lasted not many minutes. The clouds closed in again, as on the fairy castle of St. John, and left us; but the former grey cold horizon, girding in the green plain of Rohilkhand, and broken only by scattered tufts of pípal and mango trees."[1]

The Himálayas as seen from Sháhi.

The town itself is not imposing. It has a few brick-built houses and a fair-sized Hindu temple, a first-class police-station, parganah school, and native hostel (*sarái*). But the great majority of its buildings are mud huts with tiled roofs. A market is held twice weekly; and the Chaukídári Act is, as at the place last-named, in force. During 1877-78 the proceeds of the house-tax and other receipts gave a total income of Rs. 488. The expenditure, chiefly on police and conservancy, amounted to Rs. 429. In the same year the town contained 545 houses, of which 440 were assessed with the tax; the incidence being Re. 1-0-8 per house assessed, and Re. 0-1-11 per head of population.

Buildings and house-tax.

Till the opening of the current settlement, Sháhi was the chief town of an ancient parganah which had existed in the time of Akbar.[2] It was at one stage of its existence (1813-24) the head-quarters of a tahsíl.

History.

SHERGARH—See KÁBAR.

SHERPUR KALÁN, or Great Sherpur, so far justifies its title that it is the largest town in parganah Púranpur. It stands at the end of a cross-country track from Púranpur, somewhat over two miles distant from that village and about 58 miles east-north-east of Bareilly. It contained in 1872 a population

[1] *Narrative*, I, 248, November 18th, 1824, Sháhi.

[2] See article on parganah *Miranj*.

of 3,742 inhabitants, and has a market twice weekly, but is in no other respect remarkable.

SHÍSHGARH, the chief town of parganah Sirsáwan, stands on the unmetalled Sháhi and Rudarpur road, 31 miles north-north-west of Bareilly. About a mile to its east flows the Kuli brook; and about a mile to the west lies the Rámpur frontier. The population amounted in 1872 to 3,863 souls.

Site and scenery.

"Shíshgarh," writes Heber in 1824, "is a poor village, on a trifling elevation, which is conspicuous in this level country. It has a ruinous fort on its summit, and altogether, with the great surrounding flat, and the blue hills behind it, put me in mind of some views of Rhuddan."

Buildings and house-tax.

Shíshgarh has a third-class police-station, a district post-office, and a station of the Great Trigonometrical Survey. Its market is held twice weekly. The Chaukídári Act (XX. of 1856) is in force; and during 1877-78 the house-tax thereby imposed, together with miscellaneous receipts, and a balance from the preceding year, yielded a total income of Rs. 420. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 324. In the same year the town contained 700 houses, of which 447 were assessed with the tax; the incidence being Re. 1-4-5 per house assessed, and Re. 0-1-8 per head of population.

SHIUPURI, a town of parganah Aonla, lies near the right bank of the Rámganga, in the northern corner of that sub-division. Its distance west-north-west of Bareilly is about 28 miles,[1] and its population in 1872 was 4,087.

Buildings and house-tax.

Shiúpuri is situated in a fairly planted neighbourhood, and has itself a fairly respectable appearance. About three-fourths of its houses are said to be of brick. The house-tax under the Act mentioned in the last article is collected here. Added to minor receipts, it in 1877-78 gave a total income of Rs. 570. The expenditure, chiefly on police, conservancy, and public works, amounted to Rs. 394. In the same year the town contained 512 houses, of which 350 were assessed with the tax; the incidence being Re. 1-8-11 per house assessed, and Re. 0-2-1 per head of population. The town has no public buildings except a village school.

History.

A little more than a mile south of Shiúpuri stands the ancient market-village of Gurgáon, said to have been founded by Drona, the tutor (*guru*) of the Pándavas. Shiúpuri owes its own foundation to a Rájput called Ummed Singh, who named it in honour of the god Shiu or Shiva. His descendants formerly possessed the whole of parganah Ajáon; but the bulk of their property was under British rule settled with the headmen

[1] In the table of distances at p. 532, Shiúpuri was by an oversight entered as part of parganah Sarauli.

of villages, or sold for arrears of revenue. They now hold but 27 villages in the neighbourhood of Shiúpuri, where they live; and their chieftain, Partáb Singh, is still known, though not officially recognized, as Rája of Shiúpuri.[1]

SIRSÁWAN or SIRSAON, the smallest parganah of the Bareilly district, is a part of tahsíl Baheri. It is bounded on the north by parganah Chaumahla of its own tahsíl; on the north-west by the native state of Rámpur; on the south by parganah and tahsíl Mírganj; and on the south-east by parganah Kábar of its own tahsíl. According to the official statement of 1878, it contained 32 square miles and 278 acres; but according to the earlier revenue survey some 85 acres less. The details of area furnished by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 65 estates, distributed amongst 14 villages.

PHYSICAL FEATURES.

The general physical features of Sirsáwan are the same as those of the adjacent parganah Kábar, already described. It is a well-watered and fairly cultivated plain, sinking without marked inequalities of surface from north-east to south-west. The highest observed level is 611 feet above the sea in the former quarter, and the lowest 580 feet in the latter. In the same general direction

Rivers.

meander the principal streams, the west Bahgúl, Kichaha, and Kuli. The Bahgúl is joined by the Baraur on the northern border, and by the Kichaha on the south-eastern. The Kichaha has for some miles formed the south-eastern frontier; and after the united stream has passed on into Kábar, the more westerly Kuli supplies its place on that boundary. The Bhákra, entering the district at the junction of Rámpur, Mírganj, and this parganah, supplies for about a mile the border between the two latter. The right branch of the Páha canal ends at Sultánpur in a watercourse running towards the Kichaha; and the Daulatpur distributary of the same canal at Lakhanpur, in that river itself. The area watered by canals is, therefore, very small. Earthen wells, though not perhaps so rare as when Heber visited the parganah (1824), are still comparatively few. Now, as then, "the rain which falls is, in most seasons, said to be sufficient;" but "where there are rivers or streams, irrigation is practised industriously and successfully." West of the Bahgúl the whole country is watered by channels (gúl) from the Chaupura dam on the Bhákra in Rámpur, and the Khamaria dam on the Bahgúl itself in Chaumahla. Disputes sometimes arise with the people of Rámpur as to the supply of water from rivers in that state. It was a dispute of this sort, about a dam on the Kuli, that induced the Rája of Shíshgarh or

Canals.

Irrigation.

[1] No such title appears in the list of Rájas and Náwabs for these provin

Sirsáwan to call on Boulderson and Heber. The dispute, it will be remembered, was ingeniously settled by the Bishop himself. [1]

Not quite a quarter of Sirsáwan is barren and waste; and of the cultivated area a larger proportion (61·7 per cent.) is watered than in any other parganah of the district. The same area shows 56·6 per cent. of loamy (*dúmat*), 40·9 of clayey (*mattiyár*), and 2·5 of sandy (*bhúr*) soils. Of natural beauties, unless crops and planted groves can be included in that term, Sirsáwan has nothing to show. In summer, when the crops are off the ground, and haze obscures the distance, it might be hard to find a balder and more unlovely tract. But on a clear winter morning the snowy Himálaya lends a noble background to its green cornfields and sombre mango orchards. Its crops are the parganah's only noticeable products. In autumn the principal growths are rices, the tall millets maize, juár, and bájra, and cotton; in spring wheat, and next, after a long interval, gram. There is but one road to provide an outlet for the surplus grain. This, the unmetalled Sháhi and Rudarpur line, carries local produce either northwards to the chief town Shishgarh or southwards to Bareilly. The weekly markets at several villages besides Shishgarh supply the simple needs of the inhabitants. Amongst such places may be mentioned Mánpur, Sahora, and Jáfarpur Bali.

ECONOMICAL FEATURES. Products.

Areas of settlement survey.

The areas of the parganah, according to the surveys of the past and present settlements, may be thus compared:—

Settlement.	*Unassessable.*		*Assessable.*			TOTAL.
	Revenue-free.	Barren.	Culturable waste.	Cultivated.	Total.	
	Acres.	Acres	Acres.	Acres.	Acres.	Acres.
Past	1,654	2,471	3,503	22,511	26,014	30,139
Present ...	269	2,865	2,120	15,544	17,664	20,798
Difference ...	—1,385	+394	—1,383	—6,997	—8,350	—9,341

The large decrease in total and assessable area is due to the grant, after the great rebellion, of 21 villages to the Nawáb of Rámpur. If we exclude

[1] "He (the Nawáb of Rámpur) maintained that the proposed work would drown some of his villages. We went in the afternoon to see the place, and I endeavoured by the help of a very rude extempore levelling instrument, made of the elephant ladder, four bamboos, and a weighted string, to ascertain the real course the water would take, and how high the dam might be raised without danger or mischief. My apparatus, rude as it was, was viewed with much wonder and reverence by these simple people; and as I kept on the safe side, I hope I did some good, or at least no harm, by my advice to them. The *raiyats* of the Nawáb indeed, as well as the Rája and his sons, professed themselves perfectly satisfied with the line proposed."—*Journal, Vol. I., chap.* 17.

these villages from consideration, we shall still find a slight falling off in assessable, but at the same time a slight increase in cultivated area.

The current settlement.

The current settlement was effected by Mr. F. W. Porter, under the supervision of Mr. S. M. Moens. As in Kábar, division into circles of assessment was found unnecessary; and the crop rent-rates assumed for the purpose of ascertaining the gross rental were the same as in that parganah (*q. v.*) Applied to the area of each soil under each crop, these rates gave loam an average rent of Rs. 5-2-6, clay of Rs. 3-13-4, and sand of Rs. 2-10-7 per acre.

Demand.

Whether reckoned by crop or soil-rates, the gross rental of the assessable area did not exceed Rs. 70,840; and deduced from this sum at 50 per cent., the demand would have reached Rs. 35,420. It was actually fixed at Rs. 36,910, or, including cesses, Rs. 40,638. The result and incidence of the new assessment may be thus compared with those of the old :—

Settlement.	Incidence per acre on						Total demand, (Excluding cesses).	
	Cultivated area.		*Assessable area.*		*Total area.*			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	2 7 2	2 7 4	2 1 9	1 14 5	1 13 0	1 13 6	37,429	38,274
Present ...	...	2 9 9	...	2 0 3	...	1 15 3	...	36,910
Difference ...	...	0 2 5	...	0 1 10	...	0 1 9	...	—1,364

The figures here given for the past settlement are those of villages still forming part of the parganah. Had the villages since ceded to Rámpur been included, the decrease in total demand would of course have been far greater. It is noticeable that Sirsáwan is the only Bareilly parganah in which the demand was not enhanced by resettlement. Until finally sanctioned by Government the new demand is in provisional force. It in 1878-79 still amounted to Rs. 36,907.

Landlord and tenant.

The landholders who pay this revenue are chiefly Játs, Shaikhs, and Kurmís. As in Kábar, the *zamíndári* tenure is most common; but in 6 or 8 villages the *talukadári*[1] also exists. The talukadárs are heirs or assignees of the Sirsáwan Rájas, who at one time owned the whole parganah.[2] There are no returns showing what amount

[1] *Supra*, p. 617. "Tenures." [2] Page 618.

of land changed owners during the currency of the last settlement. Amongst the tenantry Kurmís, Kisáns, Muráos, and Chamárs are most numerous. The gross rental of the parganah according to village papers was, probably on account of inaccuracy, omitted from the settlement report. But adding manorial cesses, the census estimated the sum at Rs. 80,589.

Population.

According to the census of 1872, parganah Sirsáwan contained 47 villages, of which 14 had less than 200 inhabitants; 23 between 200 and 500; six between 500 and 1,000; three between 1,000 and 2,000; and one between 3,000 and 5,000. The total population numbered in the same year 21,986 souls (10,354 females), giving 647 to the square mile. Classified according to religion there were 15,162 Hindús, of whom 7,073 were females; and 6,824 Musalmáns, amongst whom 3,281 were females. Distributing the Hindu population amongst the four great classes, the census shows 556 Bráhmans, of whom 253 were females; 224 Rajputs, including 86 females; and 186 Baniyas (80 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 14,196 souls (6,654 females). The principal Brahman sub-divisions found in this parganah are the Gaur, Kanaujiya, and Sáraswat. The chief Rájput clans are the Chauhán, Gaur, and Katehriya. The Baniyas belong to the Agarwál, Mahár, and Tínwála subdivisions. The most numerous amongst the other castes are the Máli (1,665), Chamár (1,763), Kisán (2,165), and Kurmi (4,101). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Koli, Lohár, Gadariya, Kayath, Kahár, Dhobi, Ját, Barhai, Bharbhúnja, Ahír, Nai or Hajjám, Bhangi or Khákrob, Dakaut, Gosáin, Sonár, Teli, Kalwár, Nat, Chhípi, Kumhár, Gújar, Tamboli, Bairági, Bhát, Dhánuk, and Darzi. The Musalmáns are distributed amongst Shaikhs (6,489), Sayyids (7), and Patháns (327), or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 78 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 623 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 200 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 4,261 in agricultural operations; 1,369 in industrial pursuits, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 375 persons returned as labourers, and 114 as of no specified occupation. Taking the total population, irrespective

of age or sex, the same returns give 430 as landholders, 12,808 as cultivators, and 8,748 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 118 males as able to read and write out of a total male population numbering 11,632 souls.

History.

The name of Sirsáwan is derived from that of the village so called, once a part of the parganah. This village was included in the tract granted to Rámpur, and now bears the name of Mansúrpur; but it was in ancient times the capital of the Sirsáwan Rájas, chiefs of the Katehriya Rájputs. In Akbar's reign the then Rája removed his head-quarters to Shíshgarh, the present parganah capital, where his descendants still reside. The *Aín-i-Akbari* in 1596 mentions Sirsáwan as a *mahál* of the Sambhal government and Dehli province, with an area of 23,493 acres and rental of Rs. 7,702. During the remainder of the Dehli domination, and throughout that of the Rohillas which followed, the Katehriyas still held their ground. On the fall of the Rohillas, and introduction of the Oudh rule in 1774, the parganah seems to have been partially or wholly included in the fief of Rámpur, granted as consolation or conciliation to the Rohilla Nawáb Faiz-ulláh Khán. He severed a large portion of its area to contribute towards the formation of Chaumahla; but on his death this portion of his fief was resumed by the Nawáb Vazír (1794). Seven years later, on the cession of Rohilkhand to the Company, Sirsáwan was included in the Bareilly district, of which it has ever since formed part. At the earlier British settlements the Rájas of Shíshgarh were still talukadárs of all Sirsáwan. But their large domains were sold or farmed for arrears of revenue; and in 1850 the farmers, who were, as a rule, the headmen (*mukaddam*) of the villages, were confirmed as proprietors. In 1860 about a third of the parganah, comprising 21 villages on its western border, were ceded to the Nawáb of Rámpur, in recognition of loyal services rendered during the mutiny. The small remnant now left of Sirsawan might advantageously be united with Kábar.

TÍSUA, a village of pargana Faríd pur, stands on the metalled Sháhjahánpur road, 20 miles south-east of Bareilly. Its lands are bounded on the north-east by the west Bahgúl river, and their south-western corner is traversed by the Oudh and Rohilkhand Railway. The population amounted in 1872 to 1,121 souls.

Tísua hasa fourth-class police-station, a hostel (*saráí*) for travellers, and a market held twice weekly. It was former by the headquarters of a pârganah and tahsíl which bore its name, but was absorbed about 1825 in Faríd pur.

END OF VOLUME V.

GENERAL INDEX.

A.

Abdul Hakk Dihlavi, historical writer, 55.
Abdulláh Khán, Governor of Bareilly, 105, 655.
Abd-ur Rahím Khán, rebel Governor of Budaun, 121; superseded in Governorship, 126, 165.
Abnósi caste, 46.
Administrative subdivisions and changes therein, Budaun, 2-4; Bijnor, 238-240; Bareilly, 500-504.
Advances to cultivators, 635.
Afghans in Budaun, 102, 105; in Bareilly, 657. See also *Pathans* and *Rohillas*
Áfiáb Khán, Khwája, prefect (*ámil*) of Budaun, 115.
Afzalgarh town, Bijnor, 371-72; Ámir Khán defeated at, 359.
Afzalgarh pargana, 373-79.
Agarwál, or Agarwála Baniyas, 45, 288, 581. See also sections on population in parganah articles
Agastia, a Bráhman saint, 576.
Age of population, Budaun, 41; Bijnor, 285; Bareilly, 575.
Agesi, police outpost, Budaun, 3.
Agricultural implements, Budaun, 27; Bijnor, 270; Bareilly, 544; castes, 324, 327, 623.
Agriculture, Budaun, 25 32; Bijnor, 267-276; Bareilly, 541-67.
Ahar caste, Budaun, 46, 123, 126; Bijnor, 289; Bareilly, 581.
Aharát, or Ahar land, 46, 111.
Aharwár Chamárs, 583.
Ahichhatra, Ádikot, or Rámnagar, fortress of, 643, 696.
Ahír caste, Budaun, 46; Bijnor, 289; Bareilly, 581, 708; and see also population sections in parganah notices.
Ahmad of Kot, 111-12.
Ahmad, tomb of Sayyid, 160.
Ahmad Khán Bangash defeats Safdar Jang, 108.
Ahmad Khán Abdáli, first invasion of, 107; second invasion, 109; third and fourth invasions, 110.
Ain-i-Akbari, or "Institutes of Akbar:" its statistics for Budaun, 104; for Bijnor, 239-40, 346; for Bareilly, 501, 602. See also historical sections of parganah articles.
Aín-ud-dín, Khwája, prefect of Budaun, 115.
Ajaon, an extinct parganah of Bareilly, 501-502, 789.
Ajayapál, king of Budaun, reputed founder of the fortress and a temple, 90, 158.
Ajwáin—see Aniseed.
Akbar (emperor), Budaun in the time of, 103-04; Bijnor, 345-348; Bareilly, 654.
Akbarabad, a village of Bijnor, 379
Akbarabad parganah, Bijnor, 379, 385.
Akhiríupur or Beoli, fortress of, 97.
Ala-be-nawa, poet, 136.
Alápur, village and police-station in Budaun, 3, 6, 135.
Alá-ud-dín Khilji, emperor, Governor of Budaun, 95-96.
Alá-ud-dín Masaúd, emperor, 93-94.
Alá-ud-dín, Sayyid, emperor, retires to Budaun, 100; founds Alápur, 135.
Alienations of land, Budaun, 74; Bijnor, 324-25; Bareilly, 619; and see land-transfer sections in parganah articles.
Ali Beg Gurgán, the Mughal, invades Rohilkhand, 96, 349, 650.
Aligarh district, 4, 5, 10.
Ali Kuli Khán, Governor of Bareilly, 654.
Ali Mardán, Persian Governor of Kandahár, 159.
Ali Muhammad, founder of the Rohilla power, 105-107, 348-349, 657-661.
Alláhyár Khán, 350.
Almás Ali, prefect of Budaun, 116.
Alwar'ya tobacco, 270.
Amaltás or "Indian laburnum," 24, 265.
Amaria village, Bareilly, 696.
Ambhera village, Bijnor, 385.
American Methodist Mission, branch of, at Budaun, 53, 161; Bijnor, 302; Bareilly, 590.
Amír Khán the Pindári; his invasion, 356-61, 676.
Amír Khusru, poems of, 55, 89 note, 160, 649, 650.
Amír Umr, Governor of Budaun, 95, 164.
Amri stream, 524
Amroha parganah, Moradabad 11, 238.
Ámsot, a hamlet of Bijnor, 385.
Anarchy, reign of during mutiny, in Budaun, 120; Bijnor, 366; Bareilly, 685.
Angirah, a Bráhman saint, 575.
Animal kingdom, Budaun, 20; Bijnor, 262; Bareilly, 536.
Aniseed or *ajwáin*, 542, 559.
Antiquities, 146, 157, 199, 221, 414, 437, 439, 446, 455, 457, 486, 487, 488, 696, 724, 748, 761, 762, 770, 796, 797, 817.
Anúpshahr in Bulandshahr, 10.
Anwári—see *Arhwai*.
Aonla, town and municipality in Bareilly, and former capital of the Rohillas, 696-99; 108, 349, 648, and *passim* in Bareilly notice.
Aonla tahsíl, 699-703.
Aonla tree, 265.
Aonla parganah, 703-10.
Apsara or Absara stream, Bareilly, 523.
Arakh caste, 45, 581.
Arám, emperor, 91
Architecture, domestic, 51-52, 297, 588. And for some account of principal architectural monuments see articles on the principal towns, such as Budaun, Bisauli, Najibabad, Aonla, Bareilly, and Pilibhít.

Area and boundaries, Budaun, 2; Bijnor, 238; Bareilly, 499.
Area, changes in, Budaun, 4; Bijnor, 240 Bareilly, 501.
Arhar pulse, 26, 267, 542, 557. And see products sections of parganah articles.
Arhwái or *anwári* mullet, 21, 538.
Aril or Ari river, 10, 522; irrigation from, 699-703; Aril-bridge police outpost, Budaun, 3.
Asadpur, village of Budaun, 136.
Asadpur parganah, Budaun, 136-42.
Asafpur village and railway-station, Budaun, 14, 58, 143.
Asaf-ud-daula, Nawáb of Oudh, reign of, 115, 670-674.
Asoka, coins of, 643, 797, founder of Buddhist temple at Ahichhatra, 644.
Assessment, principles of, current in Budaun, 69; Bijnor, 319; Bareilly, 612.
Aswár nala, 6, 13.
Atarchendi village, 701.
Atri, a Bráhman saint, 575.
Audhiya aniyas, 581.
Aulái, of Eta, 4.
Aurangzeb, territorial changes in the reign of, 105; Bareilly under, 655.
Autumn crops, 26, 267, 541.
Azím, son of the Chamberlain Fateh Khán, 113, 164, 667.
Aziz Ahmad of Sahaswán, 123.
Aziz Khán of Bisauli, 121.

B.

Bábar's conquest of Hindústán, 102.
Babrála (railway-station) in Budaun, 13, 14, 138, 521.
Babúl, acacia, 22, 24, 27, 265.
Báchhal Rájputs, 577.
Badáyun—see Budaun.
Badhak caste, 45.
Badr Islám Khán appointed Governor of Katehir, 107.
Badr-ud-dín Sankar Rúmi, Governor of Budaun, murder of, 93.
Baghel Rájputs, 43.
Baheliya caste, 45, 288, 581.
Bahera tree, 265.
Baheri village, 710.
Baheri tahsíl, 711.
Bahgúl river, East, Bareilly, 517; West, 521; Bahgúl canals, 526.
Bahlol, emperor of Delhi, 100, 102.
Bahta police-station, 3.
Baingan or egg-fruit, 26.
Baingani tobacco, 270.
Bairágis, religious mendicants, Bareilly, 591.
Bais Rájputs, Budaun, 44; Bareilly, 579.
Bájha or Andhariya water-course, Budaun and Bareilly, 10, 13, 515.
Bájra, millet, 27, 267, 554.
Bakáin or *bakáyan* tree, 22, 23, 265.
Bakli do., 266.
Bála Ráo, 124.
Balái or Baláhi, a parganah of Akbar's reign, 3, 501, 769, 808.
Balaikhera or Balaiya-Pasiápur, 711.
Balban, Ghiyas-ud-dín, emperor, 94-5, 649.
Balia village, Bareilly, 711.
Balia parganah, 711-16.
Balua lagoon, 529.
Bám, or eels, 21; or stratum of stiff soil, 275.
Bamboos, 22, 24, 265, 540.
Bamróli or Bamrauli village, Bareilly, 716.
Bán river, 251.
Banaili or Jharna river, 250.
Banbír Deo, ancestor of Budaun Tomars, 44.
Bángar, or uplands, Bijnor, 244; Bareilly, 505.
Bangarh or Yúsafnagar, fort in parganah Budaun, 106.
Bangash Patháns of Budaun and Farukhabad, 105; their defeat by Rohillas, 108
Baniyá castes in Budaun, 45; Bijnor, 288; Bareilly, 581.
Banjáras, Bijnor, 289; Bareilly, 581.
Bar, Bargad, or banyan tree, 22-3, 265.
Bára Chihra, village of Budaun, 143.
Baranwár Baniyas, 581.
Bárasaini Baniyas, 45, 581.
Bárateli caste, 45.
Bárha Sayyids, 106, 348.
Baraur stream, Bareilly, 522.
Baraur village, Bareilly, 716.
Bárbak Lodi of Jaunpur, 164.
Bardmár watercourse, Budaun, 10, 13, 138.
Barei, Barai, or Baroi brook, 742.
Bareli, see Bareilly.
Bareilly (Bareli) district, notice of, 499-847. For a brief statement of the contents see page first mentioned.
Bareilly or Bareli city, 716-29.
Bargújar Rájputs, 44, 577.
Barhai caste, 45, 288, 581.
Barhápura town, Bijnor, 385.
Barhápura parganah, 386-91.
Bári caste, 24, 45, 288, 581.
Barker, General Sir Robert, Commander-in-Chief; his campaign in Rohilkhand, 112, 113.
Barkhera village, Bareilly, 729.
Barley cultivation 27, 268, 564.
Barna tree, 22.
Barsar or Barsír, an Akbari parganah, 3.
Barwars, a thief caste of Oudh, 585.
Basháratganj, Bisharatganj, or Ahmadnagar village, Bareilly, 739.
Báshta town, Bijnor, 392.
Bashta parganah, 393-97.
Basur caste, 45.
Belcham, escape of Sergeant-Major, 126.
Beda caste, 45.
Bel tree, 22, 24, 265.
Beldár caste, 288, 581.
Ber tree—see Jujube.
Beoli village of parganah Satási, 98.
Besáji Pandit, leader of Marhatta forces, 112.
Bhábar forest in Bijnor, 241.
Bhadauriya Rájputs, 43, 577.
Bhaddri or Bhadali caste, 288, 583.
Bhadua, a kind of fish, 21.
Bhagwa caste, 45.
Bhagwán Dás, Rája, prefect of Budaun, 115.
Bhainsaur or Buffalo Wallow water-course, 10, 13.

Bhakra river, Bareilly, 521.
Bhamora or Bhamaura village, Bareilly, 730.
Bhang or wild hemp, drug and rope made from, 266.
Bhantu caste, 47.
Bhars, 577.
Bharbhunjas or Bhurjis, 45, 288, 581.
Bharolia or Bharaulia village, Bareilly, 730.
Bhâts in Bijnor, 290; Bareilly, 581.
Bhatti Rájputs, 43.
Bhídars or Bhíhars, 136, 577, 647.
Bhils, 342, 577-8, 647.
Bhilâwa or Malacca bean, 265.
Bhilsa tobacco, 271-72
Bhiraon jhil in parganah Rajpura, 13.
Bhiráuti village, 7, 121.
Bhitaura or Fatehganj West, 760, 761; battle of, 672.
Bhojúpura village, 730.
Bhrigu, a Bráhman saint, 575.
Bhuínhár caste, 288, 577.
Bhukarheri of Muzaffarnagar, 238.
Bhuksa caste, 288.
Bhúma Sambalhera parganah, Muzaffarnagar, 238.
Bhúre Khán, 127.
Bhúta or Ummedpur Bhútaha village, Bareilly, 730.
Bihta Gosáin, a town of Budaun, 117, 143.
Bijnor (Bijnaur) district, notice of, 237-498. For a brief statement of the contents see former page.
Bijnor, or Bijnaur town, 398-401.
Bijnor tahsíl, 401.
Bijnor parganah, 402-08.
Bijoria or Bichauria, 503, 730.
Bilárí of Muradabad, 2.
Bilrám parganah, 5.
Bilsanda village, 730.
Bilsi town and municipality of Budaun, 3, 144.
Bináwar village, Budaun, 3, 145.
Birds of Bijnor, 263; Bareilly, 537.
Bisalpur town and municipality, Bareilly, 731-733.
Bisalpur, a parganah and tahsíl of Bareilly, 734-40.
Bisátis or pedlars, 45.
Bisauli town, Budaun, 145-47.
Bisauli parganah, 147-541.
Bishnoi sect, Bijnor, 302.
Bohra caste, 45, 582.
Boisragon, Captain, his successful expedition against the rebels in Bijnor, 369.
Bosini or *bausini*, a fish, 21, 529, 538.
Boulderson, Mr., Collector, 571, 609, 748.
Boundaries and area, Budaun, 2; Bijnor, 238; Bareilly, 500. See also parganah articles.
Bráhmans, Budaun, 4, 42; Bijnor, 285-286, Bareilly, 575-576.
Bricks, 36, 281, 748, 821.
Bridges, Budaun, 16-17; Bijnor, 259-260; Bareilly, 532.
British rule, cession to, 116, 356, 675; gradual restoration of, after the great rebellion, 130, 369, 692.
Brown, Mr. S., settlement of Sahaswán district by, 67-68, 232.
Budaun (Badáyún) district, notice of, 1-236. For a brief statement of contents see page first mentioned.
Budaun city, 89, 104, 154-65.
Budaun tahsíl, 165.
Budaun parganah, 4, 165-71.
Buffaloes, wild, 537; domestic, 538, 543.
Building materials, Budaun, 36; Bijnor, 281.
Buildings, principal—see Gazetteer articles on the principal towns.
Buland Khán, 673, 761.
Bullocks, 21, 538, 543.
Bundel or Bundela Rájputs, 577, 580.
Burhpur parganah, 408-14.

C.

Canals, absence of in Budaun, 13; Khoh and Gángan in Bijnor, 252-53; Bahgúl, Kicbaha-Dhora, Kailás and Paha in Bareilly, 526-7; projects for new, from Ganges; Rámganga and Sárda, 254-6, 529-9.
Cantonments, Bareilly, 723.
Cardamums, 334.
Carmichael, Mr. C. P., Collector and Settlement Officer, Budaun, 68; his settlement report, Budaun notice, *passim*; his mutiny narrative, 117-132.
Carmichaelganj, 156.
Castes and tribes, Budaun, 42-45; Bijnor, 285-295; Bareilly, 575-586.
Castles and houses, 51, 297, 588.
Cattle, 21, 262, 538, 543; diseases of, 133, 341.
Census statistics, Budaun, 37-51; Bijnor, 281-297; Bareilly, 571-587.
Central Prison, Bareilly, 600.
Cesses, 320, 613.
Cession to the East India Co., 116, 356, 675.
Cháh Málzádi, police station, 162.
Chahárbágh at Bisauli, 146.
Chak or Chik, 45, 582.
Chaliya fish, 21.
Chamár caste, 291, 583.
Champion, Colonel, invades Rohilkhand with Shuja-ud-daula, 114, 668.
Chana pulse—see Gram.
Chandausi of Muradabad, 11, 14.
Chandel Rájputs, 43, 577.
Chándpur town and municipality, Bijnor, 414-16.
Chándpur tahsíl, 416.
Chándpur parganah, 416-421.
Chándi hills, 244; 472
Cháopur village, Budaun, 2, 171.
Charsora lagoon, Budaun, 13.
Chaubári village, 645, 741.
Chaudharis or caste headmen, Budaun, 51.
Chauhán Rájputs, Budaun, 43; Bijnor, 286-288; Barcilly, 577.
Chaumahla parganah, Bareilly, 741-746.
Chaupatta weed, 539.
Chausaini Baniyas, 45, 581.
Cherús, 645.
Chhípí caste, 45, 288, 581.
Chimni, mausoleum of, 160.

Chína millet (canary-seed), cultivation of, in Bareilly, 556.
Chítal, spotted deer, 262, 537.
Choiya, brooks so called, 12, 137, 251.
Cholera, 133, 340, 643.
Christian population, Budaun, 40; Bijnor, 302; Bareilly, 590, note.
Chughání Shaikhs, 47.
Chuka or Chauka river, Bareilly, 526.
Chúnápaz or lime-burners, 45, 582.
Chúya—see Choiya.
Civil jurisdictions and district staff, Bareilly, 505.
Clarke, Mr. R. H., settlement of Sahaswán district by, 67-68.
Climate, Budaun, 18; Bijnor, 261; Bareilly, 534.
Clothing, 52, 589.
Coinage, 637.
Coke, Brigadier-General, leads a column through Budaun, 131.
Collections of land-revenue, Budaun, 72; Bijnor, 320; Bareilly, 614.
College at Bareilly, 295.
Communication, means of, Budaun, 14; Bijnor, 257; Bareilly, 529-533.
Connecticut tobacco, 271-72.
Coriander crop, 542.
Cotton, cultivation of, in Budaun, 28; Bareilly, 556.
Court, Mr. H., his *Statistics of Budaun*, 2, foot-note, and elsewhere in the Budaun notice, *passim*.
Courts, number and work of, 6, 340, 505, 641.
Crime statistics, Budaun, 58; Bijnor, 307; Bareilly, 599.
Criminal classes, 47, 584.
Crops, principal, in Budaun, 25; in Bijnor, 267; in Bareilly, 541.
Cultivated area, 9, distribution of, in Budaun, 75-76; Bijnor, 316, table; Bareilly, 507.
Cultivated crops, Budaun, 25; Bijnor, 267; Bareilly, 541.
Cultivation—see Agriculture. Increase of, 25, 316, 566.
Cultivating classes, condition of, 180, 331, 627.
Cultivators, their rights and classes, Budaun, 75; Bijnor, 326; Bareilly, 627.
Currency, 637.
Customs and habits of the people, Budaun, 50; Bijnor, 297; Bareilly, 588-589.
Cutcherry road, Budaun, 15.

D.

Dabtura village and railway station in Budaun, 14, 172.
Dakaut—see Jotishi.
Dalera caste, Bareilly, 584.
Dalílganj lagoon, 13.
Daniell, Mr., appearance of in Eta during mutiny, 127, note.
Dára Singh of Ujháni, 131.
Dáránagar, a town in Bijnor, 421.
Dáránagar parganah, 422-428.
Darzis or tailors, 45, 288, 581.
Dasa Baniyas, 45, 288.
Dátáganj or Arela in Budaun, 2, 3, 5, 6, 172.
Dátáganj or Salímpur tahsíl, 3, 5, 72.
Date-palm, 22, 24, 265.
Dáúd Khán, adoptive father of Ali Muhammad, 105, 657-58.
Daulat Singh, Rája, prefect (*ámil*) of Budaun, 115.
Daunri, battle of, 108.
Deaths from snake-bites and wild animals, 21, 263, 557; from other causes, 133, 340, 643.
Dehgawán village, Budaun, 20.
Dehli province (*Súba*), 3.
Demands and collections of land revenue, Budaun, 71-72; Bijnor, 320; Bareilly, 614.
Deoha river, Bareilly, 516.
Deoraniya river, Bareilly, 519.
Deoraniya village, Bareilly, 747.
Deoria, Dewal, Garh-Gájana and Garha-khera, villages in Bareilly, 747-51.
Deothán festival, 560.
Desi or country tobacco, 270.
Dewal, inscription at, 645.
Dhák tree, 22, 24, 265, 506, 704.
Dhákara Rájputs, 43.
Dhákra river, Bareilly, 521.
Dhámpur town, Bijnor, 428-431.
Dhámpur tahsíl, Bijnor, 431.
Dhámpur or Sherkot parganah, 431-436.
Dhanári village and railway station, Budaun, 6, 14, 126, 173.
Dhand lagoon, Budaun, 13.
Dhánuks, 45, 288, 581, 583.
Dhapú Dhám, chief of Janghára clan, 122.
Dhára river, Bijnor, 250.
Dharmpál, Rája of Budaun, 90.
Dhobís, 45, 288, 581.
Dhora river, Bareilly, 521.
Dhúniás, 45, 288, 581.
Dirhummar Baniyas, 581.
Diseases of men and cattle, 133, 340-1, 642-3.
Dispensaries in Budaun, 134; Bijnor, 340; Bareilly, 641-42.
Distances, table of, Budaun, 16; Bijnor, 258; Bareilly, 532.
Division into *des* and *már* tracts, Bareilly, 508.
Dofasli or twice-cropped land, 268, note, and parganah articles, Bijnor—see also Dosáhi.
Dojora river, Bareilly, 520.
Domestic cattle, Budaun, 20; Bijnor, 262; Bareilly 538; food of, *i bid*; diseases of, 133, 341.
Doms or Domrás, 288, 581, 584.
Donald, Messrs., indigo-factors of Bilsi, 118.
Dosádhs or Dúsádhs, 45, 581.
Dosáhi land, meaning of term, 543, 705.
Dravir Bráhmans, 42.
Dress, Budaun, 52.
Drona, tutor of the Pándavas, 643.
Drugs, indigenous, 134, 341.
Drupada, king of Panchála, 643.
Dúndi Khán, the Rohilla, 11, 107-8; 110-11; 146; 350-2; 661, 663, 665, and elsewhere.
Dúndia khera of Unáo, 579.
Dúmat or loamy soils, 9, 246, 510; and Budaun and Bareilly parganah articles, *passim*.
Dúnka village, 752.
Dwellings, Budaun, 51; Bareilly, 588.

E.

Earthen, unbricked, or *kacha* wells.
Ebony, 22, 265.
Educational statistics in 1847 and now, Budaun 55-57; Bijnor, 303-306; Bareilly, 594-597.
Edwards, Mr., Collector, his adventures on the outbreak of rebellion, 117-119; his opinion on the causes of that rebellion, 132.
Ekkas, small carts, 50, 331.
Elwa, aloes, 341.
Elliot, Sir H., his *Supplemental Glossary* and *Indian histories*, 11; note, 238; note, 500; note, and *passim*.
Embankments for irrigation, 549, 699.
Emigration, Budaun, 50; Bijnor, 297; Bareilly, 588.
English, their first appearance in Rohilkhand, 111; cession to, 116, 356, 675; early administrative arrangements of, 62, 310, 604, 675.
Enhancements of rent, Budaun, 79; Bijnor, 330; Bareilly, 626.
Erineses river—see Málin.
Estates, number of, Budaun, 49; Bijnor, 297; Bareilly, 588.
Eta (Ita) district, 4, 10.
Etáwa district surrendered to Marhattas, 665.
Eurasians and Europeans, 40, 283, 573; escape of former from Budaun, during mutiny, 120.
European cloth, 331, 333-4.
Excise, Budaun, 88; Bijnor, 339; Bareilly, 640.
Expenditure, public, Budaun, 87; Bijnor, 337; Bareilly, 639.

F.

Fairs, Budaun, 84; Bijnor, 335; Bareilly, 630.
Faizpur Badariya of Eta, 4, 5.
Faizullah Khán, son of Ali Muhammad, 107, 115, 353-56, 660, 662, 668-72.
Fakírs or mendicants, 46, 581, 592.
Faltínganj or Fulton's market at Bareilly, 721.
Families, leading, Budaun, 61; Bijnor, 322; Bareilly, 678.
Famines, Budaun, 32-34; Bijnor, 276-280; Bareilly, 567-577.
Fárid Khán, Nawáb, Governor of Budaun, 104.
Faridpur town, 752-753.
Faridpur tahsíl and parganah, 753-759.
Farid-ud-dín Khán appointed Governor of Katehir, 107.
Farrukhsiyar, emperor, 105.
Farukhábád or Fatehgarh district, 10, 126-27; Bangash Pathán of, 105.
Faríki Shaikhs, 295.
Fasáhatulláh, rebel Deputy Governor of Budaun, 121, 123.
Fatehganj East, a village of Bareilly, 759-760.
Fatehganj West, or Bhitaura, Bareilly, 760-761.
Fateh Khán, *Khánsamán*, the Rohilla, 11, 108-11, 113, 661, 667, 697.
Fatehulláh, son of Dundí Khán, 111, 113-14, 670.
Fauna, Budaun, 20; Bijnor, 262; Bareilly, 536-539.
Ferries, Budaun, 16; Bijnor, 259; Bareilly, 533.
Fiscal history, Budaun, 62; Bijnor, 310; Bareilly, 602.
Fish, Budaun, 21; Bijnor, 264; Bareilly, 538.
Floods, 380, 513.
Flora, Budaun 22; Bijnor, 264; Bareilly, 539.
Florican, 20, 263.
Food, Budaun, 52; Bijnor, 299-301; Bareilly, 589.
Forests, Budaun, 7; Bijnor, 241, 244, 265; Bareilly, 506.
Forts, Budaun, 157; Bijnor, 297; Bareilly, 588.
Fruit trees in Bijnor, 266.
Furniture, Budaun, 52; Bareilly, 727.

G.

Gadápura, a ward of Bisauli, 146.
Gadariyás, 45, 288, 581.
Gahlot Rájputs, 43, 286, 577.
Gaharwár Rájputs, 43.
Gaini village, Bareilly, 761.
Gakkhars, a wild tribe in the north of Panjáb, 91.
Gándur grass, 704.
Gangá Salán, parganah of Garhwál, 238.
Gángan river, 250; canal, 252.
Ganges river, 10, 248, and *passim*, Budaun and Bijnor notices.
Ganj, Ganj-askín, or Erskineganj, 422.
Ganwán village, Budaun, 3, 10, 73.
Garh-gájana, 747.
Garha-khera, 748.
Gata Baniyas, 288.
Gauhání or village zone of soils, 9, 246, 547
Gaur Bráhmans, 42, 285, 576; Rájputs, 43, 286, 579
Gaur-Kasmáni Rájputs, 43.
Gautam Bráhmans, 42; Rájputs, 43, 579.
Gazetteer of towns, parganahs, &c., Budaun, 135; Bijnor, 371; Bareilly, 695.
General appearance, Budaun, 6; Bijnor, 241; Bareilly 505.
Genr, a kind of fish, 21.
Ghághi Rájputs, 286.
Ghariyál, a fish-eating saurian, 263.
Gházis, champions of Islám, 129.
Ghazni falls into the hands of Táj-ud-dín Eldoz, 91.
Ghiyás-ud-dín, emperor, 94, 163, 649.
Ghosi Baniyas, 581.
Ghor, 91, 206, 579.
Ghosis, Muslim cowherds, 45, 288, 581.
Ghulám Kádir, 356.
Ghulám Muhammad, *ibid*, 672-74.
Gídarpura or Ráoli jhíl, 256.
Gindauriya Baniyas, 288, 581.
Glassware, manufacture of, Bijnor, 334.
Gobuhái, police station, 31.
Gohil Rájputs, 577.
Gonch fish, 21.
Gordhanpur parganah of Muzaffarnagar, 238.
Gordon, Major, defeats rebels at Bisauli, 130.
Gosáin mendicants, 46, 592.
Gosham tree, 265.
Grain-lending, Bareilly, 634.
Grain, price of, 85, 336, 634; in time of famine, 36, 280, 570.

Gram or *chana*, cultivation of, in Budaun, 27 ; Bareilly, 565.
Grant (General Sir Hope) routs Niyáz Muhammad at Shamsabad, 127.
Grasses in Bijnor, 266.
Gújars, 45, 291, 581.
Gúlar fig, 21-22, 265, 540.
Gúmti or Gomati river, 525.
Gunnaur town, in Budaun, 173-175.
Gunnaur tahsíl, 175.
Gunnaur, a parganah of Akbar's reign, 2, 3—See also Asadpur.
Gurer Baniyas, 581.
Gurwála Baniyas, *ibid.*
Gwála Prasiddh remains in Bareilly, 761.

H.

Habits and customs, Budaun, 50 ; Bijnor, 297 ; Bareilly, 588.
Habúrá caste, Budaun, 47.
Háfiz, or regent, Rahmat, the, 106-114 ; 349, 354 ; 661-669, 724.
Háfizganj village, Bareilly, 762.
Haibatpur, Budaun, 175.
Haidar, Sayyid, 164.
Hajjám caste, 45, 191, 581.
Haldaur village, Bijnor, 367 ; rája of, 324, 362, 365, 368.
Haldi or Hardi kaláu village, Bareilly, 762.
Haldu tree, 265, 506.
Halwái caste, 45, 288, 581, 633.
Hardáspur village, Bareilly, 762.
Háril or green pigeon, 23.
Harnand Khatri, rája, Governor of Moradabad, 659.
Harsingár, 22.
Harvests, Budaun, 26 ; Bijnor, 267 ; Bareilly, 553.
Hasanpur of Moradabad, 2, 12, 238.
Hatch Rájputs, 286.
Háthras of Aligarh, 10, 138.
Haveli Badáyún, a parganah of Akbar's reign, 3, 4, 171.
Hazratpur town, Budaun, 3, 176.
Hemp, cultivation of, 267, 557 ; wild, 266.
Henvey, Mr., his report on famine of 1868-69; footnote, 35.
Hills of Bijnor, 244.
Hindu population, Budaun, 40; Bijnor, 284 ; Bareilly, 575.
Hired labourers, 80, 84, 326.
Historical families, absence of, Budaun, 61.
Histories, local, native, 2 (footnote), 54, 594.
History, Budaun, 89, 132 ; Bijnor, 341-69 ; Bareilly, 643-94.
Hizbar-ud-dín, military Governor of Budaun, 91.
Holkár, 109.
Hornbill, grey, 537.
Horse-breeding, Budaun, 20 ; Bareilly, 539.
Houses, 297, 588.
Husain Alí, prefect of Budaun, 116.
Husain Sháh, king of Jaunpur, 100-101.
Hwen Thsang, Chinese pilgrim, 343, 447, 643, 820, 822.

I.

Idgáh, Shams-ud-dín's, at Budaun, 92.
Ikhlás Khán, mausoleum of, 159.
Imád-ud-dín Rihán, Governor of Budaun, 94, 163.
Imád-ud-dín Shakúrkáni, Kázi of Delhi, 94.
Implements of husbandry, Budaun, 27 ; Bijnor, 270 ; Bareilly, 544.
Importation and supply of food, Bijnor, 301.
Ináyat, son of Háfiz Rahmat, his rebellion, 111, 666.
Income-tax, Budaun, 88 ; Bijnor, 338; Bareilly, 640.
Indian-corn, cultivation of, in Bareilly, 555—see also maize.
Indigo, manufacture of, Budaun, 82; cultivation of, Bareilly, 562-63.
Infanticide, Budaun, 59 ; Bijnor, 308 ; Bareilly, 600.
Infirmities, according to census, 1872, Budaun, 41 ; Bijnor, 285; Bareilly, 574.
Inscriptions, Bareilly, 645.
Instalments of revenue, 72, 320, 614.
Interest rates, Budaun, 86 ; Bijnor, 337 ; Bareilly, 635.
Irák, 679, note.
Irrigation in Budaun, 29-32 ; Bijnor, 273-76 ; Bareilly, 547-51 ; increase of, 566.
Irshidád Ahmad of Aonla, 113, 164.
Islámnagar or Neodhana, Budaun, 176.
Islámnagar parganah, 2, 3, 5-7, 177-182.
Itáhi Nanda, road through, 15.
Izz-ud-dín Balban, Governor of Budaun, 94 ; Sálári, Governor of Budaun, 92 ; Daramshi, 648 ; Other persons bearing the name of Izz-ud-dín, 92 note 6.

J.

Jackals, 537, 545.
Jack-fruit, 22, 24, 265.
Jádon or Yadubansi Rájputs, 43, 577.
Jadwár, a parganah of Akbar's reign, 3.
Jagannáthpur, 138.
Jagannáth, Rája, prefect of Budaun, 115.
Jágírs or revenue-free grants, 184, 322-3, 671.
Jahádís, or warriors for the faith of Islám, 128.
Jahánabad village, Bijnor, 437.
Jahánabad village, Pilibhít, 762-763.
Jahánabad parganah, 763-769.
Jahángír, emperor, 104, 654.
Jail, district, at Budaun, 60-61 ; Bijnor, 309 ; Bareilly, 600, 694.
Jailam river, 91.
Jains, or Jainas, 45, 302, 486, 591, 820.
Jaiswárs, 288, 581-83.
Jalálabad town, Bijnor, 437.
Jalál-ud-dín Khilji, emperor, 95, 343, 438, 649.
Jalálpur tappa, Budaun, 4.
Jalál-ud-dín Kashání, Kázi of Budaun, 95.
Jáman tree, 22-3, 265, 540.
Jamania or Jamanián, a village of parganah Puranpur, 769.
Jám-i Jahán-numa, history so called, 594.

Jámi masjid or cathedral mosque of Budaun, 158; of Mandáwar, 343, 446; of Shiás and of Sunnís at Bareilly, 719, 726; at Pilibhít, 799.
Janamajaya, king of Hastinapur, 42.
Janghára Rájputs, 43, 578; revolts of, 651, 656.
Jangori Rájputs, 43.
Jaraulia Kahla police station, 3.
Jasrám Baniya of Sirásaul, 144.
Játi ferry, Budaun, 25, 131.
Játs, 45, 109, 288, 291, 581.
Jatlot Chamárs, 583.
Jatua ditto, *ibid.*
Jawálápur of Saháranpur, 238.
Jethmal, joint prefect of Budaun, 115.
Jhálu, a market town of Bijnor, 438.
Jhámaji, 288, 302.
Jhíls, or lagoons, 13, 256, 529.
Jingan tree, 265.
Joár millet, 27, 267, 554.
Jogí, mendicants, 46, 591.
Jones, Colonel Richmond, 129.
Jotishis or Joshís, astrologers, 45, 286, 583.
Judicial statistics, Bijnor, 340, Bareilly, 641
Jujube tree, 22, 24.
Juláhá caste, 45, 288, 292, 582.
Jungles—See Forests and Waste lands.

K.

Kábar or Shergarh town, 650, 652, 770-772.
Kábar parganah, 772-777.
Kabúl Khán, Governor of Budaun, 98, 164.
Kabúlpura ward, built by Kabúl Khán, 98.
Káchhis, 45, 76, 288, 582.
Kachhla, Budaun, 10, 124, 183.
Kachhwáha Rájputs, 43, 287, 577.
Kachnár tree, 22, 24, 265.
Kádir Chauk police station, 3, 6, 10.
Kádirganj, 125.
Kadwára nadí, 10, 13.
Kághazi-tola ward of Bisauli, 146.
Kahárs, 45, 288, 582.
Kai Mughals, 295.
Kailás rivers, Upper and Lower, Bareilly, 523; Canals, 527.
Káim Khán of Farukhabad, 108, 349, 661.
Kaith tree, 22,
Kaiyán Chamárs, 583.
Kakora village, Budaun, 119, 183.
Kakra brook, Bareilly, 524.
Kakrála town, Budaun, 3, 129, 183-184.
Kalaigars or tinmen, 45.
Kaláls, Kalwárs or distillers, 45, 288, 582.
Kálsen, 156, 161, 230.
Kambar the mad Governor of Budaun, 103, 164.
Kamboh tribe, 292, 584.
Kámángars, 582-83; quarter in Budaun, 155, 161.
Kamp, alluvial deposits in river basins, 9, 507, 511.
Kamrakh tree, 265.
Kamrgáon police station, 3.
Kanaujiya Bráhmans, 42, 285, 576, 618.
Kandahár, 107, 159, 359; note, 657.
Kangni or *Kakni*, millet, 26, 556.
Kanjars, string-sellers, 45, 288, 582.
Kankar lime-stone—See Kunkur.
Káns grass, 266.
Kánt, a parganah of Akbar, 3, 104.
Karait snakes, 263.
Karaunda, tree, 265.
Karengi village and railway station, Budaun, 14, 185.
Kari, a kind of fish, 21.
Karor divisions of Akbar, 503; note.
Karor, head-quarters parganah and tahsíl of Bareilly, 777-782.
Karúla river, 251.
Kásganja or Kabírpur town, Bareilly, 783.
Kasgars, plasterers, 582
Káshípur of the Tarái, 238.
Káshípur Rájas, 322, 323, 743.
Kásim Ali Bakkál, Governor of Budaun, 103.
Kásimpur Garhi, a town of Bijnor, 438.
Kasyap, a Bráhman sage, 576.
Kásyap Rájputs, 577.
Katehir or Kather soil and tracts, 7, 148, 577.
Katehriya Rájputs, 43-4; 577-78, 649 656.
Kathal or jack-fruit, 24, 265.
Kathiya Rájputs, 43, 577.
Katiyas—See Mahábráhmans.
Katíl tracts in parganah Usahat, 7.
Katlagh Khán of Sahaswán, 94.
Katra or market, the name of several places, 3, 114, 146, 156, 696.
Katus, a kind of fish, 21.
Kauria or Kotdwára, a hamlet of Bijnor, 438.
Káyaths, 45, 51, 288, 293, 582, 714.
Kázizáda Shaikhs, 47.
Kazalbásh Mughals, 295.
Khádir or alluvial lowlands, 7-8, 245, 507, 511. See also most of the parganah notices.
Khágis, 45, 287, 582.
Khair acacia, 265.
Khájúr, wild date, 24, 265.
Khákrobs or sweepers, 45, 288, 582.
Khamaria village, 783.
Khán Bahádur Khán, rebel Viceroy of Rohilkhand, 121-3, 681, 683-92, 725.
Khán Jahán Lodi, Governor of Budaun, 101.
Khán-i-Jahán Lodi, a rebel of the Dakkhan, 159.
Khanaut stream, Bareilly, 525.
Khandelwál Baniyas, 581.
Kharádis, 288.
Khas or Khaskas, root of Gándur, 267. See also Gándur.
Khatíks, pig and poultry breeders, 45, 288, 582.
Khattás, pens for cattle, 262
Khattrís, 45, 293; 399, 582.
Khera Bajhera of Sháhjahánpur, 2.
Khera Dás, 11.
Kheri district, 500, 537, note, 729, 809.
Khizr Khán, emperor, 98, 164, 650-1.
Khoh river, 249-250; canal, 252.
Khunak village, Rájputs of, 122.
Khwárizm, king of, 92.
Kichaha river, Bareilly, 520; canals, 527.
Kinwar Rájputs, 577.
Kíratpur town, Bijnor, 439.

Kíratpur parganah, 440-445.
Kisáns, 46, 582, 623.
Kodon millet, 26, 267, 557.
Kola or Gola, Akbar's parganah so named, 3, 504, 816.
Kolhái, police station Budaun, 3.
Kolís or Koris, Hindu weavers, 45, 582; Kori or Korchamra Chamárs, 583.
Kot, or Kot Sálbáhan village, Budaun, 2-6, 185.
Kot or Kot Sálbáhan parganah in Budaun, 185-191.
Kota of Kumáún, 238.
Kotáwáli river, 248.
Koti Ráo, most eastern point of Bijnor, 238; river, 250.
Kotkádir or Háji Muhammadpur village, Bijnor, 445.
Kshatriyas or Chhatris, 575-6. See also Rájputs.
Kuártani Baniyas, 581.
Kundan Lál, Rája, prefect of Budaun, 115.
Kumaun (Kumáyún) district, 238.
Kumhárs, potters, 45, 289, 582.
Kunkur, Budaun, 37; Bijnor, 281; Bareilly, 571.
Kunwars, probably Rájputs, a caste of proprietors in Akbar's reign, 4.
Kuraishi Shaikhs, 295.
Kuril Chamárs, 583.
Kurmis, 45, 289, 582, 623.
Kutb-ud-dín Aibak, first emperor of Delhi and conqueror of Rohilkhand, 90, 91, 159, 163, 648.
Kutb-ud-dín, Shaikh, *alias* Khubu Fatehpuri, 104.
Kúzagars, jug-makers, 45, 289.

L.

Labera, tree, 22; village, 695, note.
Lachhman Singh, Rája, his memoir on the castes of Bijnor, 42.
Lac-insect, 265.
Lahi mustard, 268, 566.
Lakes, Budaun, 13; Bijnor, 256; Bareilly, 529.
Lakhanpur in Budaun, 90, 191.
Lakhnáuti or Gaur in Bengal, 42.
Lalitpur on Ganges, most northern point of Bijnor, 238.
Lánchi, a kind of fish, 21.
Land, price of, in Bareilly, 620; rent of—see Gazetteer articles on each parganah; rights in—see Tenures and Occupancy rights.
Landholders, castes and tribes of, Budaun, 73; Bijnor, 322, Bareilly, 617. See also parganah articles.
Land revenue, Budaun, 372; Bijnor, 239, 320; Bareilly, 501, 614.
Language and literature, Budaun, 53; Bijnor, 303; Bareilly, 593.
Lasora tree, 265.
Leading families, Bijnor, 323; Bareilly, 618.
Legendary history, Budaun, 89-90; Bijnor, 341; Bareilly, 643-648.
Lehra, small carts, 629.
License tax, Bijnor, 338; Bareilly, 640.
Lift irrigation, 31.
Lime, manufacture of, Budaun, 37; Bijnor, 281 Bareilly, 571.
Linseed, 26, 268, 566.
Live-stock, Bareilly, 543.
Lobiya pulse, 25, 555.
Lock-ups, Budaun, 61; Bijnor, 310; Bareilly, 602.
Lodhas, 46, 289, 583, 623.
Lohárs or blacksmiths, 46, 289, 582.
Lohiya brook, Bareilly, 524; Baniyas, 288.
Louis, Mr., settlement of in 1835, 139.
Lúncha, a stream of Bisalpur, 734.
Lynx, 252.

M.

Machhera caste, 289.
Mádhu Tanda village, 783.
Mahábráhmans, 286.
Mahájan caste, 47, 581.
Mahánagar, tappa in Budaun, 4.
Maháser fish, 21, 264, 538.
Maháwa river, 6, 7, 10, 12, 137.
Mahdi Ali Khán, prefect of Budaun, 115.
Mahesri caste, 45, 288, 581.
Mahmúd of Ghazni, 90, 91.
Mahmúd Nawáb of Najíbabad, 363, 365-66, 368-69.
Mahua or mouse tree, 22, 24, 265.
Maithal Bráhmans, 42.
Maize or Indian-corn, 26, 267, 555.
Majhaula, one of Akbar's parganahs, 3.
Makhdúma Jahán, tomb of, 60.
Makka millet.—see Maize.
Makrand Rái Khatri, Rája, Governor of Bareilly, 655.
Málá stream and swamp, 525.
Malgáon, police-station, 3.
Málik Bakbak, Governor of Budaun, 95, 164.
Málik Chhaju, Governor of Budaun, 95, 649.
Málin, Málini, or Erineses river, 248.
Málís or gardeners, 46, 289, 294, 582.
Mallábs or boatmen, 46, 289.
Manai Baniyas, 581.
Mandáwar town, Bijnor, 343-448.
Mandáwar parganah, 449-455.
Mandiha or Mundiya Satási, Akbar's parganah so called, 3, 4.
Mandua or Márua millet, 556.
Mango tree, 22, 265, 540.
Mani caste, 48.
Manihárs or bracelet-makers, 45, 589.
Manorial dues, Budaun, 52; Bijnor, 298; Bareilly, 627.
Manufactures, Budaun, 82; Bijnor, 334; Bareilly, 632.
Manure, Budaun, 28, note; Bijnor, 273; Bareilly, 546.
Már tract, 508, 741, 825.
Márahra of Eta, 5.
Marhatta invasions of Rohilkhand, 109-13, 349-54, 661-63, 669. See also Pindáris.
Markets and fairs, Budaun, 84; Bijnor, 335; Bareilly, 630
Masonry houses, 51, 297, 588; wells, 30 274, 547.
Masúr or lentils, 268, 566.

Mathæ of Megasthenes, 248, note.
Mattiyár or clayey soils, 7-9, 245-6, 509-10.
Maulavi Muhammad Karím, Deputy Collector, his memoir of Budaun, 2 ; footnote, 33, 89.
Maulsari tree, 22, 265.
Maxwell and Debnam, Messrs., indigo-planters, 144.
Mayyuradhvaja or Mordhaj, Rája, 342, 456, 645, 736 ; note.
Measures and weights, Budaun, 86; Bijnor, 337 ; Bareilly, 636-638.
Measurement of land, Budaun, 69-70 ; Bijnor, 317 ; Bareilly, 637-38.
Medical statistics, Budaun, 132 ; Bijnor, 340 ; Bareilly, 641.
Metalled roads, Budaun, 14 ; Bijnor, 257-8 ; Bareilly, 530.
Meerut, 117, 361, 365, 679.
Meo caste, 582.
Meteorology and climate, Budaun, 18-19 ; Bijnor, 261-62 ; Bareilly, 534-536.
Mewáti caste, 289.
Miamárs or builders, 289, 582.
Mián Chaman, Ahár Miyán, Malik Chaman, or Malik Jiman, Governor of Budaun, 99.
Mían Zabar-ud-dín, ditto, 102.
Mihrabad of Sháhjahánpur, 2, 7.
Millets, *26, 267, 555.*
Mineral products, 37, 281, 571.
Minháj-us-Siráj, author of the Tábakát-i Násiri, and Kázi at Delhi, 91, 93.
Mint at Budaun in Akbar's reign, 104.
Mír Muhammad Khán of Kot, 111.
Miránji the martyr, tomb of, 160.
Míranpur Katra, battle of, 114, 354, 668.
Mírganj village, Bareilly, 783.
Mírganj parganah and tahsíl, Bareilly, 785-789.
Mirzapur police-station, 3.
Mirzas, revolt of, 347, 654
Mission, American Methodist Episcopalian, 161, 302, 590, 719, 723.
Miyáun in Budaun, 125.
Mochís or cobblers, 45, 289, 582.
Mohan Lál, Rája, prefect of Budaun, 116.
Moi, a kind of fish, 21.
Money-lending, Budaun, 86 ; Bijnor, 337 ; Bareilly, 634.
Moradabad (Murádábád) district, 2, 4, 5, 10, 238, 240, and *passim.*
Mordhaj fort, history of, 456.
Mortality returns, 133, 340, 642.
Moth pulse, 25, 267, 555.
Mubárak, Sayyid, emperor, 99, 164, 652.
Mubárak Shah Khán, rebel Governor of Budaun, 126, 165.
Mughals, 48, 295, 586.
Muhábat Khán, governor of Budaun, 98, 164, 651.
Muhábat Khán, son of Háfiz Rahmat, 669.
Muhammad Karím, Deputy Collector—See Maulavi, M. K.
Muhammad Khán Bangash, Nawáb of Farukhabad, 105.
Muhammad Alí of Rámpur, 356, 672.
Muhammad Yár, son of Alí Muhammad, 662-3, 967, 669-70.
Muhammad Zulfikár, son of H. Rahmat, 669-70, 721.
Muhammadan population, 38-41, 47-8, 53, 281-285, 294-5, 302, 572-75, 586, 591, and elsewhere, *passim* ; invasion of Rohilkhand, 90, 343, 648.
Muhibbulláh, son of Dundi Khán, 111, 113-14.
Muhsan Alí Khán, a rebel leader, 127.
Muizz-ud-dín, emperor, 93 ; another name for Shaháb-ud-dín, 91.
Muizzi Madrasa, Budaun, 91.
Mukaddams or headmen, Bareilly, 621.
Mulberry, 22 3, 266.
Mulla Abdul Kádir, author of *Tárikh-i-Badáyáni*, 54.
Mundíya Satási, Akbar's parganah so named, 153.
Mundíya town, Budaun, 12, 191.
Múng pulse, 25, 267, 555.
Municipalities, Budaun, 162 ; Bijnor, 338 ; Bareilly, 640.
Munsifs, or petty judges' courts, 5 ; jurisdictions of, Budaun, 6 ; Bijnor, 239, table ; Bareilly, 501, table.
Muráos or market-gardeners, 46, 76, 584, 623.
Murder, cases of, 58, 307, 599.
Murray, Captain (1805), 358, 360.
Murray, Captain (1858), 127, note.
Musalmáns, Muslims—See Muhammadan population.
Mustard crop, 26, 268, 542.
Mutiny of 1857-58, 116-132 ; 361-69 ; 679-92.
Muzaffarnagar village, 790 ; district, 238.

N.

Náhád or dobiswai, 329, 626.
Nadah police station, Budaun, 3.
Nágbansi Rájputs, 286.
Nágal or Nángal town, Bijnor, 281, 456.
Nagína town and municipality, Bijnor, 456-459, and elsewhere.
Nagína parganah, 460-466.
Nagína tahsíl, 459.
Nahal stream, Bareilly, 522.
Náhar Khán Saráí, 156, 161.
Naini Tál, expeditions against, 688, 690.
Najíb Khán the Rohilla, 349-52, 663, 665.
Najíbabad town and municipality, Bijnor, 446-7 ; rebel Nawáb of, 363-69.
Najíbabad parganah, 471-480.
Nakatia river, Bareilly, 518.
Nakkáras or drummers, 289.
Nakta watercourse, Budaun, 10.
Nána Khera village, 13.
Nának Chand, Governor of Budaun, *105.*
Narha water-course, 10.
Narora canal works, 7.
Násir-ud-dín Mahmúd, emperor, 94, 648.
Nasrulláh, grandson of Alí Muhammad, 110.
Native Infantry, 18th, 29th, and 68th, 118-19, 124, 362, 680-82.
Nats or acrobats, 46, 289, 582.
Navigation, Budaun, 10 ; Bijnor, 257 ; Bareilly, 515, 798.
Nawábganj town, Bareilly, 790.
Nawábganj parganah and tahsíl, 790-96.

Nawáb nadi, Bareilly, 523.
Nawáb Vazírs of Oudh, 106-16, 348-56, 604, 669-75.
Nawáda village, 160.
Nazr Muhammad Khán, Governor of Budaun, 105, 164.
Negi caste, 46.
Neodhana, now Islámnagar, Akbar's parganah so called, 3.
Neoli ferry, 128.
Neoria-Husainpur town, Pilibhít, 796.
Nepálese incursions, 674, 676.
Niámat, cousin of Rahmat Khán, 657, 661.
Nihtaur town, Bijnor, 480-81.
Nihtaur parganah, 481-486.
Nijra, bridge at, 11.
Nikumbh Rájputs, 577.
Nílkanthi Mahadeo, idol and temple of, 90, 158.
Niyáz Muhammad, rebel general, 123, 126-7.
Niyáz Ahmad's history of the Rohillas, 33, 104.
Nizám-ul-mulk Muhammad Junaidi, prime minister, 93.
Non-agricultural callings, classification of, Budaun, 49 ; Bijnor, 296 ; Bareilly, 587, 628.
Non-aryan tribes, 342, 644, 647-48.
Nuneras or Nunias, saltpetre-makers, 46, 289, 582.
Núrpur village, Bijnor, 486.
Núrpur lagoon, Budaun, 13.

O.

Occupancy tenants, Budaun, 75, 80 ; Bijnor, 326-27 ; Bareilly, 620-21. See also landlord and tenant sections of parganah articles.
Occupations of the people according to census of 1872, Budaun, 49-50 ; Bijnor, 295 ; Bareilly, 586. See also population sections of parganah articles.
Odia or Audhia Baniyas, 45. See also Audhiya.
Oil, 299.
Oil-seeds, 26.
Old families, 61, 323, 618.
Open country of Bijnor, 244.
Orh caste, 46, 289.
Oswal Baniyas, 581.
Oudh and Rohilkhand Railway, Budaun, 6, 14 ; Bareilly, 529, 540, 694 ; exports and imports by, 81, 632.
Oudh, 500 ; Rohilla disputes with, and government of Rohilkhand by—See *Nawáb Vazírs*.

P.

Pachomi or Wáhidpur Pachaumi village, Bareilly, 796.
Padháns (caste) 287 ; (headmen) 621.
Paha canal, Bareilly, 527.
Paili Ráo, river, 248.
Pájítola, 156, 158.
Pákar or pilkhan tree, 22-23, 265.
Panchála, kingdom of, 643.
Panchayats, Budaun, 50, 294.
Pangaili stream, 524.
Pánipat, battle of (1761), 110, 663.
Pansára Rájputs, 286.
Pápar Hamzapur, bridge near, 12.
Para or hog-deer, 262, 537.
Párasnáth, remains of in Bijnor, 486.
Parasuakot, ruins, Bareilly, 797.
Parauli, in Budaun, 191.
Parganahs and their vicissitudes, 2-5, 238-41, 500-4.
Parihár Rájputs, 286.
Paríkshit, father of Janamajaya, 42.
Partridges, black and grey, 20, 263.
Pásis, 46, 289, 582.
Pateri sedge, 266
Patháns, 48, 105, 295, 586, 656,
Patthargarh, 467.
Pattiáli (now Eta), 5.
Patwás, necklace-makers, 46, 289, 582.
Peas, 25, 268, 542, 566.
Peli river, 250.
Penny, General, his march into Rohilkhand and death, 128-29.
Phálsa tree, 265.
Pheona village, Bijnor, 487.
Phillips, Mr., Joint Magistrate of Eta, visits Budaun during the rebellion, 118.
Phúlpur, police station, 3.
Physical features, Budaun, 6 ; Bijnor, 241 ; Bareilly, 505.
Píla kund, rise of river Sot in, 11.
Pilibhít town and municipality, 797-801, and elsewhere in Bareilly notice.
Pilibhít sub-division and tahsíl, 802.
Pilibhít parganah, 802-8.
Pindári invasion, 356-61.
Pípal tree, 22-23, 265.
Pírán shahr, a name of Budaun, 160.
Pír Muhammad, son of Tamerlane, 344-46.
Pírzáda Shaikhs, 47.
Piyás, suburb of Sarauli, 797.
Ploughing, Bareilly, 545.
Police stations and statistics, Budaun, 58-9 ; Bijnor, 307-08 ; Bareilly, 598-99.
Ponds.—See Tanks.
Ponwar, Panwar or Pramár Rájputs, 43, 577.
Poppy or opium crop, 26, 268, 543.
Population, according to the censuses of 1847, 1853, 1865, and 1872, Budaun, 37-41 ; Bijnor, 281-85 ; Bareilly, 571-75.
Post-offices and postal statistics, Budaun, 57-58 ; Bijnor, 306 ; Bareilly, 597.
Prices of agricultural produce, Budaun, 85 ; Bijnor, 336 ; Bareilly, 634.
Prithíraj, last Hindu ruler of Dehli, 44, 287, 449, 577.
Principal cultivated crops, Budaun, 25-26 ; Bijnor, 267-68 ; Bareilly, 541-42.
Proprietary rights, introduction of, 606.
Proprietors, classes of, Budaun, 73-74 ; Bijnor, 321-22 ; Bareilly, 615-16.
Pulses, 25, 267, 542 ; as an article of food, 300, 589.
Púnár, Akbar's parganah so named, 3, 503, 816.
Púndir Rájputs, 43.
Purbiya Baniyas, 58.
Púranpur village, Pilibhít, 808.
Púranpur or Puranpur-Sabna parganah, 808-16.
Púth, 353, note.
Púthi, 7.

Q.

Quail, 20, 264.
Queen's tank or Ráni Tál at Kábar, 770-71.

R.

Rabi or spring crops, 26, 268, 542.
Rafiabad village, Rájputs of, 122.
Raghubansi Rájputs, 43.
Raghunáth's regiment mutinies at Faridpur, 687.
Rahm Ali Khán, a rebel notable, 123, 131.
Rahmat Khán, the Rohilla—See *Háfiz.*
Rahriya village, Ráputs of, 123.
Rahti caste, 289.
Raidásbhagat sect, 46.
Raikwár Rájputs, 43, 286, 577.
Railway, Budaun, 14 ; Bareilly, 530.
Rain-crops—See Autumn crops.
Rainfall, Budaun, 18 ; Bijnor, 262 ; Bareilly, 536.
Rájghát railway bridge, 16.
Rájkunwar caste, 46.
Rajpur (now Rajpura), a parganah of Akbar's Sambhal government, 4.
Rajpura village, Budaun, 192.
Rajpura parganah, 192-98 and elsewhere.
Rájputs, 43-45, 286-288, 576-80. See also population sections in parganah articles, "History," and "Infanticide."
Ramaia caste, 289, 582.
Rámganga river, Budaun, 2, 6, 10; Bijnor, 249; Bareilly, 514.
Rámghát ferry, 10, 106, 109, 112.
Rámjanis or dancing-girls, 46.
Rammáls or fortune tellers, 289.
Rámnagar or Ahichhatra village, 817-23.
Rámpur, native state of, 2, 500, 502-3 ; troops of, at Islámnagar, 131; revolution at, 356, 672.
Rangrez or dyers, 582.
Rásdhári caste, 46.
Rastogi Baniyas, 45, 288.
Rasúlpur village, 6, 12 ; battle near, 108.
Rathaura village, 817.
Ráthor Rájputs, 43, 286, 576, 579.
Ratnál river, 248.
Rawás, 289, 294, 327, 582.
Rawásan river, 248.
Ráwat Rájputs, 151 ; note, 577.
Raziya, empress, 93.
Rebellion of 1857-58, Budaun, 116-32 ; Bijnor 361-69 ; Bareilly, 679-92.
Receipts and expenditure, Budaun, 87 ; Bijnor 337 ; Bareilly, 639.
Record-of-rights, Budaun, 72; Bijnor, 321, Bareilly, 614.
Registration fees, Budaun, 88 ; Bijnor, 339 ; Bareilly, 641.
Reh, úsar or saline soil, 32, 247, 507.
Rehar town, Bijnor, 487; family of, 324.
Rehar, an extinct *chakla* and parganah, 240, 349, 487.
Rehri, a kind of fish, 21.
Religion and religious sects, Budaun, 53; Bijnor, 302 ; Bareilly, 590.
Rent-rates assumed at the land assessment, Budaun, 70, 71; Bijnor , 318 ; Bareilly, 612.
Rents and rise in rents, Budaun, 76-79; Bijnor, 328-30; Bareilly, 622-27.
Reptiles, 263.
Revenue demands and instalments, Budaun, 72 ; Bijnor, 320 ; Bareilly, 614.
Revenue-free estates, 322, 617.
Revolts at Budaun, 163-65 ; in Bijnor, 347, 361 ; in Bareilly, 649-52, 654-56, 666, 676, 679.
Rice, cultivation of, Budaun, 28 ; Bareilly, 557-59.
Richha village, Bareilly, 823.
Richha parganah, 824-29.
Ricketts, Mr., 131.
Riots of 1837, 33, 679 ; of 1871, 692-4.
Rivers, Budaun, 10; Bijnor, 247; Bareilly, 512 ; irrigation from, 549.
Riwári river, 248.
Rizkullah Mushtáki, Shaikh, historian, 101.
Roads, metalled and unmetalled, Budaun, 14-16 ; Bijnor, 257-258 ; Bareilly, 530-534.
Roberts, Mr. D. T., notes by, on Budaun, foot-note, 2.
Rohilkhand division, 2 ; Katehr first so called, 106, 659.
Rohillas, 105-14, 348-56, 656-71 ; irrigation system of, 527 ; revenue system of, 603.
Rohah, tappa of, Budaun, 4.
Rohu, carp, 21, 538.
Rukn-ud-dín, emperor, Governor of Budaun, 92 ; mosque built by, 158, 163.
Rúrki of Saháranpur, 238.
Rustam Khan Dakkhani, 176.
Ruttledge, Dr. Butler, statement of temperature supplied by, 19 ; his remarks on diseases and native practitioners, 133-4.

S.

Saádat Ali, Nawáb Vazír, 116, 671, 674 ; leader of Rámpur troops, 131.
Saádatganj police station, 3.
Sabalgarh, a ruined castle, Bijnor, 487, 351, 361.
Sabal Khán, Nawáb, 488.
Sádhs, 582, 591.
Sadíki Shaikhs, 295.
Sadulláhgani police-station and village in Budaun, 3, 198.
Sadulláh Khán, son of Ali Muhammad, 109, 350, 661, 663-4.
Safdar Jang, Viceroy of Oudh, 106-110, 348-51, 659-63.
Safflower, 26, 268, 542.
Ságar, a pond in Budaun, 160.
Sáhanpur village, 488 ; Ját family of, 324.
Sahaspur town, Bijnor, 488-90.
Sahaswán town and municipality, Budaun, 199-201.
Sahaswán tahsíl, 201.
Sahaswán district, 65-67.
Sahaswán parganah, 202-08.
Saikalgars or Sikligars, polishers, 46, 582.
Sain or Asaina tree, 265.
Sainjna or Sanjna tree, 265.
Sakarwár Rájputs, 43, 577 ; Chamárs, 583.

Sál tree, 265, 506.
Sálár-i-Masaúd, Sayyid and Gházi, 163.
Sálarpur police station, Budaun, 3.
Salímpur village, Budaun, 209.
Salímpur tahsíl, Budaun, 2, 4.
Salímpur parganah, 209-15, and elsewhere in Budaun notice.
Sambhal of Moradabad, a government of Akbar's reign, 2, 4, 103, 105, 249, 501, 654; town of, 357, 360.
Sámbhar, stag, 262.
Sanádh Bráhmans, 42.
Sand-grouse, 264, 537.
Sandhán tree, 265.
Saneha parganah, Bareilly, 829-34; and elsewhere in Bareilly notice.
Sangtara lagoon in Budaun, 13.
Sáni caste, 46, 294, 327.
Saniásís, religious mendicants, Bareilly, 582, 591.
Sankha river, Bareilly, 519, 672.
Sanwant Rájputs, 43, 577.
Saráogi caste or sect, 45, 288, 821.
Sáraswat Bráhmans, 42, 136, 285, 576.
Sarauli town, Bareilly, 834.
Sarauli or Barsír parganah, 835-40.
Sárda river, 512-14; projected canal from 528.
Sardár Khán the Rohilla, 108, 110-11, 351, 661, 666.
Sarkara grass, 266.
Sarson, mustard, 26, 268, 566.
Satási parganah, Budaun, 215-20 and elsewhere.
Sathila lágoon, 13.
Satwála Baniyas, 581.
Saul and Sauliya, kinds of fish, 21.
Sayyid bára, a ward in Budaun, 160.
Sáyyid Muhammad, Governor of Budaun, 97.
Sayyid, tribe of Musalmáns so called, Budaun, 48; Bijnor, 295; Bareilly, 586.
Scarcities—See Famines.
Seaton, Sir Thomas, at Gangeri, 126.
Sehri, a kind of fish, 21.
Sehun crop, 542.
Seleh Ráputs, 286.
Semal or cotton-tree, 265, 506, 540.
Sengarh Rájputs, 577.
Senthal town, Bareilly, 840.
Settlements of land-revenue, Budaun, 62-71; Bijnor, 310-319; Bareilly 602-13.
Shaháb Mahmarah, a lost author of Budaun, 55.
Sháhjahánpur district, 2, 3, 5, 6.
Sháhi town, Bareilly, 840.
Sháhjahán, emperor, 104, 164, 654-55.
Shaikh Kutub-ud-dín, Governor of Budaun, 104.
Shaikhs, tribe of Musalmáns so called, 4, 47, 294, 586.
Shaikhúpur, town of Budaun, 120, 220.
Shaikhzáda Shaikhs, 47.
Shakespear, Mr. Alexander, Magistrate-Collector of Bijnor, his conduct during the rebellion, 361-77, 384.
Shamsabad tract, 267, 541, 557.
Shamsabad of Farukhabad, 105, 127.
Shams-ud-dín, emperor, Governor of Budaun, 91-2, 163.
Sharf-ud-dín, Shaikh, of Shaikhúpur, 119, 130, 161.
Sher Sháh Súr, emperor, 102, 491, 652.
Shergarh, 769.
Sherkot, town of Bijnor, 366, 490-491. Family of, 324.
Sherpur Kalán town, Pilibhít, 841.
Shísham or Indian rose-wood, 22-3, 265, 540.
Shishgarh town, Bareilly, 842.
Shiúbansi Rájputs, 578, 579.
Shiúpuri town, Bareilly, 842.
Shorágars, saltpetre-makers, 46.
Shuja-ud-daula, Nawáb Vazír, 110-15, 351-55, 663-71.
Sidha river, Bareilly, 519.
Sikhs, 46, 289, 582, 591.
Síkri village, 2, 151.
Silábat, cousin of Rahmat Khán, 657, 661.
Simeon, Captain, A. A.-G. 129.
Sindiá's cavalry invades Rohilkhand, 109.
Siohára town, Bijnor, 491.
Siohára parganah, 492-98.
Siras tree, 22-3, 265.
Sirásaul in Budaun, 220.
Sirhu village of Budaun, 2.
Sirohi Rájputs, 286.
Sirsáwan taluka, 618.
Sirsáwan or Sirsáon parganah, 843-47.
Sisodiyas, a branch of the Gahlot Rájputs, 286.
Soils, Budaun, 7; Bijnor, 245; Bareilly, 508-512.
Solankhi Rájputs, 43, 577.
Sombansi Rjáputs, 43.
Somnáth, 158.
Soron parganah, 5, 124.
Sot or Yár-i-Wafádár river, Budaun, 6, 10, 11, 104, 155.
Sowing, 546.
Spring crops, 26, 268, 542, 563.
Spring level, 274, 548.
Srávasti, 579.
Stallions, 20, 539.
Stamp duties, Budaun, 88; Bijnor, 339; Bareilly, 640-41.
Stone for building, 36, 281, 571; in the bladder, 133, 340.
Streams, Budaun, 10-13; Bijnor, 247-51; Bareilly, 512-26.
Sub-division of estates, 49, 297, 588.
Sugar, manufacture of, Budaun, 83, 334, 562.
Sugarcane cultivation, 28, 267, 559.
Súji, an old name for tailors, 582.
Sukhela, in Budaun, 221.
Sukhrao river, 249.
Sunárs or Sonárs, metallurgists, 46, 289, 582.
Súr Deo, ancestor of Budaun Tomars, 44.
Súraj Daraj, a mythical ruler of Budaun, 90.
Súraj Mal the Ját, 109.
Súrajpur, 10.
Súraj Singh, Rája, prefect of Budaun, 115.
Survey, Budaun, 69; Bijnor, 316-318; Bareilly, 610-11.
Swamps and lakes, Budaun, 13; Bijnor, 256; Bareilly, 529.

Swamp-deer, 263, 537.
Swetenham, Mr. H., first Collector of Sahaswán or Budaun, 65-66.

T.

Tabakát-i-Násirí, history so called, 93.
Taga Bráhmans, 4, 46, 289, 294.
Tahsíls, Budaun, 2 ; Bijnor, 238; Bareilly, 500.
Tájik Mughals, 295.
Tájpur town, Bijnor, 498 ; Rája of, 323.
Táj-ud-dín Eldoz, king of Ghazni, dies at Budaun, 92, 163.
Táj-ud-dín Sankar Katlagh, Governor of Budaun, 93.
Takávi, advances of money to cultivators, 635.
Takípur in Budaun, bridge near, 12.
Talla Salán of Garhwál, 238.
Talukas and talukadárs, 617.
Tamarind, 22, 24, 265.
Tamholis or betelnut-sellers, 46, 289, 582.
Tanks or ponds, irrigation from, 31, 276, 550.
Tár palm, 22, 24.
Tarái district, 238, 500, 502.
Túráin Jangháras, 577.
Tarápur of Meerut, 238.
Tárikh-i-Badáyúni, or Muntakhab-ut Tawáríkh, history so called, 54.
Tark Mughals, 295.
Tarkhar Rájputs, 286.
Tawáif or prostitute caste, 289.
Taxes, house, income, and license, 88, 338, 640.
Telegraph, Budaun, 58 ; Bareilly, 598.
Telis or oilmen, 46, 289, 582.
Temperature, Budaun, 18-19 ; Bijnor, 26 ; Bareilly, 536.
Tenants, Budaun, 75; Bijnor, 327; Bareilly, 620.
Tendu—See Ebony.
Tennant, Rev. Mr., his account of the Oudh misgovernment, 674.
Tenures of land, proprietary, Budaun, 73 ; Bijnor, 321 ; Bareilly, 615.
Thákurs, sometimes a synonym of Rájputs, q.v.
Thákurdwára of Muradabad, 238.
Thápa Rájputs, 577.
Tharus, 582, 645.
Thatheras or braziers, 582.
Threshing and winnowing, Budaun, 29 ; Bareilly, 553.
Til or sesamum, 26, 267, 557.
Timins, Mr., Collector, his settlement of certain parganahs in Budaun, 68.
Timúr's invasion, 343-346.
Tínwála Baniyás, 581.
Tisua village, Bareilly, 847.
Tobacco cultivation, 25, 270-73, 542.
Tomar or Tuar Rájputs, 4, 43, 286, 577-8.
Towns and villages, population of, according to census, Budaun, 40 ; Bijnor, 297 ; Bareilly, 588.
Trade statistics, Budaun, 80-81 ; Bijnor, 331-334 ; Bareilly, 630-32.
Trees, Budaun, 22-25 ; Bijnor, 265 ; Bareilly, 506, 539.
Tribes and castes, Budaun, 73 ; Bijnor, 285 ; Bareilly, 575.
Tún tree, 22, 24, 265.

U.

Ugrasen the Kshatriya, founder of Agrohan Hariána, 45.
Ujháni town and municipality in Budaun, 221-23.
Ujháni parganah, 2, 6, 223-29.
Uluvi Shaikhs, 295.
Ummar Baniyas, 581.
Ummáni Shaikhs, 295.
Urd or másh pulse, 25, 267, 555.
Usahat town in Budaun, 229-230.
Usahat parganah, 3, 5-7, 13, 230-35.
Usáwár lagoon, 6, 13.
Usmáni Shaikhs, 47, 295.
Uzhi Mughals, 47, 295.

V.

Vaccination, Budaun, 133 ; Bijnor, 340 ; Bareilly, 643.
Vaishnu Baniyas, 294.
Vaisyas, 575.
Vashisht, a Bráhman saint, 576.
Vazír Ali, Nawáb Vazír, 674.
Vazír Khán, Wahábi, 128.
Vazirganj police station, Budaun, 3, 235.
Vegetable kingdom, Budaun, 22 ; Bijnor, 264 ; Bareilly, 539.
Vegetables, table, 26, 269.
Venomous snakes, 21, 263.
Villages, number of, Budaun, 49 ; Bijnor, 297 ; Bareilly, 588 ; expenses of, 627.
Village watchmen, 59, 308, 599 ; servants, dues (*neg*) paid to, 628.
Visvamitra, a Bráhman saint, 575.

W.

Wages, Budaun, 84; Bijnor, 336 ; Bareilly, 633.
Waste land and barren tracts, Budaun, 7 ; Bijnor, 246-247 ; Bareilly, 507.
Watching the crop, Bareilly, 552.
Watchmen, village—See Village watchmen.
Water-level—See Spring-level.
Waterfowl, 20, 264, 537.
Weeding and hoeing, Bareilly, 551.
Weights and measures, Budaun, 86 ; Bijnor, 337 ; Bareilly, 636-637.
Wells, Budaun, 30 ; Bijnor, 274-275 ; Bareilly, 547-548.
Wheat, Budaun, 27 ; Bijnor, 268 ; Bareilly, 563.
Whish, Mr. C. W., notes by on Budaun, 2, note, 20, 35, 162.
Wild animals, Budaun, 20; Bijnor, 262; Bareilly, 536.
Wilson, Mr. H. R., Assistant Settlement Officer, Budaun, 68.
Wilson, Sir. J. Cracroft, 124, 126.
Winnowing and threshing, Budaun, 29 ; Bareilly, 553.
Wellesley, Hon. Henry, President of Board of Administration, 62, 310.
Wolves, 20-21, 263, 537.
Wood for building or fuel, 7, 37, 211, 281, 506.

Y.

Yadubansis—See Jádon Rájputs.
Yak, 249, note.
Yár-i-Wafádár—See Sot.
Yúsuf Ali Khán, 184.

Z.

Zábita Khán the Rohila, 352-56, 665.
Zain-ud-dín, Governor of Budaun, 102.
Zain-ul-ábdín ruins Bijnor, 242.
Zamíndárs, 73-74, 321-25, 615-19.
Zarífnagar village and police station, Budaun, 3, 236.
Zíá Nakshabi, historian, 55.
Zíá-ud-dín Barni, historian, 94.
Zoology, 20, 262, 536.

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